

The newe Testament
of oure Sauour **Jesus Christe** Faythfully transla-
ted oute of the Greke.

C with the Notes and expositions of the darke pla-
ces therein.



Mathew. xiii. c.

*Vnio, quem præcepit emi seruator Iesus
Hic situs est, debet non aliunde peti.*

The pearle which Christ cōmaunded to be boughte.
Is here to be founde, not elles to be sought.

The cōpye of the bill assig-

ned by the kinges honorable counsell, for the au-
ctoꝛisinge of this Testament.



Where as Richarde Jugge printer, ha-
vinge the kynges Maesties licence and
privilege, to printe the newe Testamente in
English, forbiddinge all other men to printe
or cause to be prynted any maner of Testa-
ment: was, (the same licēce not wstandinge)
bounden by recognisance in a certen summe of money, that
he shuld not sell nor utter the booke of the same newe Testa-
ment when they were prynted, but at such prices reasonable
as shuld be by vs appoynted. Forasmuch as the same booke
be nowe comen forth in printe, he hath made humble sute
unto vs, that we wolde cause the same to be perused and
visited, and that the same done, we wold set vpon the same
suche prices, as we shoulde thynke good, and to be an-
swerable with the charges and laboure that he hath sustey-
ned in the pryncing of the same booke. Wherfore, hauinge
caused them to be overseen by persons mete for that pur-
pose, who haue made relation unto vs that the same booke
haue bene printed with greate diligence, and care, vppon
debte examination of his charges and expences, we haue
estimated that the pryce of twentye & two pence for euery
booke in papers and vnbounde is a reasonable & conuenient
price for the same accordingly. The which price we haue
agreed vpon with the sayde Richard, charginge him not to
excede nor transgresse the same.

At Greenwich the .x. of June. M. D. Lii.

To the mooste puyfauite

And mightye Prince Edward the syxte, by the grace of
God, kinge of England, Fraunce, and Irelande, defender of the
faith, and of the churche of England and also of Irelande, in
earth the supreme heade, your graces moost humble and obe-
diente subiecte Richarde lugge, wissheth all grace and
peace from God, with longe raygne, honoure,
health, and prosperitie.



That most worthie kinge and prince Iosaphat,
as holie Chronicles do testifie, beinge moued
with a godlie zeale, did sende out into all coa-
stes of Iurie, certaine of his chief Lordes that
he had about him, with the leuites and priestes,
to se that his louinge subiectes, and leage people, ouer whome
the Lorde had made him ruler and gouernour, should be truelie
instructed and taught in the lawe and commaundementes of
the liuinge God. VVherby most noble and redoubted prince,
he declared this to be the chiefe and principall office of a Chri-
stian kinge, which seketh the glorie of God, and welth of his
people, to prouide that the worde of God be truelie and sincerely
set forth and taughte thorowoute his dominions and realmes,
that so the people committed vnto his charge, maye be trained
in all godlinesse, and true obedience, to wardes God and their
soueraigne. VVherunto are required, not only true and faith-
full ministers, but especially, that the bokes of the holie scrip-
ture be well and truly translated and printed also, both to take
awaye al occasions of scismes and heresies, that by reason of im-
propre translation and false printe many times do arise amonge
the simple and ignoraunt people, and also to stoppe the mouthes
of the aduersarie part, whiche vpon suche faultes, take a bolde-

v. y.

ness

The Epistle

nesse to blasphemie and misreport this heauenlie doctrine, now
so plentifully set forth vnto vs, thorow your graces most pru-
dent and godlie carefulnesse. VVherin forasmuche as seemed to
lacke no more to the absolute perfectnesse, but that one vndoub-
ted true impression might be had, wherunto in suche wordede-
bates, men might haue recourse and be resolved: Accordinge to
the streight charge and commaundement, that I receaued of
yours highnesse in that behalfe, I haue endeouored my selfe ac-
cordinge to my duetie and power, to put in print the newe Tes-
tament, vsing thaduiser and helpe of godly learned men, both in
reducinge the same to the trueth of the Greke text (appointing
out also the diuersitie where it happeneth) and also in the kee-
pinge of the true ortographie of wordes, as it shall manifestlie
appeare vnto them, that will diligentlie and without affection,
conferre this with the other that went forth before. I haue (as
becometh a true obedient subiecte) done all that in me didde
lie, to satisfie your graces moost godlie zeale and commaunde-
ment. And with such submission, as it becometh a subiect to his
most drad soueraigne Lord, do now present it vnto youre maie-
stie, in most humble wise desiring the same, accordinge to youre
princelie clemencie to accept my good endeouore. The geuer of
all power, which is kinge of all kinges, and prince of all princes,
vouche safe of his goodnesse, to preserue your maiestie, and in all
your royall affaires, so to assist youre graciouse highnesse with
his holy sprite, that whatsoeuer youre grace shall thinke or
do, maye be to Goddes glorie, the continuall florif-
shinge of youre highnesse honoure, and the
commun welth of your subiectes.

Amen.

KL January. xxxj. Dayes.

iii Kalende Circumcession

biiij No.

xi c iiij No At, viij, & iiij

d xij No

xix e Nonas.

viii f Id. **Epiphani**

g viij Id

xvi h vi Id

v i b vi Id.

c iiij Id

xiiij d iiij Id **Sunne in Aqua.**

ij e xij Id

f Idus Hilarij

x g xij kl. Februari

ix h xviij kl

xviii i xviij kl

vii j xvi kl

k xv kl

xv l xiiij kl

xiiii m xiiij kl

n xij kl

xij o xij kl

i p x kl. At, viij, & halfe

q ix kl & iiij, & halfe

xix r d viij kl Conuer. Paule

s e viij kl

xviij t f vi kl

vi u g v kl.

vi v h iij kl.

xiiii w b kl.

iiij x c xij kl

Matyns **Euefong**

ij. Lesson

Roma, ij,

Mat, i,

ii

iiij

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vi Luke, iiij

vii Mat, v

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ij. Lesson

Collos. ii.

Roma. i.

ii

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v

vi John. ij

vii Roma. v

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KL

February. xxviij. dayes.

Matins.

Euēlong

d kalend. **Fishe daye**
xi **e** iiii No **Purifi. Mar.**
xix **f** iii No
xviii **g** prid, No.
xvi **a** Nonas
xv **b** viii. Id.
xiiii **c** vii. Id.
xiii **d** vi. Id.
xii **e** v. Id.
xi **f** iiii Id. **At. vii. & b.**
x **g** iii Id. **Sunne in Dis.**
xxviii **a** prid. Id.
xxvii **b** Idus. **Valentyne.**
xxvi **c** xvi. kl **Marche**
xxv **d** xv. kl
xxiiii **e** xiiii. kl
xxiii **f** xiii. kl.
xxii **g** xii. kl.
xxi **a** xi. kl **Maryede**
xx **b** x. kl.
xix **c** ix. kl
xviii **d** viii kl. **The place of the**
xvii **e** vii. kl. **leape years**
xvi **f** vi. kl. **Matthias Apost.**
xv **g** v. kl.
xiiii **a** iiii. kl
xiii **b** iii. kl. **At. vi. & halfe**
xii **c** prid kl **& v. & halfe**

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ii. Lesson
Mar. i
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ii. Lesson
i. Cor. xii
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ii. Cor. i
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KL Marche. xxxi, dayes.

iii d kalende. David
iiii e vi. No. Chadde
v f v No.
vi g iiii. No.
vii **A** iiii No.
viii b xid. No.
ix c Nonas
x d viii Id.
xi e vii Id.
xii f vi Id. At. vi, x, vi
xiii g v Id. **Sunne in Ari.**
xiiii **A** iiii Id. Ryght a day
xv b iiii Id. al one length
xvi c xid Id.
xvii d Idus
xviii e xvi kl Aprilis
xix f xvi kl
xx g xv kl
xxi **A** xiii kl Edwarde
xxii b xiii kl.
xxiii c xii kl.
xxiiii d x kl.
xxv e x kl.
xxvi f ix kl. **Fyft daye.**
xxvii g viii kl. **Annunciation**
xxviii **A** vii kl.
xxix b vi kl.
xxx c v kl.
xxxi d iiii kl
xxxii e iiij kl.
xxxiii f iij kl.
xxxiiii g iij kl.
xxxv h iij kl.

Matins. Euēsong

ii Lesson. ii Lesson
 Luke. xii Ephe. vi,
 xiii Philip. i,
 xiiii ii
 xv iii
 xvi iiii
 xvii Colloſſ. i,
 xviii ii
 xix iii
 xx iiii
 xxi i. Theſ. i.
 xxii ii
 xxiii iii
 xxiiii iiii
 John. i. v
 ii ii. Theſ. i
 iii iii
 iiii ii
 v i. Timo. i
 vi ii. iii.
 vii iiii
 viii v
 ix vi
 x ii. Tim. i
 xi ii
 xii iii
 xiii iiii
 Titum. i
 xv ii, iii
 xvi Phile. i.
 xvii Heb. i
 xviii ii

KI April. ccc. dayes.

Matins. Eueſong

	g kalende	
i	A iiii No.	
	b iij No	
xix	c iij No	
xviii	d No nas	
xvii	e viij Id.	
xvi	f viij Id	
	g vi Id	
xv	A v Id	
xiiii	b iij Id.	Sunne in Tauro.
xiii	c iij Id	At. v. & vi.
xii	d iij Id.	
	e Idus.	
xi	f xviij kl	Mat.
x	g xviij kl.	
	A xvi kl.	
xix	b xv kl.	
xviii	c xiiij kl.	
	d xiiij kl	
xvii	e xij kl.	
xvi	f xi kl.	
	g x kl.	
xv	A ix kl	
	b viij kl	
xiiii	c viij kl.	Marke Euang.
xiii	d vi kl	
xii	e v kl.	
xi	f iij kl	
x	g iij kl.	At. iij. & halfe
	A iij kl.	& viij. & halfe. xxx

ij. Lesson	ij. Lesson
Act. viij	Hebre. iij
xxviij	iiij
Mat. i	v
ii	vi
iii	vij
iiii	viii
v	ix
vi	x
vij	xi
viii	xii
ix	xiii
x	James. i.
xi	ij
xii	iii
xiii	iiii
xiv	v
xv	i. Peter. i
xvi	ij
xvii	iii
xviii	iiii
xix	v
xx	ii. Peter. i.
xxi	ij
xxii	iii
xxiii	i. John. i.
xxiv	ii
xxv	iii
xxvi	iiii
xxvii	v
xxviii	ii. iii. Joh

KL Maye. xxi dayes.

Matins **Quelongs**

xi b kalende. **Philip & Jacob**
c vi No.
xix d v No
viii e iiii. No.
f iii No.
xvi g Id. No
b **A** Nonas
c viii Id.
xiii e vii Id.
d vi Id.
e v Id
f iiii Id.
g iii Id. **Sunne in Gem.**
xviii **A** Id. Id.
b Idus
c xvi kl
xv d xvi kl
e xv.
f xiiii kl
xii g xiii kl
h **A** xii kl **At, iiii, and, iiii**
b xi kl
c x kl
d ix kl
e viii kl
f vii kl
g vi kl.
h **A** v kl
i iiii kl.
c iii. kl.
d Id. kl

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ii. Lesson
Act viii.
xxviii
Math. i.
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Mark. i.

ii. Lesson
Judas. i.
Rom. i.
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KL June. xxx Dayes. **Matyns.** **Evensong**

			ij. Lesson	ij. Lesson
e kalende.		i	Mathe. ii	i. Cor. xv.
ix f iij No.		ij	iii	xvi
viii g iij No		iiij	iiij	ii. Cor. i.
xvi a Id. No		iii	v	ii
b b Nonas		b	vi	iii
c viij Id.		bi	vij	iiij
xiii d viij Id		bij	vij	v
ii e vi Id.		bij	ix	vi
f v Id		ix	x	vij
x g iij Id.		x	xi	vij
ix a Id		xi	Act. xiii.	Acte. xv
xviii b Id. Id.		xij	Mat. xii	ii. Cor. ix.
vii c Idus.	Sunne in Can.	xiiij	xiiij	x
d xviij kl	July Longest day	xiiij	xiiij	xi
xv e xviij kl.		xv	xv	xij
iiii f xvi kl.	Quar. before. iiii	xvi	xvi	xiiij
g xv kl.	a. viij. a. quar	xvij	Luke. i.	Galat. i.
xii a xiiij kl.		xviii	ij	ii
i b xiiij kl.		xix	iiij	iii
c xij kl.		xx	iiij	iiii
ix d xij kl.	Edward kyng	xxi	v	v
e x kl.		xxii	vi	vi
xviii f ix kl	Fishe daye.	xxiiij	vii	Ephe. i
vi g viij kl	Mat. Joh. bap	xxiiij	Mat. iii.	Mat. xiiij
xvi a viij kl.		xxv	Luk. viij	Ephe. ii.
xiiii b vi kl		xxvi	ix	iiij
iii c v kl.		xxvij	x	iiij
d iiij kl	Fishe daye	xxviii	xi	v
xl e iij kl.	Peter Apostle,	xxix	Actes. iiij	Acte. iiii.
f Id. kl.		xxx	Luke. xii	Ephe. vi

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1	a	Kalende	i	Luke, iij.	Philip, i.
2	b	vi No. Visitation of Ma	ii		
3	c	iii. No	iii		
4	d	iiii No.	iiii		
5	e	v No.	v		
6	f	vi No. At. iiii, and viij.	vi		
7	g	vii Id.	vii		
8	a	viii Id.	viii		
9	b	ix Id.	ix		
10	c	x Id.	x		
11	d	xi Id.	xi		
12	e	xii Id.	xii		
13	f	xiii Id.	xiii		
14	g	xiiii Id.	xiiii		
15	a	xv Id.	xv		
16	b	xvi Id.	xvi		
17	c	xvii Id.	xvii		
18	d	xviii Id.	xviii		
19	e	xix Id.	xix		
20	f	xx Id.	xx		
21	g	xxi Id.	xxi		
22	a	xxii Id.	xxii		
23	b	xxiii Id.	xxiii		
24	c	xxiiii Id.	xxiiii		
25	d	xxv Id.	xxv		
26	e	xxvi Id.	xxvi		
27	f	xxvii Id.	xxvii		
28	g	xxviii Id.	xxviii		
29	a	xxix Id.	xxix		
30	b	xxx Id.	xxx		
31	c	xxxi Id.	xxxi		
32	d	xxxii Id.	xxxii		
33	e	xxxiii Id.	xxxiii		
34	f	xxxiiii Id.	xxxiiii		
35	g	xxxv Id.	xxxv		
36	a	xxxvi Id.	xxxvi		
37	b	xxxvii Id.	xxxvii		
38	c	xxxviii Id.	xxxviii		
39	d	xxxix Id.	xxxix		
40	e	xl Id.	xl		
41	f	xli Id.	xli		
42	g	xlii Id.	xlii		
43	a	xliiii Id.	xliiii		
44	b	xlv Id.	xlv		
45	c	xlvii Id.	xlvii		
46	d	xlviii Id.	xlviii		
47	e	xlvix Id.	xlvix		
48	f	l Id.	l		
49	g	li Id.	li		
50	a	lvi Id.	lvi		
51	b	lvii Id.	lvii		
52	c	lviii Id.	lviii		
53	d	lvix Id.	lvix		
54	e	lvi Id.	lvi		
55	f	lvii Id.	lvii		
56	g	lviii Id.	lviii		
57	a	lvix Id.	lvix		
58	b	lvi Id.	lvi		
59	c	lvii Id.	lvii		
60	d	lviii Id.	lviii		
61	e	lvix Id.	lvix		
62	f	lvi Id.	lvi		
63	g	lvii Id.	lvii		
64	a	lviii Id.	lviii		
65	b	lvix Id.	lvix		
66	c	lvi Id.	lvi		
67	d	lvii Id.	lvii		
68	e	lviii Id.	lviii		
69	f	lvix Id.	lvix		
70	g	lvi Id.	lvi		
71	a	lvii Id.	lvii		
72	b	lviii Id.	lviii		
73	c	lvix Id.	lvix		
74	d	lvi Id.	lvi		
75	e	lvii Id.	lvii		
76	f	lviii Id.	lviii		
77	g	lvix Id.	lvix		
78	a	lvi Id.	lvi		
79	b	lvii Id.	lvii		
80	c	lviii Id.	lviii		
81	d	lvix Id.	lvix		
82	e	lvi Id.	lvi		
83	f	lvii Id.	lvii		
84	g	lviii Id.	lviii		
85	a	lvix Id.	lvix		
86	b	lvi Id.	lvi		
87	c	lvii Id.	lvii		
88	d	lviii Id.	lviii		
89	e	lvix Id.	lvix		
90	f	lvi Id.	lvi		
91	g	lvii Id.	lvii		
92	a	lviii Id.	lviii		
93	b	lvix Id.	lvix		
94	c	lvi Id.	lvi		
95	d	lvii Id.	lvii		
96	e	lviii Id.	lviii		
97	f	lvix Id.	lvix		
98	g	lvi Id.	lvi		
99	a	lvii Id.	lvii		
100	b	lviii Id.	lviii		

KL August. xxxi. dayes.

i.	c Kalend.	Lammaste	i	ii. Lesson	ii. Lesson
ii.	d iiii No		ii	John, xx	Heb, iiii,
iii.	e iiii No.		iii	xxi	b
iiii.	f Idid, No,		iiii	Actes, i,	bt
v.	g Nonas.		v	ii	bii
vi.	a viii Id.		vi	iii	biii
vii.	b vii Id		vii	iiii	ic
viii.	c vi Id		viii	v	x
ix.	d v Id		ix	vi	xi
x.	e iiii Id		x	vii	xii
xi.	f iii Id		xi	viii	xiii
xii.	g Idid, Id.		xii	ix	James, i,
xiii.	a Idus At, v. and vii.		xiii	x	ii
xiiii.	b xix kl	Idus in kl.	xiiii	xi	iii
xv.	c xviii kl		xv	xii	iiii
xvi.	d xvi kl		xvi	xiii	v
xvii.	e xvi kl		xvii	xiiii	i, peter, i,
xviii.	f xv kl		xviii	xv	ii
xix.	g xiiii kl		xix	xvi	iii
xx.	a xiii kl		xx	xvii	iiii
xxi.	b xii kl.		xxi	xix	v
xxii.	c xi kl.		xxii	xx	ii, peter, i,
xxiii.	d x kl	Fyfte daye	xxiii	xxi	ii
xxiiii.	e ix kl	Sextidnight	xxiiii	xxii	iii
xxv.	f viii kl		xxv	xxiii	i. John, i.
xxvi.	g vi kl		xxvi	xxiiii	ii
xxvii.	a v kl		xxvii	xxv	iii
xxviii.	b v kl.		xxviii	Acte, xxv	iiii
xxix.	c iiii kl		xxix	xxvi	v
xxx.	d iij kl	At, v. and halfe.	xxx	xxvii	ii, iii, Joh
xxxi.	e Idid, kl and, v. & halfe.	xxxj	xxviii	xxviii	Judei
				xxix	Roma, i,

KL September. **xxxi** Dayes.

xvi	f Kalende.	i
v	g iiii No.	ii
	a iii No	iii
xiii	b Id. No.	iiii
ii	c Nonas	v
	d viii Id.	vi
x	e vii Id	vii
	f vi Id.	viii
xvii	g v Id.	ix
vi	a iiii Id.	x
	b iii Id.	xi
xiv	c Id. Id.	xii
iii	d Idus	xiii
	e xviii kl.	xiiii
xii	f xvii kl.	xv
i	g xvi kl.	xvi
	a xv kl	xvii
xix	b xiiii	xviii
	c xiii kl	xix
xvi	d xii kl	xx
v	e xi kl	xxi
	f x kl	xxii
xiii	g ix kl	xxiii
ii	a viii kl	xxiiii
	b vii kl	xxv
x	c vi kl	xxvi
xvii	d v kl	xxvii
vi	e iiii kl	xxviii
	f iii kl.	xxix
xiiii	g Id. kl.	xxx

Here endeth
Dogge dayes

At vi. & vi.

Spence in Libra.

Night and day
of one length

Spwe daye.

Spawepelle.

At vi. and halfe,
a. v. & half, spw,

Michael arch.

ii. Lesson	ii. Lesson
Math. ii.	Rom. ii.
iii	iii
iiii	iiii
v	v
vi	vi
vii	vii
viii	viii
ix	ix
x	x
xi	xi
xii	xii
xiii	xiii
xiiii	xiiii
xv	xv
xvi	xvi
xvii	i. Corin. i
xviii	ii
xix	iii
xx	iiii
xxi	v
xxii	vi
xxiii	vii
xxiv	viii
xxv	ix
xxvi	x
xxvii	xi
xxviii	xii
xxix	xiii
xxx	xiiii
iii	xv

Mark. i.

KL October. xxxi, Day es.

Kalende.

b vi. No

c v. No.

d iiii. No.

e iii. No.

f Id. No

g Nonas

h viii Id.

b vii Id.

c vi Id.

d v Id.

e iiii Id.

f iiii Id. At. vii, and v.

g Id Id. **Donne in fco**

h Idus

b xvi kl

c xvi kl

d xv kl.

e xiiii kl

f xiii kl.

g xii kl.

h xi kl.

b x kl.

c ix kl.

d viii kl. **Chrysine.**

e vii kl.

f vi kl.

g v kl.

h iiii kl

b iij kl. **At. vii, and halfe.**

c Id, kl, and, iij, & half, xxxi

ti, Lesson

Mar. iij

h

bi

bii

biiij

ix

x

xi

xii

xiii

xiiii

xv

xvi

Luk. di. i

di. i.

ii

iii

iiii

v

vi

vii

viii

ix

x

xi

xii

xiii

xiiii

xv

xvi

xvii

ti, Lesson

i. Cor. xv

ii. Cor. i.

ii

iii

iiii

v

vi

vii

viii

ix

x

xi

xii

xiii

Galat. i.

ii

iii

iiii

v

vi

Ephes. i.

ii

iii

iiii

v

vi

Philip. i.

ii

iii

iiii

Collost. i.

KL November. lxx. dayes.

	d kalend.		i	ii. Lesson	ii. Lesson
xii	e iiii No		ii	He. xi, xii	Apo. xix.
ii	f iii No		iii	Lu, xviii	Collos. ii.
	g prid. No.		iiii	xix	iii
x	a Nonas		v	xx	iiii
	b viii. Id.		vi	xxi	i. Thes. i.
xviii	c vii. Id.		vii	xxii	ii
vi	d vi Id.		viii	xxiii	iii
	e v Id.		ix	xxiiii	iiii
xv	f iiii Id.		x	John. i.	v
viii	g iii Id. Martelmag.		xi	ii	ii. Thes. i
	a prid. Id		xii	iii	ii
xii	b Idus.		xiii	iiii	i. Timo. i
i	c xviii. kl	Remigius in leg.	xiiii	v	ii. iii.
	d xvii. kl		xv	vi	iiii
xix	e xvi. kl		xvi	vii	v
	f xv. kl.		xvii	ix	vi
xvii	g xiiii. kl.		xviii	x	ii. Tim. i.
ix	a xiii. kl		xix	xi	ii
	b xii. kl.		xx	xii	iii
xvi	c xi. kl	St. viii. and. iiii	xxi	xiii	iiii
iii	d x. kl.		xxii	xiiii	Titum. i
	e ix. kl.		xxiii	xv	ii. iii
xiii	f viii. kl.		xxiiii	xvi	Phile. i.
xix	g vii. kl.		xxv	xvii	Heb. i
	a vi. kl.		xxvi	xviii	ii
xviii	b v. kl.		xxvii	xix	iii
	c iiii. kl		xxviii	xx	iiii
xvi	d iiii. kl.	St. Th. daye.	xxix	xxi	v
ix	e prid. kl		xxx	Actes. i.	vi

KL December. xxxi. Dayes.

xxxi	f Kalend.	i	ii. Lesson	ii. Lesson
x	g iiii No.	ii	Actes, ii.	Heb, v ii.
	iiii No.	iii	iii	viii
x	b Idus, No.	iiii	v	ix
	c Nonas.	v	vi	x
xxviii	d viii Id.	vi	vi. vii	xi
xxvii	e vii Id	vii	vi. vii	xii
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xxv	g v Id	ix	ix	James, i.
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	b iii Id	xi	xi	iii
xxi	c Idus, Id.	xii	xii	iiii
x	d Idus This is the Moz-	xiii	xiii	v
	e xix kl test dape.	xiiii	xiiii	i, peter, i.
ix	f xviii kl. At, viii a quart	xv	xv	ii
	g xvii kl a quart. befo. iiii	xvi	xvi	iii
xxvii	xvi kl	xvii	xvii	iiii
xxvi	b xv kl	xviii	xviii	v
	c xiiii kl	xix	xix	ii, peter, i.
xxiii	d xiii kl	xx	xx	ii
xxii	e xii kl.	xxi	xxi	iii
	f xi kl.	xxii	xxii	i. John, i.
xx	g x kl	xxiii	xxiii	ii
ix	ix kl	xxiiii	xxiiii	iii
	b viii kl	xxv	xxv	iiii
xxv	c vii kl	xxvi	xxvi	Meth, i.
xxiv	d vi kl	xxvii	xxvii	Titus, iiii
	e v kl.	xxviii	xxviii	Acte, vii.
xxi	f iiii kl	xxix	xxix	Apo, xxii
x	g iij kl	xxx	xxx	i, John, v
xxxi	Idus, kl	xxxi	xxviii	ii, John, i
				iii, Joh, i.
				Jude i

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22 A true and perfect re=

kenyng of the yeares and tyme, from Adam vnto
Christe, gathered out of the holy Scripture.



From Adam vnto Noes floud, are M. cccccc
lvi. yeares.

From Noes floude vnto the departyng of
Abraham out of Chalde are, ccc. lxiii, and
x. dayes.

From the departyng of Abraham oute of
Chalde, vnto the departyng of the chyldren of Israell
out of Egypt, are. cccc. and. xxx. yeares.

From the departyng of the chyldren of Israel out of Egypt
vnto the fyrste buyldyng of the temple, or elles vnto the
fourth ycare of the raygne of Salomon, are. cccc. &. lxxx.
yeares.

From the fyrst buyldyng of the Temple, vnto the captiui-
tie of Babilon, are, cccc. and, xix. ycares, &. vi. monethes.

From the captiuitie of Babilon vnto the newe buyldyng
agayne of Ierusalem. are, c. xliii. yeares.

From that tyme vnto Christ, are, cccc. lxxxiii, yeares.

An exhortation to the

diligent studie of the holy Scriptures, gathered
out of the Byble.

Chryst vnto the people.

Iohn. v.

Search the Scriptures: For they are they that testifi-
fy of me.

Paule to Timothy,

ii. Tim. iii.

All scripture geuen by inspiration of God, is profytable
to teache, to improve, to amende, and to instructe in ryghte-
wesnes, that the man of God may be perfecte and prepared
to all good workes.

The same to the

Rom. xv.

What thynges soeuer are wyrtten, are wyrtten for our
learnynge: that we thowwe patience and comforte of the
scripture, myght haue hope.

Salomons Proverbs.

Pro. xxx.

All the wordes of God are pure and cleane, it is a shield
vnto them that putte theyr trust in it. Put nothyng vnto
his wordes, lest he reprove thee, and thou be found a lyar.

Moses to the people.

Deut. xii.

Ye shall not do enery man what seemeth him good in his
owne eyes: But whatsoeuer I commaunde you, that take
hede ye do, and putte noughte thereto, nor take ought there
from.

The

¶ The Lorde vnto Iosua.

Iosue. i.

Let not the booke of this lawe departe out of thy mouth:
But recorde therein day and nyght, that thou mayst be cys-
cumpecte to do accordyng to all that is wrytten therin. For
then shalt thou make thy waye prosperous, and then shalt
thou haue vnderstandyng. Turne from them nether to the
ryght hande, nor to the lyfte: that thou mayest haue vnder-
standinge in all that thou takest in hande.

¶ The same to the people.

And thou shalt shewe thy sonne at that time, saying: this
is done because of that which the Lorde dyd vnto me when
I came out of Egypt. Therefore it shall be a sygne vnto thee
vpon thyne hande, and a remembraunce betwene thyne eyes,
that the Lordes law may be in thy mouth. For with a stronge
hande the Lorde brought thee out of Egypt.

The

An Almanacke for xviii. yeares.

The leape yeare	The Sundayes letter.	The Golden number.	The Easter	The yeare of our Lord.
	a	xv	h, Aprill	M.D.liv.
	b	xvi	g, March	M.D.lv.
	c	xvii	f, Aprill	M.D.lvi.
a	d	xviii	e, Aprill	M.D.lvii.
	e	xix	d, Aprill	M.D.lviii.
	f	x	c, Aprill	M.D.lviiii.
	g	xi	g, March.	M.D.lx.
	a	xii	f, Aprill	M.D.lxi.
	b	xiii	e, Aprill	M.D.lxii.
	c	xiiii	d, Aprill	M.D.lxiii.
	d	xv	c, March	M.D.lxiv.
	e	xvi	b, Aprill	M.D.lxv.
	f	xvii	a, Aprill	M.D.lxvi.
	g	xviii	z, Aprill	M.D.lxvii.
	a	xix	y, March.	M.D.lxviii.
	b	x	x, Aprill	M.D.lxix.
	c	xi	w, March	M.D.lxx.

†.l.

Table

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pall matters conteyned in this Testamente.



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The Description of the lande

of promys, called Palestina, Canaan, or the Holye Lande,
where Chryste was borne, wrought bys myzacles,
and suffered death.



29 The life of the blessed

Euangeliste Saynte Mathewe, Written and set
forthe by the mooste holy doctoure Saint Hierome.



Mathew
who also
was called
Leui, being
of a publi-
can made an

Apostle, dyd fyrste in Iewyshe
wyte the Gospell of Christe in
the Hebrue tonge, for thepr sa-
kes which beleued of the circum-
cision. It is vncertayne who
afterwarde dyd translate it into
the Greke tonge: howbeit the
coppe of the Hebrue is kepte vn-
to this daye, in the library of Ce-

sarea, which librarpe one Pamphilus Martir dyd gather together most diligently. Also
the Masareens which, in Berea, a cite of Syria dyd vse the same boke, gaue vs leaue
to coppe it out. where ye shal note, that wheresocuer the Euangelist, eyther in hys own
person, or in the person of our Lorde Christ, doth alledge the testimonies

of the olde Testamente, he foloweth not the auctorite of the

Seuenthe interpreters: but the auctorite of the Hebrue

amonge the whiche, these two testimonies are:

I haue called my sonne oute of Egypt.

And he shalbe called a

Bazarpen.



The " Gospell of S.

Chap. i.

Matthewe.

The fyrste Chapter.

The Genealogie of Chyriste, and marriage of his mother Mary.
The Angell satisfieth Iosephes mynde.



Priesters.

Kinges.

Iudges.



The booke of the genera- & the Gospel
tion of Iesus Chyriste, the sonne of David, the sonne of
Abraham. on the son of
after Chyriste
was.

Abraham begate Isaac:

Isaac begat Iacob:

Iacob begat Iudas & hys
brethren:

Iudas begat Phares and
Zaram of Chamar:

Phares begat Helrom:

Helrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naaston:

Naaston begat Salmon:

Salmon begat Booz of Rachab:

A. s.

Booz

The Gospel

Booz begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the kinge:

Dauid the kinge begate Salomon, of hir that was the wyfe of Uri:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Osiab:

Osiab begat Joatham:

Joatham begat Achaz:

Achaz begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias & his brethren, about the time they were caried awaye to Babilon.

And after they were brought to Babilon, Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbände of Mary, of whom was borne Jesus that is called Christ.

And so all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the captiuitie of Babilon, are fourtene generations. And from the captiuitie of Babilon to Christ are also fourtene generations.

The

The byrth of Iesus Christ was on this wyse. When his mother Marye was betrothed to Iosephe (before they came together) shee was founde with chylde of the holpe goost. Then Iosephe hys husbände (beynge a iust man, and lothe to defame hys) was mynded to put hys awaye secretlye. Whyle he thus thoughte, beholde the Angell of the Lorde appeared vnto him in a dreame, sayinge: Ioseph the sonne of David, feare not to take vnto thee Mary thy wife. For that whiche is conceaued in hys, is of the holy gooste. She shall bryng forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from theyr synnes.

Philp. ij. b.
Actes. iij. b.

All this was done to fulfyll that whiche was spoken of the Lorde by the Prophet, sayinge: Beholde, a mayde shall be wyth chylde, and shall bryng forth a sonne, and they shall call his name Emmanuel, whiche is by interpretation, God with vs.

Isa. vii. c.

And Ioseph as sone as he awoke out of slepe, dyd as the Angell of the Lorde bade hym, and toke his wyfe vnto him, and knewe hys not tyl she had brought forth hys fyrst borne sonne, and called his name Iesus.

Luke. ij. c.

The Notes.

- a. The Gospell is a preachynge of our sauour Iesus Christe, that by his death, and bloude sheddynge he hath made full satisfaction for all our synnes.
- b. In Moses booke the genealogye of Adam is described, whose chyliden are the chyliden of wyathe and of death. In the newe Testamēte the genealogye of Christ is sette forth, in whom we are borne of newe, and are made the chyliden of God, and heyrers of the kyngdome of heauen throughe fapth.
- c. Onelye suche women are named in the genealogy of Christ, as the scriptures do openlye reprove, that we seynge Christ to be borne and come of synners touchynge the fleshe, myght beleue that he woulde be mercifull vnto synners.
- d. Rachab and Ruth are here named amonge the grandmothers of oure Sauour, ther by to signifye that he was not onelye come of the Jewes and for the Jewes, but also of the gentyles, and for the Saluation of the gentyles.
- e. Iesus doth saue vs from synnes, wherby we maye evidently see, that he is a verye naturall God, for God onelye saueth from synne.

The. ij. Chapter.

The tyme and place of Chyistes byrthe. The wyse men offer theyr presentes. Chyiste flyeth into Egipte. The yonge chyliden are slayne. Christ turneth into Galile.



Jesus beyng borne at Bethleem in Iury, in the tyme of Herode the kyng: Behold there came wyse men from the East to Ierusalem, sayinge: Where is he that shal be kynge of Jewes? For we haue

of the Gospell
on the iij. daye



We haue bene his warre in the East, and are come to wor-

Num. xxiij. c. App hym.

When Herode the kynge had hearde this, he was trou-
bled and all Ierusalem with hym, & gatherynge togyther
all the chiefe Priestes and scribes of the people, he asked of
them where Christe shoulde be borne. And they sayde vn-
to hym: at Bethleem in Iury.^b For so it is wyrtten by the
Prophete. And thou Bethleem in the land of Iury, art not
the least amonge the Dynces of Iuda. For oute of the Wall
come vnto me, the captayne that shall gouerne my people
Israell.

Mich. v. a

John. viij. g.

Then Herode pryncely called the wyse men, and diligēt-
lye enquired of them the tyme of the starre that appeared,
and sent them to Bethleem, sayinge: Goo, and searche dili-
gently for the chyld. And when ye haue founde hym bring
me worde agayne, that I maye come and worship hym also.

When they had heard the kynge, they departed: and lo,
the starre whiche they sawe in the East went before them,
till it came and stode ouer the place where the chyld was.
When they sawe the starre^c they were maruelously glad:
and went into the house, and found the chyld with^d Ma-
rye his mother, and fallynge downe, worshipped hym, and
opened theyr treasures, and offered vnto hym gyftes, gold,

Psal. lxxv. b.
Psal. lxx. b.

frankens

frankenſence, and nyre. And after they were warned of God in a dreame, that they ſhould not go againe to Herode
 * they returned into theyr owne countrey an other waye.



When they were departed: beholde the Xungell of the
 Lorde appeared to Joſeph in a dreame, ſayinge: arylc^t * & *The Goſpel on Innocentes*
 take the chylde and his mother, and flye into Egypt, and be *days.*
 there tyll I byrnyng thee word. For it wyll come to paſſe, that
 Herode wyll ſeke the chylde to deſtroye hym. s^t Then he
 aroſe and toke the chylde and his mother by nyght and de-
 parted into Egypte, and was there vnto the deathe of He-
 rode, to fulfyll that whiche was ſpoken of the Lorde by the
 Prophet, whiche ſayeth: oute of Egypte haue I called my *Mat. xxi. a.*
 ſonne. *Num. xxiij.*

Then Herode perceauinge that he was mocked of the
 wyſe men, was exccadynge wroth, and ſent forth men, and
 s^t ſlewe al the chyl dren that were in Bethleem, & in all the
 coaſtes therof, as manye as were two yere olde and vnder,
 accordynge to the tyme whiche he had diligently ſearched
 out of the wyſe men,

The was fulfilled that which was ſpoken by the prophet *Iere. xxxi. a.*
 Jeremy, ſayinge: In Rama was a boyce heard, mourning
 wepyng, and greate lamentation: Rachel wepyng for hyr
 children, & woulde not be comforted, bicauſe they were not.

D When Herode was deade: beholde, an Aungell of the Lorde appeared in a dreame to Ioseph in Egipte, sayinge: aryse and take the chylde and his mother, and go into the lande of Isracell. For they are deade whiche sought the chylde's lyfe. Then he arose vp, and toke the chylde and hys mother, and came into the lande of Isracell. But when he hearde that Archelaus dyd raigne in Jewry, in the rowme of his father Herode, he was afrayed to go thither. Notwithstandynge, after he was warned of God in a dreame, he turned aside into y^e parties of Galile, and went & dwelte in a citie called Nazareth, to fulfyll that whiche was spoken by the Prophetes: he shalbe called a^{*} Nazarite.

Mat. 2. 13. &

The Notes.

- a. The heathen are called, and the Jewes reiected: in this that the heathen do come from farre countreys to seeke Christ, and the Jewes beyng euen at home wth hym, will not acknowledge nor receaue hym.
- b. It profiteth nothyng to haue vpon our syngers endes the dead letter of the scriptures, except we haue the heauenly starre to leade vs to Christ: that is to saye, except we be inwardely taughte of God.
- c. The Godlye do reioyce when Christ is reuelated vnto them, where as the wycked worldynges and tyauntes wth the earthlye Ierusalem are sore troubled, do tumulte and rage.
- d. Mary is the mother of Christ, whiche thyng coulde not be, yf he had not taken the substance of his body of hir substance and fleshe.
- e. Promise ought not to be kept, where Gods honour, and the preachynge of his truth is hyndered. The wyse men notwithstandinge theyr promise made vnto Herode, returned home into theyr owne countrey by an other waye.
- f. Ioseph was not the father of Christ, els the Aungell would not haue sayed: take the chylde and his mother, but rather take thy chylde.
- g. We ought to do nothyng agaynst the wyll of God, but rather we must in all thynges obey him, and suffer patiently whatsoeuer it shall please him to do wth vs.
- h. As Herode, though he did sheade innocentes bloude, yet he could not destroy Christ. In lyke maner, though tyauntes do tumulte and rage agaynst the Godly, yet shall they neuer be able to put downe the trueth, nor yet the Gospell.
- i. The vngodlye lyue prosperously for a whyle, but sodenly they are thowsone downe into hell. Job. xxi.
- k. Many tymes after sheadyng of innocente bloude, Christ returneth from Egipte, that is to saye: the gospell doth sprynge out of darkness, and the more the tyauntes do oppresse it, the more it is spreade abroade by the death of martyrs.

The iij. Chapter.

The baptysme, preachynge, and offyce of Iohn, and howe Christ was baptised of him in Iordan.

Mathe. 3. 1. &
Luke. 3. 1.

In those dayes Iohn the Baptyste came and preached in the wyldernesse of Jewrye, sayinge: a^{*} Repente, for the kyngedome of heauen is at hande. For this is he of whome it is spoken by the prophete

prophet Esay, which sayeth: The voyce of one crying in wil-
dernes,^b prepare ye the way of the Lorde, and make hye
pathes straight.^c This John had his garment of Camels
heere, and a gyrdle of a skynne about his loynes. His meate
was locustes and wyldc honye. Then wente oute to hym
Jerusalem and all Jewrye, and all the region round aboute
Jordan, and were baptised of hym in Jordan, confessynge
theyr synnes.

When he sawe many of the Phariseis and of the Sadu-
ces come to his baptysme, he sayde vnto them: O generati-
on of Uypers, who hath taught you to flee from the venge-
aunce to come? Brynge forth therfore the frutes belon-
gynge to repentance. And thinke not to saye in youre sel-
ues, we haue Abraham to our father. For I saye vnto you,
that God is able of these stones, to rayse vp chyldren vnto
Abraham. Euen now is the^d axe put to the rote of the trees:
so that euery tree whiche bringeth not forth good fruite, is
hewen downe and cast into the fyre.

I^e baptise you in water to repentance: but he that co-
meth after me, is mightier then I, whose shoes I am not
worthy to beare. He shall baptise you with the holy gooste,
and with fyre: whiche hath his^e fanne in his hande, and
will pouрге his floure, and gather the wheate into his gar-
ner, but will burne the chaffe with vnquenchable fyre.

Then came Iesus fro Galile to Jordan vnto John, to be
baptised of hym. But John forbade hym sayinge: I oughte
to be baptised of thee, and comest thou to me? Iesus aun-
swerynge, sayed to hym: Let it be so nowe. For thus it be-
cometh vs to fulfyll all rightwisenes. Then he suffered hym.
And Iesus as sone as he was baptised, came straight out of
the water. And loo, heauen was open vnto hym: and John
saw the spirite of God descending like a douc, and lightinge
vpon him. And loo, there came a voyce fro heauen, sayinge:
This is my beloued sonne, in whom I am well pleased.

The Notes.

a. No man cometh to Christ, excepte he doth synne by John, that is to saye: by the
preacher of the lawe, receaue a feynge of his owne synnes, and acknowledge hym selfe to
be a synner. Then shall Christ be profitable vnto hym.

A. iiij.

b. To

The Gospell

b. To prepare the waye of the Lorde, is to receaue gladlye his grace beyng offered vnto vs, and with repentance and amendmente of lyfe to putte awaye those thynges that enaye offende the eye of his dyuine maiesty. To make his pathes strayghte, is to interpretate or expounde his holy lawe after the spryde, and to seke Iesus in the spryde, for they that do yet speke to the letter of the lawe, and seke to be iustified by theyr owne workes, knowynge not the ryghteousnes of God, whiche consisteth in the spirite, sayeth, and truth, do walke in croked pathes.

c. Temperance and moderatenes bothe in apparell and also in lypynge is muche to be commended in the ministers of Gods worde.

d. The are is the power of the Romaynes, whiche were the instrumente of God to destroye utterlye the wycked and vnfaithfull generation of the Iewes.

e. The ministers baptise with water, that is to saye: do minister outwardlye the sacrament. But Christ baptiseth with the holpe ghoste, that is to saye: Christe worketh inwardlye with his holpe spryde.

f. The sanne is Goddes worde, the floure is the people of Israel, the Garner is the kyngdome of God, by the wheate he vnderstandeth the electe and true Israelites, by the chaffe he vnderstandeth the vnfaithfull.

The.iiij. Chapter.

Christ fasteth and is tempted: he calleth Peter, Andrew, James and John, and healeth all the sycke.



A The Gospell
on the firste
sonday in lent



Then was Iesus ledde awaye of the Spirite into the wyldernes,^a to be tempted of the Deuyll.^b And when he hadde fasted fortye dayes and fortye nightes, he was afterward an hongred. Then came to him the tempter and saied: yf thou be the sonne of God, commaunde that these stones be made breadyde.

And he aunswering sayde: it is written, man shall not liue by breadyde onelye, but by every word that procedeth out of the mouth of god.

Then

Dent. viij. a.
Luke. iij. a.
Sapien. xvi. e

Then the Deuyll toke hym vp into the holy Citye, and sette him on a pinacle of the temple, and sayde vnto hym: yf thou be the sonne of G O D, cast thy selfe downe. For it is psal. xcij. e writte: that he shal geue his aungels charge ouer thee, and with theyr handes they shall holde thee vp, lest at any tyme thou shouldest dashe thy fote agaynste a stone. And Jesus sayde vnto him, it is written also: Thou shalt not tempt thy **Lorde God.**

The deuill toke him vp agayne vnto an exceedynge hye **M**ountayne, and shewed hym all the kyngedomes of the worlde, and the gloze of them, and sayde to hym: all these wyll I geue thee, if thou fallynge downe wylt worshyp me. Then sayde Jesus vnto him: Auoyde Sathan. For it is Deut. vi. e written, thou shalt worshype the Lord thy God, and him Luke. iij. b. onely shalt thou serue. **B.**

Then the deuill lefte him, and beholde, the aungels came and ministred vnto him. Deut. vi. e; and. x. d.

When Jesus had hearde that John was taken, he departed into Galile, and leauynge Nazareth, wente and dwelte in Capernaum, whiche is a citie vpon the sea coaste, in the borders of zabulon, and Nephtalim, to fulfill that whiche was spoken by Elsaye the Prophete, sayinge: The lande of zabulon, and the lande of Nephtalim, the waye of the sea beyond Jordan, Galile of the Gentiles, the people which sate Marke. i. d in darknes sawe great lyght, and to them which sate in the region and shadowe of death, light is begonne to shyne. Chai. ix. a.

From that tyme Jesus began to preache, and to saye: repent, for the kyngdome of heauen is at hande. Mat. iii. a.

And Jesus walkynge by the Sea of Galile, sawe two brethren: Simon whiche was called Peter, & Andrew his brother, casting a nette into the sea (for they were fyschers) and he sayde vnto them, folowe me, and I wyll make you fischers of men. And they strayghtwaye leauynge theyr nettes, folowed hym. The Gospel on S. Andrewes daye.

And when he was gone forth from thence, he sawe other two brethren, James the sonne of zebede, & John his brother in the shyppe with zebede theyr father, mendyng their nettes.



nettes. And he called them. And they without tarrying (leaving the shyppe and their father) folowed hym.

Marke. i. c.
Luce. b. b.

And Jesus went aboute all Galile, teaching in their synagoges, and preachinge the gospell of the kyngedome, and healynge all maner of sickneses, and al maner of diseases amonge the people. And his fame spied abroad thorow out all Siria. And they brought vnto him all sicke people that were taken with diuers diseases and gryppinges, and them that were possessed wth deuils, & those whiche were lunatike, and those that hadde the palsey: and he healed them. And there folowed him greate numbres of people from Galile, and from the ten cities, and from Ierusalem, and from Iudye, and from the regions that lye beyonde Iordan.

Marke. iij. a
Luce. vi. b

The Notes.

- a. Christ is by and by after baptisme tempted, whiche thyng we muste loke for: yea, the more th^t we shall increase in sapeth and virtuous lypynge, the more stronge wil Satan assaule vs.
- b. The fastynge of Christ ought to be vnto vs an example of sober lypynge, not for forty dayes as the papistes do imagine of their owne byaynes, but as long as we are in this wyldernes.
- c. Christ woulde not overcome Satan by his diuine and almightye power, but wth the scriptures and worde of God, to teache vs by his owne example, to fighte agaynst Satan wth the holy and sacred Scriptures, whiche are our heauenly armour and the sworde of the spiryte.
- d. The doctryne of John, and the doctryne of Christ be al one, therfore their baptisme, touchynge the externe and outwarde ministracion be all one.

The

The v. Chapter.

In this Chapter and in the two next folowing, is conteyned the most excellent and louing sermon of Christ in the mounte, whiche sermon is the very keye that openeth the vnderstandyng into the law. In this fyfte chapter specially he preacheth of the right beatitudes or blessinges: of manslaughter, wrath, and anger: of aduoutyse, of swearing, of suffering wronge, and of loue euen towarde a mans enemyes.



When he sawe the people, he wente vp into a mountayne, and when he was sette, his disciples came to hym, and he opened his mouth and taught them, saying: blessed are the poore in spirite, for theirs is the kyngdom of heuē. Blessed are they that mourn, for they shalbe comforted. Blessed are the meke: for they shal inherite the earth. Blessed are they which hunger and thyrst for^a righteousnes: for they shalbe fylled. Blessed are the mercifull: for they shal obayne mercye. Blessed are the^b pure in herte: for they shal see God. Blessed are the peacemakers: for they shalbe called the chyldren of God. Blessed are they whiche suffer persecution for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and saye all maner of euill sayynges against you for my sake: Reioyce and be glad, for greate is your rewarde in heauen. For^c so persecuted they the prophetes whiche were before you,

A
The Gospel
on all saintes
daye.

Mat. lxxvi. a. d.
Iere. xxxi. e.

B
1. Peter. ii. e
in. and. iii. c

Peter. v. g. i

The Gospel

Mathe. ix. g.
Luke. xiii. g.
Leui. ii. c.

Ye are the salte of the earth: but if the salte haue lost hye saltenes, what can be salted therewith? It is thence forth good for nothyng, but to be caste oute, and to be troden vnder fote of menne. Ye are the lighte of the worlde.

Mathe. xiii. b.
Luke. viii. c.

A citie that is set on an hyll, can not be hydde, neither do men light a candell, and put it vnder a bushell, but on a candlestycke, and it lyghteth all that are in the house. Lette your lyght so shine befoze men, that they may se youre good workes, and glozifie your father whiche is in heauen.

i. Peter. ii. c.

Mathe. ii. d.
Esaie. xi. c.

Thinke not that I am come to destroye the lawe, or the Prophetes: no I am not come to destroy, but to fulfyll. For trulye I saye vnto you, tyll heauen and earth perishe, one iote or one tytle of the lawe shall not scape, tyll all be fulfilled.

Whosoener therfore breaketh one of these least commaundementes, and teacheth men so, he shalbe called the leaste in the kingedome of heauen. But whosoener obserueth & teacheth, the same shall be called greate in the kingedome of heauen.



✠ The Gospel
on the sixtb
sond, of. Tri.

For I saye vnto you, excepte your ryghteousnes exceede the righteousness of the Scribes and Phariseis, ye can not enter into the kingedome of heauen.

Ero. xx. c.
Leu. xviii. d.
Deut. v. b.

Ye haue hearde howe it was said vnto them of the olde time: Thou shalt not kill. For whosoener killeth, shall be in danger

in daunger of iudgement. But I saye vnto you, whosoener is angry with his brother (vnadvisedlye) shall be in daunger of iudgemente. Whosoener sayeth vnto his brother Racha, shall be in daunger of a counsell. But whosoener sayeth thou fool, shall be in daunger of hell fyre.

Therefore when thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought agaynst thee: Job. xij. b leaue there thyne offerynge before the Aultare, and goo thy waye fyrste and be reconcyled to thy brother, and then come and offer thy gyfte.

Agree with thyne aduersarie quickelye, whyles thou art Luke. xij. b in the waye with hym, lest the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalt not come oute thence, tyll thou hast payed the vtmoste farthyng.

Ye haue heard how it was sayd to the of old time. Thou shalt not commit aduoutry. But I saye vnto you, that whosoener loke th on a wyfe to luste after hyr, hath commytted aduoutrye with hyr already in his hearte. Exo. xx. 10. Roma. xij. 15.

Wherefore if thy ryghte eye offende thee, plucke it oute, and cast it from thee. For better it is for thee, that one of thy members perish, then that thy hole body shold be cast into hel. Math. 18. 9

Also if thy ryght hande offende thee, cut it of, and caste it from thee. Better it is that one of thy members perish, then that all thy bodye shoulde be cast into hell.

It is sayd, whosoener doth put awaye his wyfe, let hym geue hyr a testimoniall of the deuorcement. But I say vnto you: whosoener putteth awaye his wyfe (excepte it be for fornication) causeth hyr to breake matrimonye. And whosoener marieth hyr that is deuorced, breake th wedlocke. Dent. xxiv. 1. Marke. x. 5.

Agayne, ye haue heard how it was sayd to them of olde tyme, thou shalt not forswear thy selfe, but shalt perfourme thyne othe to God. But I say vnto you, sweare not at all: neyther by heauen, for it is Goddes seate: nez yet by the earth, for it is his fustole: neyther by Ierusalem: for it is the cite of that great kynge: neither shalt thou sweare by Leuit. xix. 11. Swere. Esa. lvi. 10

by thy heade, because thou canst not make one whyte heer or blacke. But let your communication be yea, yea: naye, naye. For whatsoeuer is more then that, cometh of euill.

Exo. xxi. c.
Deut. xix. d.
Leu. xxiii. c.
Luke. vi. c.

Right
cheeke.

Ye haue heard how it is sayed, an eye for an eye: a toth for a toth. But I say vnto you, if ye resist not wronge, But whosoever geue thee a blowe " on thy righte cheke, turne to hym the other. And if anye man wyll sue thee at the lawe, and take away thy coote, let hym haue thy clooke also. And whosoever wyll compell thee to goo a myle, goo with hym twaine. Geue to hym that asketh, and from hym that would borrowe, turne not awaye.

Leuit. xix. d.

Roma. xii. e.
Leuit. xix. d.

D Ye haue hearde howe it is sayde: thou shalt loue thy neighbour, and hate thyne enemye. But I saye vnto you: loue your enemies. Blesse them that curse you. Do good to them that hate you. Praye for them whiche hurte you, and persecute you, that ye maye be the chyldren of your father that is in heauen: for he maketh his sunne to aryse on the euyl, & on the good, & sendeth his rayne on the iuste, and vniust. For if ye loue them, whiche loue you: what rewarde haue ye? Do not the Publicans euen the same? And yf ye be frendlye to your brethren onelye: what singuler thyng do ye? Do not the Publicans lyke wyse, ye shall therfore be perfect, euen as your father which is in heauen is perfecte.

Leuit. xix. a.

The Notes.

- a. By this word righteousnes, all christian wordes of charitie commaunded vs in Gods worde be vnderstanded.
- b. They are called pure in hert that beleue vnfaynedly, and trust from the very heart in God, whom they do see thoro we sayth, whyles they be yet in this vale of misery, but after this bodely lyfe, they shall haue a ful fruition of hym, and se him as he is.
- c. If we suffer any thyng for the truthe sake, we haue the Prophetes, apostles, and martyres, for an example to comforte vs, for they did all enter into the kyngedome of heauen that waye.
- d. The ministers of Gods worde are called the salte of the earth, because that men are made by the true doctrine, being receaued thoro we sayth, sauour vnto the Lord.
- e. The salte hath lost his saltnes, when the ministers do fall from Gods worde, vnto the dreames and traditions of Antichrist.
- f. The Godly conuersation of the people of God, doth minister occasion vnto men, to prayse, laude, and magnifye God: as on the contrary syde, our naughty lyuinge is an occasion that God and his holy worde is blasphemed and yll spoken of.
- g. Here we learne that the lawe is spiritual, that is to saye: it requireth a perfect purgyness of our inwarde affections.
- h. As we are forbydden to take the name of our Lord & God in vayne, or to sweare by any manner thyng, geuyng the honour and glory vnto creatures, that ought onelye to be ascribed vnto God the creator: so when we are called before magistrates, we maye lawefullye

fall ye take an othe, and sweare the Loyde liueth. Exod. xxij. Denter, vi, Deut, iij, Ruth, i. Samu, x.

we ought so patientlie to suffer all wronges, that we shoulde rather turne the other cheke, then shewe any token of impatience. In the meane season it pertaineth vnto the Gods, that is to saye: vnto the magistrates and Iudges to reuenge the wronges of the oppressed.

The. vi. Chapter.

Of Almes, prayer, and fastinge. He forbyddeth the carefull sekynges of worldly thynges,



Take hede to youre almes, that ye geue it not in the sight of men, to the intente that ye would be sene of them. Or els ye gette no reward of your father whiche is in heauen. Whensoever therfore thou geuest thine Almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagoges, & in the stretes, for to be prayesed of men. Verely I saye vnto you, they haue theyr rewarde. But when thou doeste thine almes, let not thy lefte hande knowe what thy ryght hande doth, that thyne almes maye be secreete: and thy father seynge it in secreete, shall rewarde ^h thee openly.

And when thou prayest, thou shalt not be as the ypocrites are. For they loue to pray standing in the Synagoges, ^{Esaias. xlii. 8} and in the corners of the stretes, because they would be sene of men. Verely I saye vnto you, they haue theyr rewarde. But when thou prayest, enter into thy chamber, and when thou hast shutte thy doore, praye thou to thy father whiche is in secreete: and thy father whiche seeth in secreete, shall rewarde thee openly.

And when ye pray, bable not much as the heathen do: for they thynke that they shall be hearde for theyr muche bablynges sake. ^{Esaias. i. 16} Be ye not lyke them therfore. For youre father knoweth wherof ye haue nede before ye aske of hym. ^{Roma. viij. 6} After this maner therfore praye ye,

O our ^h father whiche arte in heauen, halowed be thy name. Let thy kyngdome come. Thy wil be fulfilled as wel in earth, as it is in heauen. Geue vs this daye oure daylye breade. And forgeue vs ^h our trespases, ^h euen as we forgeue our trespases, And leade vs not into temptation: but ^h Deliuere

The Gospell

Mathe. xi. d.

Deliver vs from euyl. For thyne is the kyngedome and the power, & the gloire for euer. Amen. For if ye do forgive other men theyr trespasses, your heauenlye father shall also forgive you. But if ye do not forgive men theyr trespasses, no more shall your father forgive you your treipases.



Mat. xliij. a.
The Gospell
on the fyrste
daye in Lent.

Moreover, when ye fast be not sadde as the ypocrites are. For they disfigure theyr faces, that they mighte be sene of men howe they faste. Verelye I saye vnto you, that they haue theyr rewarde. But thou when thou fastest, annoynte thyne heade, and washe thy face, that it appere not vnto men how that thou fastest, but vnto thy father whiche is in secreete: and thy father whiche seeth in secreete, shall reward thee openly. Amen

Treasure.

Luke. xij. d.
Eccle. x. b.

Se that ye gather you not treasure vpon the earth, wher ruste and mothes corrupte, and where theues breake thoroowe and steale. But gather ye treasures together in heauen, where neither ruste nor mothes corrupte, and where theues neither breake vp nor yet steale. For whercloeuere your treasure is, there wyll your hertes be also.

Luke. xi. e.

The light of the bodye is thyne eye. Wherfore if thyne eye be single, all thy bodye shalbe full of lyghte. But and if thyne eye be wicked, then all thy bodye shalbe full of darcknes. Wherfore if the lyght that is in thee be darcknes: how great

great is that darkenes.



Two mai-
sters.

No man can serue two maisters. For eyther he shall hate the one and loue the other: or elles he shall leane to the one and despise the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for your life, what ye shall eat, or what ye shall drinke, nor yet for your bodye what ye shall put on. Is not the life more worth then meat, and the bodye more of value then raymente? Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet carpe into the barnes: and yet your heauenly father fedeth them. Are ye not muche better then they?

D The Gospel
on the .xv. son
day aft. Trin.
Luke. xij. e
Psalm. lv. d
1. Peter. v. c

Whiche of you by takinge careful thought, is able to put one cubit vnto his stature? And why care ye then for raymente? Consider ye the lilies of the felde, howe they grow. They laboure not, neither spinne. And yet for all that I say vnto you, that euen Salomon in all his royaltie, was not arrayed lyke one of these. Wherefore if GOD so clothe the grasse, whiche is to daye in the fielde, and to morowe shall be caste into the furnace, shall he not muche more do the same vnto you, O ye of little fayeth?

Luke. xij. d

Lyries.

Therfore take no thought, saying: what shall we eat, or what shall we drynke, or wherewith shall we be clothed? For after all these thynges seeke the gentyles. For your heauen-

The Gospell

lye father knoweth that ye haue neede of all these thinges? But rather seke ye fyrste the kyngedome of heauen, and the righteousnes therof, and * all these thinges shalbe mynys-
tered vnto you.

Care not then for the morowe, but the morowe shall care for it selfe: for the daye presente hath euer ynoughe of hyg owne trauayle.

The Notes.

- a. That our almes may be acceptable vnto God, thre thinges are requyred: fyrste that we geue with a ioyefull herte, for the Lorde loneth hym that geueth chearfully. 11. Cor. 13. Secondlye that we geue liberally puttynge aside niggardshyppe, for he that soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. 11. Cor. 9. Let eue-
ry man do accordynge as he is able. The poore woman that dyd offer but two mites, dydde
hyghly please God. Mark. 12. Thyrde, that we geue without hypocrisie and ostentati-
on, not selynge the prayse of men or our owne glory.
- b. We ought not to thynke, because that Christ maketh here mention of a rewarde, that
we do merite or deserue any thyng. But rather we ought to acknowledge that God of
his mere mercy rewardeth in vs his owne gyftes. For what hath he y geueth almes, y he
hath not receaued: Lie then that geueth vnto a poore man any manner of thyng, geueth not
of his owne, but of those goodes that he hath receaued of God.
- c. In this shorte prayer, Christ doth sufficiently teache vs, that God oure heauenlye fa-
ther ought onely to be called vpon, for vnto whom of the sayntes shall we saye withoute
blasphemy, our father whiche art in heauen. &c. Consyder ye this, ye that call styl on dead
sayntes, and holy Angels.
- d. We maye not thynke that by forgyuynge vnto our brethren, we shall obteyne forgyue-
nes of our synnes. But rather this is added for a playne and infallible token to certifye
therewith our consciences, that we haue thowse sayeth in Iesus Christ, fre remission of
our synnes, for yf we can fynde in our heartes vnsaynedly to forgyue vnto our brethrenne
theyr trespasses: it is a moost infallible token, that our synnes are cleane wasshed awaye,
and quyte forgyuen.
- e. Fastynge is acceptable vnto God, yf it be done wpythout ypocrisie, that is to saye: yf
we vse it to this intent, that thereby this mortall body and disobedient carcase may be ta-
med and brought vnder the subiection of the spryte. And agayne, yf we faste to this in-
tent, that we maye spare wherewith to helpe and succour our poore brethren.
- f. If we seeke to serue God euery man in his vocation, with true dealyng towarde all
men, we shall lacke nothyng.

The. vii. Chapter.

The forbiddeth falshe and temerarious iudgement, reponeth ypocri-
sie, exorteth vnto prayer, warneth to beware of false prophetes, and so
concludeth his seruice.



* Iudge not, y ye be not iudged. For as ye iudge
so shall ye be iudged. And with what measure
ye mete, with the same shal it be mesured to you
againc. Why seest thou a moote in thy brothers
eye, and perceauest not the beame that is in thyn owne
eye? Or why sayest thou to thy brother: suffer me to plucke
out the moote out of thyne eye, & behold a beame is in thine
owne

Luke. vi. f.
Roma. 9. n.

Stone eye: Y pocrite, fyrste cast out the beame oute of thyne owne eye, and then shalt thou see clearly to plucke oute the moote out of thy brothers eye.

Geue not that whiche is helpe to dogges, neither cast ye your pearles before swyne, leaste they treade them under theyr fete, and the other turninge agayne, all to rent you.

Aske and it shalbe geuen you. Seeke and ye shall fynde. **B**

Knocke and it shalbe opened vnto you. For whosoever asketh receaueth, and he that seeketh fyndeth, and to hym that knocketh, it shalbe opened. Is there any man amonge you, whiche yf his sonne asked him breade, woulde geue hym a stone: Or if he asked fysh, woulde he profer him a serpent: If ye then (whiche are euill) can geue to your children good gyftes, howe muche moze shall your father whiche is in heauen, geue good thinges to them that aske hym.

Jer. xix. e
John. xvi. f
Luce. xi. b

Therefore whatsoeuer ye woulde that men should do to you, euen so do ye to them. For this is the lawe and the Prophetes.

Law and
Prophets.

Enter in at the straichte gate: for wide is the gate, and broade is the waye that leadeth to destruction: and manye there be whiche go in therat. But straight is the gate, and narrow is the waye which leadeth vnto lyfe: and fewe there be that fynde it.



✠ The Gospel
on the. viij. f.
after Trinite.

Beware of false prophetes, which come to you in shepes
clothyng, but inwardly they are rauenynge wolues. Ye
shal know them by theyr frutes. ^b Do men gather grapes
of thornes, or figges of thystles? Euen so euery good tree
bringeth forth good fruct. But a corrupt tre bringeth forth
euill fruite. A good tree can not bringe forth badde fruite,
nor yet a bad tree can bringe forth good fruite. Euerie tree
not bringinge forth good fruite, is hewen downe and caste
into the fyre: Wherfore, by their frutes ye shal know them.

Luke. xij. c. f.

Not al they that say vnto me Lord, Lord, shal enter into
the kingdome of heauen: but he that doth my fathers wyll
whiche is in heauen. Many ^c wyll saye to me in that daye:
Lorde, Lorde, haue we not in thy name prophesied? And
in thy name haue caste out deuilles? And in thy name haue
done many miracles? And then wyll I knowledg to them,
I neuer knewe you. Departe from me ye workers of ini-
quitie.

Psalme. vi. d.
Luke. xij. f.

Whosoever then heareth of me these sayinges, & doth the
same, I wil liken him to a wise man, which hath builded hys
house on a rocke: and great rayne descended, & the floudes
came, & the wyndes blew, & beat vpon that same house, and
it ^d fell not, because it was grounded on a rocke. And who-
soever ^e heareth these my sayinges, and dothe them not:
shal be lykened vnto a folysh man whiche hath buylded hys
house vpon the sande: and great rayne descended, and the
floudes came, and the windes blew and beate vpon that
house, and it fell, and great was the fall of it.

Mark. i. c.
Luke. iij. c.

And it came to passe, that when Iesus had ended these
sayinges, the people were astonied at his doctrine. For he
taught them as one hauyng power, & not as the Scribes.

The Notes.

- a. Christ doth not here forbide that kynde of iudgemente, that pertayneth vnto Magis-
trates, wherby euill doers are iudged and punished, and the innocent deliuered, of the
which kynde of iudgment, read. Exo. xvij. Deut. i. Psal. lxxxij. and. Esai. i. But rather
here we are instructed and taught, that we do not rashly & vncharitably iudge or condemne
other mens fautes, hauyng alwayes an eye vnto their fautes, and forgetting our owne.
- b. The fruite of the Prophetes, is theyr doctrine, therefore if thou wilt knowe the true
Prophetes from the false, trye theyr doctrine at the tryall hestone of Gods worde, for elles
by the outwarde conuersation, thou mayest be deceaued and begyled.
- c. Wicked men may also prophesie and worke miracles, but this is permytted and geuen
vnto them to theyr viter dampnation and vndoynge, wherby we vnderstande that God
doth

Both onely rewarde the good wyl and the heart, and not the outwarde dede.

D. The doctrine of the Gospel is a most sure rocke, agaynste the whiche, the gates of hell can not preuaile.

E. He that practiseth not Gods worde whiche he hath hearde, geueth a playne testimony of hym selfe, that he hath not beleue nor credite the worde.

The. viij Chapter.

Christ clemeth the leper, healeth the captaynes seruante, and manye other diseases, helpeth Peters mother in lawe, stilleth the sea and the wynde, and dyueth the deuyls out of the possessed into the swyne.



When he was come downe from the mountaine **W** much people felowed him. And lo, there came a leper, and worshipped him, saying: * Ma- ster, if thou wilt, thou canst make me cleane. And Iesus puttinge forth his hand, touched him saying: I wil, be thou cleane, & immedi-

The Gospel on the .ij. son after Christs mas. A leper.

ately his leprosy was clemed. And Iesus sayed vnto him: Se thou tell no man, but go & shewe thy self vnto the priest, & offer the gyft that Moyses comaunded, for a wytnes to the.

Leu. xiii. c. Luke. viij. a.

When Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him sayinge: Master, my seruante lieth sicke at home of the palsy, and is greuously payned. And Iesus sayed vnto him: I wil come & heale him. And the Centurion answered saying: Syr, I am not worthy þ thou shouldest come vnder my rofe: but speake the worde onely, & my seruant shalbe healed. For I my selfe also

Centurion Luke. viij. a. John. iij. g.

The Gospell

am a man subiect to the authoritie of another, & haue souldiers vnder me, and I say to one go, and he goeth, and to another come, and he cometh, and to my seruant do this, and he doeth it. When Iesus heard that, he marueyled, and said to them that folowed him: ^b Verelye I saye vnto you, I haue not founde so great sayeth: no, not in Israell.

Luke. xij. f.

Vtter darkenesse:

I say therfore vnto you, that many shall come from the east and west, and shall rest with Abraham, Isaac, & Iacob in the kingdome of heauen: & the children of the kingdome shall be cast out into vtter darknes: there shall be weeping & gnashing of teeth. Then Iesus sayde vnto the Centurion, goo thy way, and as thou hast beleued, so be it vnto thee. ^c And his seruant was healed the selfe same houre.

Mathe. i. c.
Luke. iij. f.

And Iesus commyng to Peters house, sawe his wyues mother lyngge, and sycke of a feuer, and touched hyr hand, & the feuer left hyr: and she arose, and ministred vnto them.

Mat. iij. b.

When the euen was come, they brought vnto him many that were possessed with deuils. And he cast out the sprites with a word, & healed al that were sicke, to fulfyl that which was spoken by Esayas the Prophete, sayinge: He toke on hym our infirmities, and bare our sickneses.

Mat. ix. g.

And when Iesus sawe muche people about him, he commaunded them to goo ouer the water. And there came a Scribe and sayed vnto him: Maister, I wil folow the whether soeuer thou goest. And Iesus saied vnto him: the foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not wheron to rest his head. And another that was of his disciples sayed vnto him: maister, suffer me fyrst to go and bury my father. But Iesus sayed vnto him: folow me, and let the dead bury theyr dead.

The Gospell
on the. iij. syn
after Christ.
was.

And when he was entred into the shyp, his disciples folowed hym. And beholde, there arose a great tempest in the sea, in so much that the shyp was couered with waues, and he was a slepe.

And his Disciples came to him, and awoke hym sayinge: Maister saue vs, we perishe. And he sayde vnto them: why are ye fearfull, O ye of little fayeth. ^d

Then he arose, and rebuked the windes and the sea, & there folowed



folowed a greate calme. And the men marueyled, sayinge: what man is this, that both wyndes and seas obey h'm.

And when he was come to the other syde, into the countrey of the Gergesites, ther met him two possessed of deuils whiche came oute of the graues, and were oute of measure feerce, so that no man might go by that same way. And beholde, they cryed out, saying: O Jesu thou sonne of GOD, what haue we to do with thee? Arte thou come hyther to torment vs befoze the tyme? And there was a good way of from them, a greate heerd of swyne feadyng. Then the deuyls besought him sayinge: ys thou cast vs out, suffer vs to go our waye into the heerde of swyne. And he sayde vnto them: go your wayes. ^a Then they went out, and departed into the heerd of swyne. And beholde, the whole heerde of swyne was caried with violence headlyng into the sea, and perished in the water.

Marke. 6. 5.
Luce. viij. 2.

Then the heerdmen fledde and wente theyr wayes into the citie, and tolde euery thyng, and what had fortunied vnto the possessed of the deuyls. And behold all the citie came out and met Iesus, and when they sawe him, they besought him to depart out of theyr coastes.

Marke. 6. 56.

The Notes.

a. In all our troubles and aduersities, in diseases and sickenneses, let vs put oure selues wholly vnto Gods pleasure and wyll, whiche knoweth beste, and wyll alwayes do the thyng that is expedient for his glory, and the saluation of our soules.

b. What we sayeth the Gentyles and Heathen are made the chyldzen of the kynge-
B. 119. home

The Gospell

Dome, as by infidelitie, the Jewes are excluded from the kyngdome, and caste out into dar-
ter darknes.

c. The corporall presence of Christ, is nothyng necessarye and needfull vnto vs. For it
is his worde onely receaved thow so sayeth, that healeth vs.

d. The sea and wynde are obedient vnto Christ, whiche thinge they woulde not do, one
les he were a very naturall God.

e. Sathan the Deuyll can do no more then God doth permit and suffer hym, no not as
muche as enter into a sylthy hogge, we are muche better then many hogges before God, yf
we cleaue vnto his sonne by sayeth.

The ix. Chapter.

The healeth the palsey, called Matthewe from the custome, answered
for his disciples, healeth the woman of the bloudy issue, helpeth Jai-
rus daughter, geueth two blynde men their syght, maketh a dumme
man to speake, and dryueth out a deuyll.



A
The Gospell
on the. xix. f.
after Trinite.

Palsey;



When he entred into a shyppe, and passed oner
and came into his owne citye. And loo, they
brought to hym a mā sicke of the palsy, lying
in his bedde. And ^a Jesus seying the sayeth
of them, sayed to the sicke of the palse: sonne
^b be of good cheare, thy sinnes be forgiven
thee. And beholde, certayne of the Scribes sayed in them-
selues, this mā blasphemeth. And when ^c Jesus saw their
thoughtes, he sayed: Wherefore thinke ye euill in your her-
tes: For whether is it easier to saye, thy sinnes are forgiven
thee, or to say: arise and walke. And that ye may kno w that
the sonne ^d of man hath power to forgeue sinnes in earth.
Then sayed he vnto the sycke of the palsey: arise, take vp
thy

Mark. ii. b
Luke. v. e,
John. v. b,

thy bedde, and go home to thyne house. And he arose and departed to his owne house. And when the people sawe it they marueyled, and glozified God which had geuen suche power to men.



And as Iesus passed forth from thence, he sawe a manne syttinge at the receyt of custome named Mathew, and said to him: folowe me, and he arose and folowed hym. And it came to passe as he sate at meate in the house, beholde many Publicans and synners came and sate downe also with Iesus and his disciples.

When the Phariseis saw that, they sayed to his disciples: why eateth your master with Publicans and synners? And when Iesus heard that, he saied vnto them: the whole nede not the phisition, but they that are sycke. Go ye rather and learne what that meaneth: I will haue merce, and not sacrifice. For I am not come to call the righteous, but the sinners to repentaunce.

Then came the disciples of Iohn to him, saying: why do we & the Phariseis fast ofte: but thy disciples fast not? And Iesus sayed vnto them: can the weddyng chyl dren mourne as longe as the brydgrome is with them? But the dayes wyl come when the brydegrome shalbe taken fro them, and the shal they fast. No man peceth an olde garment w a pece

B

& The Gospel
on S. Mathe
wes day.

Mathew.

Publicans
eate with
Iesus.

Mercy &
not sacri
fice.

Iohns dis
ciples fast.

of

The Gospell

New and of new cloothe. For then taketh he awaye the peece agayne olde agree from the garment, and the rent is made worse. Neither not.

Do men put new wine into olde vessels, for then the vessels breake, and the wyne runneth out, and the vessels peryshe. But they poure new wyne into new vessels, and so are both preserved together.



¶ The Gospell
on the. xxiiij.
f. after Trini.

While he thus spake vnto the, behold ther came a certain ruler, and worshipped him, sayinge: my daughter is euen now diseased, but come and lay thy hand on hyr, and she shall lyue. And Iesus arose and folowed him and his Disciples. And beholde a woman which was diseased with an yssue of bloud. xij. yeres, came behind him, and touched the hemme of his vesture. For she sayd in hyr selfe: if I maye touche but euen his vesture onelye, I shall be safe. Then Iesus turned hym about, and seynge hir did saye: Daughter, be of good confort, thy fayeth hath made the safe. And the woman was made whole euen that same houre.

¶ Mark. v. c.
¶ Luke. viij. f.

¶ Marke. v. d.
¶ Luke. viij. g.

And when Iesus came into the rulers house, and sawe the mynstrels and the people ragynge, he sayed vnto them: get you hence, for the mayde is not dead, but sleapeth. And they laughed him to scoone. And when the people were put forth, he went in, and toke hyr by the hande, and the mayde arose. And this was noysed thozowout all that lande.

And

And as Iesus departed thence, two blynd men folowed hym crying, & sayinge: O thou sonne of David, haue mercy vpon vs. And when he was come into the house, the blynde came to him. And Iesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto hym: yea Lord. Then touched he theyr eyes, sayinge: accoꝝdyng to youre sayeth, be it vnto you. And theyr eyes were opened. And Iesus charged them sayinge: Se that no man knowe of it. But they as sone as they were departed, spredde abroade his name throughout all the lande.

Two blinde are cured.

As they went out, behold, they brought to him a demme manne possessed of a Deuyll, and as sone as the deuyll was caste oute, the demme spake. And the people marueyled, saying: that it was neuer so sene in Istraell. But the Pharisees sayde: he casteth oute Deuilles, throughe the prince of Deuylls.

Demme.

And Iesus went about all cities and to wones, teachynge in theyr synagoges, and preachinge the gladde tidinges of the kyngdome, and healyng all maner of sycknes and disease amonge the people. But when he sawe the people, he had compassion vpon them, because they were destitute and scatered abroade, euen as shepe hauinge no shepetherde.

Chief Deuill.

Then sayed he to his disciples, the haruest is greate, but the labourers are fewe. wherfore, praye the Lorde of the haruest to sende forth labourers into his haruest.

Mark. vi. d

Luke. x. 9

The Notes.

- a. Christ hath alway a most principall respect vnto our sayeth, without the whiche, all that we do is synne.
- b. Though the sayethfull may praye for me, and offer me vnto God with theyr sayethfull prayers: yet onles I haue sayeth my selfe, I can not be saued, for the ryghteous liueth with his owne sayeth. Abac. ii. Roma. i.
- c. Christ both forgetteth synnes by his owne authoritie, and also knoweth the thoughtes of men, whiche properties apperteyne vnto God onely.
- d. The onely begotten sonne of God coulde not be the sonne of man, yf he had not taken his fleshe of our fleshe in the birgins wombe of hir substance.
- e. A mynde that is nourished in blynde ceremonies and superstition, is not a mete besell to receaue the pleasaunte wyne of the Gospell.
- f. We touche the hemme of Christs besture, when we beleue that he did take our fragile nature vpon hym, to heale the fylthy diseases of our corruptible fleshe.

The x. Chapter.

Christ sendeth out his. xij. Apostles to preach in Iury, genneth them charge, teacheth them, and consozteth them agaynst persecution and trouble.

And

The Gospell

Marke. vi. b.
Luke. vi. c.



The Apo-
stles are
sent.

Actes. vi. b.
Marke. vi. b.

Luke. ix. a.

1. Tim. v. c.

Marke. vi. b.
Actes. xij. g.

Duste.

Shepe a-
mong wol-
ues.

And he called his. xij. Disciples vnto hym,
and gaue them power agaynst vncleane spy-
rites, to cast them out, and to heale all maner
of sicknesses, & al maner diseases. The names
of the. xij. Apostles are these. The fyrste, Si-
mon called Peter, & Andrew his brother. Ja-
mes the sonne of zebede & John his brother. Philip & Bar-
tlemew. Thomas and Mathew the Publican. James the
sonne of Alphe, & Lebbeus whose surname was Taddeus.
Simon of Canan, & Judas Iscariote, whiche also betrayed
hym. These. xij. did Iesus send, and commaunded them, say-
inge: Go not into the way of the gentyls, and into the cities
of the Samaritans enter ye not. But go^{ye} rather to the
lost shepe of the house of Israell. Go and preach saying: that
the kyngdome of heauen is at hande. Heale the sycke, cleanse
the lepers, raise the deade, cast out the deuylles. Freelye
ye haue receaued, freelye geue. Possesse not gold nor syluer,
nor brasse in youre girdles, nor yet scrippe towarde youre
iorney: nether two coates, nether shoes, nor a staffe. For the
workman is worthy to haue his meate. And into whatso-
euer cite or towne ye shall come, enquire who is worthy
in it, and there abyde tyll ye goo thence. And when ye come
into an house, salute the same. And if the house be worthy,
let your peace^{be} come vpon it. But if it be not worthy, lette
your peace returne to you agayne.

And whosoener shall not receaue you, nor wil heare your
preachynge: when ye departe out of that house, or that cy-
tye, shake of the dust of your fete. Trulye I saye vnto you:
it shall be easyer for the lande of sodoma and Gomorra in the
day of iudgement, then for that cite.

Beholde I sende you forth as shepe amonge wolues. Be
ye therfore wise as Serpentes, and innocent as Doues.
But beware of men, for they shall deliuer you vp to the coun-
sels, and shall scourge you in theyr synagoges. And ye shall
be brought to the heade rulers and kynges for my sake, in
wytnes to them and to the gentils.

But when they deliuer you vp, take no thought howe or
what

what ye shall speake, for it shall be geuen you, even in that same houre, what ye shall saye. For it is not ye that speake, but the spyrte of your father which speaketh in you. And the brother shall betraye the brother to death, & the father the sonne. And the childe shall arise against the father & mothers, & shall put them to death: & ye shall be hated of all men for my name. But he that endureth to the ende, shall be saved.

Marke, xij. b.
Luke, xij. a.
The spirit
speaketh.

But when they persecute you in this citie, flye into another. For verely I say unto you, ye shall not finish all the cities of Israel, till the sonne of man be come. The Disciple is not above his master: nor yet the seruant above his lord. It is ynough for the disciple to be as his maister is, and that the seruaunte be as his Lorde is. If they haue called the Lorde of the house Beelzebub: howe muche more shall they call them of his household so? Fear them not therfore. For there is nothyng so close, that shall not be opened, and nothyng so hyd, that shall not be knownen.

Disciple.

Marke, xij. b.
Luke, vij. a.

What I tell you in darcknes, shall ye speake in lychte. And what ye heare in the eare, shall ye preach on the house toppes.

And feare ye not them whiche kyll the bodye, but are not able to kyll the soule. But rather feare hym, whiche is able to destroye both Soule and bodye in hell. Are not two sparrowes sold for a farthyng? And one of them shall not fall on the ground without your father. Yea, and all the heeres of your heades are numbred. Feare ye not therfore, ye are of more value then many sparrowes.

Feare.
Luke, xij. a.

Sparrowes

Whosoever therfore shall knowledg me before men, him will I knowledg also before my father which is in heauen. But whosoever shall deny me before men, him will I also deny before my father which is in heauen.

Marke, viij. b.
Confesse.
Denye.

Thinke not that I am come to send peace into the earth. I came not to sende peace, but a swerde. For I am come to set a man at variaunce agaynste his father, and the daughter agaynste hyr mother, and the daughter in lawe agaynste hir mother in law: And a mans foes shall be they of his owne household.

D
Luke, xij. g.
A swerd

He that loueth his father or mother more then me, is not my mete

Luke, xij. e

Mathe. viij. d.
Luke. xi. d.

mete for me. And he that loueth his sone or daughter more
thē me, is not mete for me. And he that taketh not his crosse
and foloweth after me, is not mete for me. He that syndeth
his lyfe, shall lose it: and he that loseth his lyfe for my sake,
shall fynde it.

Receau.

ij. Reg. xiiij.

Math. ix. f

He that receaueth you, receaueth me: and he that recea-
ueth me, receaueth him that sente me. He that receaueth a
prophet in the name of a prophet: shall receaue a prophetes
rewarde. And he that receaueth a ryghteous man, in the
name of a ryghteous man, shall receaue the reward of a righ-
teous man. And whosoever shall geue vnto one of these ly-
tell ones to drinke, a cuppe of cold water onely in the name
of a disciple: verely I saye vnto you, he shall not lose his re-
warde.

The Notes.

- No man ought to put forth hym selfe into the offyce of a preacher, excepte he be called and sent.
- The Apostles are commaunded to wyshe vnto al them that they came vnto, the peace of conscience, whiche is a true quietnes and tranquillitie of the mynde, that is iustified thowse sayth.
- God woulde kepe his promyse that he had made vnto the people of the Jewes, though he knewe that they shoulde not beleue. Act. xij. It behoueth that saluation shoulde be preached vnto you fyrste.
- We muste preache the truth without anye respecte of rewarde or gaynes. They therfore that preache for theyr belies sake, or preache after the prescript of man, forsakynge the rule of the Gospel, are not the disciples of Christe.
- The soule cannot be kylled, wherfore the soules are immortall, whatsoeuer phantasie all spyrytes can ymagine or saye to the contrarie.

The xj. Chapter.

John Baptist sendeth his disciples vnto Christe, which geueth them
theyr aunswere, rebuketh the vnthankfull ciyces, and loungeye ex-
horteth men to take his yoke vpon them.



And it came to passe that when Iesus hadde
made an ende of commaunding his. xij. disci-
ples, that ^a he departed thence to teach, and
to preache in theyr ciyces.

Luke. viij. e.

The Gospel
on the. iij. son
day in Aduent

And when John being in prison heard the
workes of Christ, he ^b sent two of his disci-
ples, and sayed vnto him: Art thou he that shall come, or do
we loke for another? And Iesus aunswerynge, sayed vnto
them: ^c Go & shewe John what ye haue heard & sene. The
blind se, the halt go, the lepers are cleansed, & the deefe heare,
the dead rylse agayne, & the poore receaue the glad tidinges
of

Ere. ix. f



of the Gospell, and blessed is he that is not offended in me.

And as they departed, ^o Jesus beganne to speake vnto the people of Iohn: What went ye out into the wyldernes to se: a rede shaken with the wynd: But what went ye out for to se: A man clothed in softe rayment: Behold, they that weare softe clothynge are in kinges houses. But what went ye out for to se: A Prophet: Yea, I saye vnto you, & more then a Prophet. For this is he of whom it is wrytten: Beholde, I sende my messenger before thy face, which shal prepare thy waye before thee.

Mal. iij. a
Mark. i. a

Verely I saye vnto you, among the chyldren of women, arose ther not a greater then Iohn the Baptist. Notwithstandinge, he that is lesse in the kyngdome of heauen, ^e is greater then he. From the tyme of Iohn Baptist hitherto, the kyngdome of heauen suffreth violence, and the violente plucke it vnto the. For all the Prophetes & the law, prophesied vnto ^h tyme of Iohn. And if ye wil receaue it, this is Elias which shuld come. He ^h hath eares to hear, let him hear.

Mal. iij. b
Iohn. i. c

But wher vnto shall I lyken this generation. It is lyke vnto chyldren which sit in the markets, and call vnto theyr felowes, and saye: we haue pyped vnto you, and ye haue not daunced: We haue mourned vnto you, & ye haue not sorowed. For Iohn came nether eatynge nor drynkinge, & they saye

Luke. viij. a

saye, he hath the deuyll. The sonne of man came eatyng and
druncking, and they saye, beholde a glotton and druncker of
wyne, and a frend vnto Publicans & synners. And ^{the} wise-
dome is iustified of hir chylde. n.

Luke. x. 11

Then began he to vpbraid the cities, in whiche most of
his myracles were done, because they repented not. No be
to thee Chozasin. No be to thee Bethsaida: for if y^e miracies
whiche were shewed in you, had ben done in Tyre & Sydon,
they had repented longe agoone in sackcloth and ashes. Ne-
uertheles I saye to you: it shalbe easier for Tyre and Sy-
don at the daye of iudgement, then for you. And thou Ca-
pernaum, which arte lyft vp vnto heauen, shalt be broughte
downe to hell. For if the miracles whiche haue ben done in
thee, had ben shewed in Sodom: they had remained to this
daye. Neuertheles I saye vnto you: that it shalbe easier for
the land of Sodome in the day of iudgement, then for thee.



✠ The Gospel
on S. Mattheus
daye.

The wyse
knew not.

Luke. x. 12

At that tyme Iesus answered and sayed: I prayse thee
O father Lorde of heauen and earth, because thou hast hid
these thinges from the wise and prudente, and hast opened
them vnto babes: verelye father, euen so it was thy good
pleasure before thee. All thinges are geuen vnto me of my
father. And no man knoweth the sonne but the ^{father} father:
neither knoweth anye man the father, saue the sonne, and
he

he to whom the sonne will open hym.

Come vnto me all ye that laboure and are laden, and I
wyl ease you.^h Take my yoke on you, and learne of me John. iij. d. viij
that I am meke and lowlye in herte: and ye shall fynde reste
vnto your soules. For my yoke is easye, and my burden is
lyght.

The Notes.

a. Christ is not content, that he had sent his Apostles to preache, but he hym self goeth
on, and preacht in all the townes and cities about, doyng in this, the offyce of a true by-
shoppe.

b. John doth sende his discyples vnto Christe, not that he dyd doubt of Christe, whe-
ther that he was the true Messias or not, but that he myght so wyne his Disciples vnto
Christ.

c. Christ dyd worke his miracles, to the intent, that we sepyng his workes, shoulde be-
leue that he is the true Messias, and so geuyng credytte vnto hys doctryne, beyng thus
confyrmed, as if it were by these heauenly signes, shoulde thowse hym enioye hys curia-
cynge. Note here the vse of the myracles of Christ.

d. They that seeke to promote Gods trueth, wyl in no wyse backbyte one another, but
rather before the people commend eche others doynges, as long as they do agree with
Gods true doctryne.

e. He is greatest in the kyngedome of heauen, that is beste, he is beste that doth mooste
good. Here thou shalt marke that the kyngdome of heauen, is taken for the doctryne of the
Gospell, and the ministerie therof.

f. This sentence, (wysedome is iustified of hyr chyldren) is sondrye wayes expounded.
Some by those chyldren, do vnderstande the electe and chosyn, because that they haue em-
brased the wysedome of God, in John, and in Christ, iustifyng, that is to saye: alowynge
and praysynge it. Chrysostom, by the chyldren, doth generally vnderstande all men, whe-
ther they be electe, or reprobate, for by them the wysedome of God is iustified, that is
to saye: by theyr owne confession, she hath overcome in iudgemente, and hath omittid
nothyng that petyne to theyr saluation. So that theyr perdition can not be layed to hyr
charge.

g. We ought not to discusse curiously the counsailes of God in his workes and iudge-
mentes, but rather to prayse, laude, and magnify them, for this cause onely, that it hath so
pleased God to do thus, or thus.

h. We must so shake of the yoke of mens traditions, that in the meane season we do not
refuse to submytte our neckes vnto the swete and pleasaunte yoke of our sauiour Christ,
that is to saye: we must so put of the intollerable burdens of Antichristes dreames, that
in the meane season we seeke no carnall libertie in the Gospell.

The. xij. Chapter.

The discyples plucke the eares of cozne, he excuseth them, healeth the
dyled hande, helpeth the possessed that was blynde and dumme, rebu-
keth the vnfaithfull that woulde nedes haue tokens, and sheweth
who is his brother, sister, and mother.



At that tyme Jesus went on the Sabbothe Mark. ij. d. i
dayes thowse the cozne, and his discyples
were an hongred, and beganne to pluck the
eares of cozne & to eate. But when the Pha-
rises saw that, they sayed vnto him: Behold
thy discyples do þe whiche is not lawfull to do

Ch.

upon

The Gospell

1. Regn. xxi. a

Mercy &
not sacri-
fice.

Marke. iij. c.
Luke. vi. d.

Luk. xiii. a.

Deut. xxi. a.

Marke. iij. a.
John. vi. b

Esai. xli. a

Luke. xli. c

Upon the Sabbath day. And he sayed vnto them: ^a Have ye not read what David did when he was an hongred, and they also whiche were with hym? Howe he entred into the house of God, and ate the shewe loaves, whiche were not labo full for hym to eate, neither for them which were with hym, but onely for the priestes. Or haue ye not read in the lawe, how that on the Sabbath dayes the priestes in the temple breake the Sabbath, and are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherfore ye ye wyll what this meaneth: I requyre mercy and not sacrificie: ye would not haue condemned innocentes. ^b For the sonne of man is Lorde euen of the Sabbath daye.

And he departed thence, and went into their Synagoge: and behold there was a man which had his hand dzyed bp. And they asked hym, saying: is it lawfull to heale vppon the Sabbath dayes: that they might accuse him. And he sayde vnto them: ^c what man shalbe amonge you, that shal haue a shepe, and if it falleth on the Sabbath day into a pyt, wyll not he take it and lift it out? How muche moze then is a man better then a shepe: Wherfore, it is leasul to do a good dede on the Sabbath dayes. Then sayed he to the man: stretche forth thy hande. And he stretched it forth. And it was made whole agayne, as the other.

Then the Phariseis went out, and held a counceel against hym, how they might destroy him. But when Iesus knewe that, he departed thence, and muche people folowed hym, & he healed them all, and charged them that they shoulde not make hym knownen, that it myght be fulfilled, whiche was spoken by Esaye the Prophet, whiche sayeth. Beholde my chylde, whom I haue chosen, my beloued in whom my soule delyteth. I wyll put my spyryte on hym, and he shal shewe iudgement ^d to the Gentyls. He shal not stryue, nor crye, nether shal any man heare his voyce in the stretes, ^e a ^f brused reede shal he not breake, and smokynge flaxe, he shal not quenche, tyll he sende forth iudgement vnto victorie, and in his name shal the gentyles truste.

Then was brought to hym, one possessed with a Deuill, whiche

whiche was both blynde, and domme, and he healed hym, in
so muche that he whiche was blinde and domme, both spake
and sawe. And all the people were amased, and sayd: Is not ^{Marke, iij, e.}
this that sonne of David? But when the Phariseis hearde ^{Luke, xi, e.}
that, they sayde: This felow dyueth the deuils no nother
wyse out, but thow Belzebub the prince of the deuyls.

But when Iesus knew theyr thoughtes, he sayd to the.
Euery kyngdome deuyled agaynst it selfe, walbe broughte
to naught. And euery citie or house, deuyled agaynst it selfe, **C**
shall not stand. And if Satan cast out Satan, then he is de-
uiled agaynst him self. How shall the his kyngdome endure?
Also if I thow Belzebub cast out deuyls: by whose helpe
do your children cast them out? Therfore they shall be youre
iudges. But if I caste out the deuyls by the spyte of God:
then is the kyngdome of God come on you.

Or els, how can a man enter into a stronge mans house,
and spoyle his icwels: except he fyrst bynd the stronge man, ^{Luke, xi, c.}
and then spoyle his house? He that is not with me, is a-
gaynst me. And he that gathereth not with me, scattereth
abrode. Wherefore I saye vnto you, all maner of synne and
blasphemye shall be forgiven vnto men: but the blasphemye
of the spyte, shall not be forgiven vnto men. And whosoener
speaketh a worde agaynst the sonne of man, it shall be forge-
uen hym. But ¹ whosoener speaketh agaynst the holy gost,
it shall not be forgiven him, neyther in this worlde, neyther
in the worlde to come. Either make the tree good, and hys ^{Luke, vi, b.}
fruite good: or els make the tree euill, and his fruite euill.

For the tree is knowen by his fruite. O generation of by-
pers, howe can you speake good thinges, when ye your sel-
ues are euill? For of the aboundaunce of the hert, the mouth
speaketh. A good man out of the good treasure of his hert,
bringeth forth good thynges. And an euill man oute of his
euill treasure, bringeth forth euill thynges. But I say vnto
you, that of euery ydell worde that men shall speake, they
shall geue acount therof, at the daye of iudgemente. For by
thy wordes thou shalt be iustified: and by thy wordes thou
shalt be condemned.

C. ij. Then

The Gospell

Mathe. viij. b.
Luce. xi. d.

Then answered certayne of the Scribes & of the Phariseis saying: Master, we wil se a sygne of thee. But he answered, and sayde to them: The euill and aduouterous generation seketh a sygne, but there shal no signe be geuen to them, saue the sygne of the prophete Jonas. For as Jonas was thre dayes, and thre nyghtes in y^e whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the hert of the earth. The men of Ninue shall ryle at the day of iudgement with this nation, and condemne them: for they are mended at the preachynge of Jonas. And behold, a greater then Jonas is here. The quene of the south shal arise at the day of iudgement with this generation, and shal condemne it: for she came from the vtmost parties of the world to hear the wysedome of Salomon. And beholde a greater then Salomon is here.

John. iij. b.
in. Regum. x.
ii. Para. ii. a.

When the vnclene spirite is gone out of a man, he wal-
keth throughout dry places, sekynge rest, and fyndeth none.
Then he sayeth: I wyll retorne agayne into my house, fro
whence I came out. And when he is come, he fyndeth it em-
pty, swepte, and garnysed. Then he goeth his waye, and
taketh vnto hym seuen other spyrytes worse then hymself,
and so enter they in, and dwell there. And the ende of that
man is worse then the begynnynge. Euen so shall it be with
this euill nation.

Mark. iij. d.
Luce. viij. e

Whyle he yet talked to the people, beholde his mother &
his brethren stode without, desyringe to speake with hym.
Then one sayde vnto hym: behold thy mother and thy bre-
thren stand without, desyringe to speake with thee.

But he answered and sayd to hym that told hym: Who
is my mother? or who are my brethren? And he stretched
forth his hand toward his disciples, and sayde: beholde my
mother and my brethren. For whosoever doth my fathers
wyll whiche is in heauen, the same is my brother, systre, and
mother.

The Notes.

- a. Charitie, fayth, and necessitie, may alwayes dispense with the lawe.
- b. Euery faythfull man is Lord of the world, of he Sabott, and of the lawe.
- c. The wycked worldynges had rather to se a the stande of theyr poore neighbours to
peryshe by them, then to lose one selfe shewe.

D. By the iudgement is vnderstanded the doctryne and knowledge of the truth, whiche when it was refused of the Jewes, was by the kynge dome of Christ, broughte, and preached vnto the Gentyles.

E. By the brused reede, and smokyng flare, the aduersaries of Christe, the Scribes and Pharisees are vnderstanded, whose power is lykened vnto a brused reede, and theyr furye wherewith they persecuted the innocent vnto smokyng flare, so that it had ben as easy for Christ to haue destroyed them, as it is to breake in sundre a brused reede, and to quenche smokyng flare. Some suppose that the same shoulde be vnderstanded of the Publicans and synners, whom he dyd not contemne nor despise, but mercifully called them vnto him.

F. To persecute and continue in spaine of infidelitie, to kepe agaynst the manifeste and knowen truth, and so to dye without repentance, with a dyspayre of the mercye of God in Jesu Christ, is to synne agaynst the holy ghooste.

G. Unless we do now at this present, take better hede to our selues, and vse thankfully the grace of God now offered vnto vs by his gospel, and labour to expell these foule spirites, so it yet remayne amonge vs, as couetousnes, whoredome, and vnclennes. &c. The same that Christ threateneth here to the Jewes, shall happen vnto vs.

The. xiiij Chapter.

The parable of the seed of the tares, of the mustard seed, of the leuen, of the treasure hid in the feild, of the perles, and of the nette.



In the same daye went Jesus oute of the house, and sate by the sea side, and inuche people resorted vnto hym, so that he went, and sate in a shippe, and al the people stode on the shore. And he spake many thynges to them in similitudes, sayinge: Beholde, the sower wente forth to sowe. And as he sowed, some fell by the wayes side, and the foules came and deuoured them vp. And some fell vpon stony grounde, where they had not muche earth: and anon they spronge vp, because thei had no depth of earth: & when the sonne was vp, and for lacke of rotyng, wythred awaye. And some fell amonge thornes, and the thornes spronge vp, and choked them. Some agayne fell in good ground, & brought forth frute: some an hundred folde, some fyttye folde, and some thyrty folde. Whosoever hath eares to heare, let hym heare.

A Marke. iiij. 13.
Luce. viij. 8.

And the Disciples came, and sayde to hym: Why speakest thou to them in parables? He answered & said vnto them: because it is geuen vnto you, to knowe the secretes of the kynge dome of heauen, but to them it is not geuen. For whosoever hath, to hym shalbe geuen, and he shall haue boundaunce. But whosoever hath not, from hym shalbe taken away, even that he hath. Therfore speake I to them in

B Marke. iiij. 13.
Luce. viij. 8.

The Gospell

Mat. 23. e.
 Luke. 11. b.
 John. 12. f.
 Roma. 1. b.

similitudes, because they seynge, do not se: and hearing, they heare not, nether vnderstande.^{b*} And in them is fulfilled the Prophecie of Esayas, whiche prophecie sayth: with the eares ye shall heare, and shall not vnderstande: and with the eyes ye shall se, and shall not perceiue. For this peoples hertes are waxed grasse, & theyr eares are dul of hearynge, & theyr eyes haue they closed, lest they shuld se with theyr eyes, and heare with theyr eares, and shulde vnderstande with theyr hartes, and shulde turne, that I myght heale them.

Mat. 23. d.

C But blessed are your eyes, for they se: and your eares, for they heare. Verely I say vnto you, that many prophetes, & perfect men haue desyred to se those thynges whiche ye se, and haue not sene them: and to heare those thynges which ye heare, and haue not heard them. Heare ye therfore the similitude of the sower. Whosoever heareth the worde of the kyngdome, and vnderstandeth it not, there cometh that euyl, and catcheth away that which was sown in his hert. And this is he whiche was sown by the waye syde. But he that was sown in the stony ground, is he whiche heareth the worde, and anon with ioye receaueth it, yet hath he no rotes in hym selfe, and therfore dureth but a season: for as sone as tribulation or persecution ariseth because of þe word, by and by he is offended. And he that was sown amonge thornes, is he that heareth the worde: but the care of this world, & the disceitfulnes of ryches choke the worde, and so is he made vnfrutefull. But he whiche is sown in the good ground, is he that heareth the worde, and vnderstandeth it: which also beareth frute, and bringeth forth, some an hundred folde, some sixty folde, and some thirty folde.

¶ The Gospell
 on the. v. son.
 of. I. welfday.

Another similitude put he forth vnto them sayinge: The kyngedome of heauen is like vnto a man which sowed good seed in his feild. But whyle men slept, there came his fo, and sowed tares amonge the wheate, and went his waye. And when the blade was spronge vp, & had brought forth frute, then appeared the tares also. Then came the seruantes of the householder, and sayde vnto hym: Syr soweddeste not thou good seede in thy cloose, from whence then hath it tares?



tares: And he sayde to them: the enuious man hath done this. Then the seruantes sayde vnto hym: wylt thou then that we go and weede them out? But he sayde, nay, lest while ye go about to weede out the tares, ye plucke vp also wth them the wheate by the rootes: let both growe together tyll haruest come, and in tyme of haruest, I wyl saye to the reapers, gather ye fyrst the tares, & bynd them in sheues to be brent: but gather the wheate into my barne.

Another parable he put forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, whiche a man taketh and soweth in his feilde, whiche is the leest of all leedes. But when it is growen, it is the greatest among yerbes, and it is a tree, so that the byrdes of the ayre come and buylde in the braunches of it.

Mathe. xiii. 31.
Luce. xiiij. 17.

Another similitude sayd he to them. The kyngedome of heauen is lyke vnto leuen whiche a woman taketh and bydeth in .iij. peckes of meale, tyll all be leuened.

☞

All these thynges spake Iesus vnto the people by similitudes, and without similitudes spake he nothyng to them, to fulfyll that which was spoken by the Prophet, saying: I wyl open my mouth in similitudes, and wyl speake forth the thynges which haue ben kepte secrete from the begynnyng of the worlde.

Mathe. xiii. 35.

Psalm. lxxviii.

☞. iij.

Then

The Gospell

Mat. 13. 36

Tares are
exptūded.

Apoca. xiiij. e

Daniel. xii. a
Sapien. iij.
1. Corin. xv. f

Then sent Jesus the people away, and came home. And his disciples came vnto hym, sayinge: declare vnto vs the similitude of the tares of the feilde. Then answered he, and sayde to them. He that soweth the good seed, is the sonne of man. And the feilde is the worlde. And the chyldren of the kyngedome, they are the good seede. And the tares are the chyldren of the wycked. And the enemye that soweth them, is the deuyl. The harvest is the ende of the worlde. And the reapers be the Angels. For euen as the tares are gathered and brent in the fyre, so shall it be in the ende of this worlde.

If The sonne of man shall sende forth his Angels, & they shall gather out of his kyngedome all thinges that offende, and them whiche do iniquitie, and shall cast them into a furnesse of fyre. There shalbe waylynge and gnasynge of teeth. Then shall the iust men shyne as the sunne in the kyngdome of theyr father. Whosoener hath eares to heare, lette hym heare.

Agayne, the kyngedome of heauen is lyke vnto a treasure hydde in the felde, the which a man findeth and hideth and for ioye therof, goeth and selleth al that he hath, and buyeth that felde.

Agayne, the kingdome of heauen is like to a marchaunt that seeketh good pearles, which when he had found one precious pearle, went and sold all that he had, and bought it.

Agayne, the kyngedome of heauen is lyke vnto a nette cast into the sea, that gathereth all kindes of fyshes: whiche when it is full, men drawe to lande, and sytte and gather the good into vessels, and cast the bad awaye. So shall it be at the ende of the worlde. The Angels shall come forth, and seuer the bad from the good, and shal cast them into a furnes of fyre, there shalbe wayling, and gnasynge of teeth.

Math. xxij. b
and. xxv. c.

Jesus sayde vnto them. Understande ye all these thynges. They saide vnto him: yea Lorde. Then sayde he vnto them: Therfore enerye ^{scholar} scribe whiche is taughte vnto the kyngedome of heauen, is like vnto an householder, whiche bringeth forth oute of his treasure, thinges both newe and olde,

And

And it came to passe, when Iesus had ended these similitudes, that he departed thence, and came into his owne country, and taught them in theyr synagoges, in so muche & they were astonied, and saide: whence cometh this wisdom and power vnto him? Is not this the Carpēters sonne? Is not his mother called Marpe? and his brethren be called James & Ioseph, and Simon and Judas? And are not his sisters all here with vs? Whence then hath he all these thinges? And they were offended by him. Then Iesus saied to them, a Prophete is not without honour, saue in his owne country, and in his owne house.^a And he did not many miracles there, for theyr vnbeleifes sake.

Mark. vi. a
Luke. iij. c.

Marke. vi. a,
John. vi. a.

The Notes.

a. They that haue a desyre of ryghteousnesse and of the trueth, shalbe more and more illuminated of God. On the contrary parte, they that do not couette after ryghteousnesse and truth, are more hardened and blynded, though they seme vnto them selues to be mooste wyse.

b. God doth here folowe the example of a lounge father, whiche when he seeth, that fatherly correction doth not helpe towarde his chyldren, vseth an other way, he ceaseth to be beneficiall vnto them and to minister fatherly correction, he geueth them ouer vnto them selues, sufferynge them to lyue as they lyst. Yet his fatherly affection can not be withdrawen from them, he loueth them still, he seeketh theyr saluation, wherefore he doth all that he can, to lyunge them to a better lyfe. But all wyll not helpe, for the chyldren were euery daye worse and worse.

c. The offyce of Scribes was to interpret and to expounde the lawe and the Prophetes. He is then a Scribe taught to the Kyngedome of God, that hath the sprytc, that is to saie: the true meanynge of the lawe and of the Prophetes, and not onely out of the dead letter, but out of the treasure of his harte, and wyth a seruate sprytc of God, byngeth forth Christe out of the lawe and the Prophetes.

d. Christe myghte haue wroughte myracles. Yea though they beleued not, but he dyd not worke manie, and that for theyr owne profyte, lest yf he had done there as he dydde in other places, theyr condemnation shoulde haue bene greater.

The xiiij. Chapter.

¶ John is taken and healed. Christ sedeth fyue thousande men with. b. Ioues and two spylhes, and appeareth by nyghte vnto his Disciples vpon the sea.



At that time Herode the Tetrarche heard of the fame of Iesu, and sayd vnto his seruantes: this is John the Baptist. He is rysen againe from death, and^a therfore are myracles wrought by him. For Herode had taken John, and bounde him, and put him in prison for Herodias sake, his brother Philips wyfe.^b For John sayde vnto him: it is not lawfull for thee to haue hyr. And when

Mark. vi. b
Luke. ix. a.

The Gospell

Leuit. x. c.

when he would haue put him to death, he feared the people; because they counted hym as a Prophet.

Math. xxi. b.

But when Herodes byrth daye was kepte, the doughter of Herodias daunsed befoze them, and pleased Herode.

Marke. vi. c.

Wherfore he promised with an othe, that he wold geue hyr whatsoeuer she woulde aske. And she beyng befoze instructed of hyr mother, sayed: geue me here John Baptist heade in a platter. And the kynge sorowed, * neuertheles for his othes sake, & for their sakes whiche sate also at the table, he commaunded it to be geuen hyr: and sent a beheaded John in the pryson, and his head was brought in a platter, and geuen to the damosel, and she brought it vnto hyr mother.

John Baptist is beheaded.

And his disciples came and toke vp his body, and buried it: and went and tolde Iesus.

Luke. ix. b.
Mark. vi. d.

And when Iesus heard that, he departed thence by shyp into a desert place out of the way. And when the people had heard thereof, they folowed hym a fote out of theyr cityes. And Iesus went forth and sawe muche people, and was moued with compassion vpon them, and he healed theyr sicke. When euen was come, his Disciples came to hym, sayinge: this is a deserte place, and the houre is alreadye paste: let the people departe, that they may go into the townes, and by them bytales. But Iesus sayed to them: They haue no nede to go away. Geue ye them to eat. Then sayed they vnto hym: * we haue here but. v. loues, & two fyshes. And he sayed: brynge them hyther to me. And he commaunded the people to sytte downe on the grasse, and toke the. v. loues and the two fyshes, and loked vp to heauen and blessed, and brake, and gaue the loues to his Disciples, and the Disciples gaue them to the people. And they did all eat, & were suffised. And they gathered vp of the fragmentes that remayned. xij. baskets full. And they that ate, were in numbre about. v. M. men, besyde women and chyl dren.

John. vi. b.
Mark. vi. f.

And strayght way Iesus made his Disciples enter into a shyppe, & to goo ouer befoze hym, while he sent the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the evening was

Luke. vi. c.

was come, he was there alone. And the wypppe was now in the middes of the sea, and was tossed with waues, for it was a contrary wynde. And in the fourth watche of the nyghte, Iesus came vnto them walkynge on the sea. And when his disciples sawe him^e walkynge on the sea, they were troubled, sayinge: it is some spirite, and cryed out for feare. And strayghtwaie Iesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed.

Peter answered him, and sayde: maister, yf thou be he, byd me come vnto thee on the water. And he sayde, come. And when Peter was come downe out of the wypp, he walked on the water, to go to Iesus. But when he saw a mighty wynde, he was afrayde. And as he beganne to syncke, he cryed saying: master saue me. And immediatly Iesus stretched forth his hande, and caught hym, and sayde to hym: **O** thou of lytle fayth, wherfore dyddest thou dout. And assone as they were come into the wypppe, the wynde ceased. Then they that were in the wypppe, came and worshypped hym, saying: of a truth thou art the sonne of God. And when they were come ouer, they went into the lande of Genezareth. And when y men of that place had knowledge of hym, they sent out into al y country rounde aboute, and brought vnto hym all that were sicke, and besought hym, that they myght touche the hemme of his besture onely. And as many as touched it, were made safe.

Mark. vi. 9
Luke. v. 9.

The Notes.

- a. It is an heathenyshe beleue, to thynke that men can do greater thynges after theyr death, then in theyr lyues tyme, and hereof dyd spryng this bayne woorthypinge of deade folkes.
- b. No whoremongers, adulterers, nor voluptuose persons, can abyde that the truth be tolde vnto them, they hate therefore Gods veritie and his heavenly doctrine.
- c. Better it is otherwhyles to forswear hym selfe, then to do any vngodly thyng. This dede of Herode, can in no wyse be excused, for yf he had asked his owne heade, or hyr mothers heade, he woulde not haue graunted hyr.
- d. Though we thynke our selues vnable to teache Churkes congregation, yet let vs at the commaundement of Christ, employe and bestowe that lytell that we haue vpon Churkes flocke, and he that augmented the fyue loaves and .ij. fyshes, shall also augmente in vs his owne gyf. es.
- e. Christ walkynge vpon the sea, declareth therby his godheade.

The. xv. Chapter.

Christ excuseth his disciples, and rebuketh the Scribes and Phariseis, for transgressinge Chrys commaundement, thow we theyr o one traditious. The thyng that goeth into the mouthe, defylyth not the

The Gospel

the man. He deliuereth the woman of Canaues daughter, healeth the multitude, and with .vij. loaves, and a fewe lytle fyshes, feedeth .iiij. thousand men, besyde women and chyl dren.

Mark. vi. b



Then came to Jesus Scribes & phariseis (from Jerusalem) saying: why do thy disciples transgresse the traditions of the elders? For they wash not theyr handes when they eat bread. But he answered, and sayd vnto them: why do ye also transgresse the commaundemente

Exo. xx. b
Marke. vii. b

of God, thow your traditions? For God comaunded, sayinge: honour thy father and mother, and he that curseth father or mother, shall suffer death. ^a But ye saye, every man shall say to his father or mother: by euerye gifte that procedeth from me, thou shalt be helped: and so shall he not honour his father, or his mother. And thus haue ye made, that the commaundement of God is without effecte, through your traditions. Y poctices, well prophesied of you Elayas, sayinge: This people draweth nre vnto me with theyr mouthes, and honoureth me with their lippes, howe be it, theyr hartes are farre from me: ^b but in vayne they worshippe me, teaching doctrines, which are but mens precepts.

Isa. xlii. d
Iere. xxiij. g

And he called the people vnto him, and said to them: hear and vnderstand: That which goeth into the mouth, defileth not the man: but that whiche cometh oute of the mouth, defileth the man.

Then came his disciples, and sayde vnto him: Perceiuest thou not, how that the Phariseis are offended in hearynge this saying? But he answered and sayd: ^c al plantes whiche my heauenly father hath not planted, shall be plucked vp by the rotes. Let them alone, they are the blynd leaders of the blinde. ^d If the blinde leade the blinde, both shall fall into the ditch.

Then answered Peter, and sayde to him, Declare vnto vs this parable. The said Jesus: are ye yet without vnderstandinge? perceiue ye not, that whatsoeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? But those thinges whiche procede out of the mouth, come from the hert, and they defile the man. For out of the

of the hert come euyl thoughtes, murder, breakyng of wed
locke, whozedome, thefte, false wytnes bearyng, blasphemie.
These are the thinges whiche defyle a man. But to eate
with vntwasshen handes, defyleth not a man.



And Iesus went thence, and departed into the coastes of
Tyre and Sydon. And beholde a woman whiche was a
Cananite came out of the same coastes, and cryed vnto him
sayinge: haue mercy on me Lord, thou sonne of Dauid, my
daughter is pitcouſly vexed with a Deuil.* And he gaue
hyr neuer a worde to aunswere. Then came to him his dis-
ciples, and besought him saying: sende hyr away, for she cri-
eth after vs. But he aunswered and sayed: I am not sente
but vnto the losse sheepe of the house of Israell. Then she
came and worshypped him, sayinge: Lorde helpe me. But
he aunswered and sayed: it is not good to take the chyl-
drens breade, and to cast it to whelpes. And she sayd, truely
Lord, neuertheles the whelpes eate of the crommes, whi-
che fall from theyr maisters table. Then Iesus aunswered
and sayed vnto hyr. O woman, greate is thy fayth, be it to
thee, euen as thou desierest. And hir daughter was made
whole euen at that same houre.

*The Gospel
on the second
sonday in Iune

Luke. ix. b.

Then Iesus went awaye from thence, and came nye vn-
to the sea of Galile, and wente vp into a mountayne & sate
Downe

Math. viij. a.

The Gospell

Esaias. lviij. e

Mark. viij. a

Downe there. And muche people came vnto him, haupnge with them, halt, blynde, domme, maymed, and manye other, and cast them downe at Iesus fecte. And he healed them, in so muche that the people wondred, to se the domme speake, the maymed whole, the halt to go, and the blynd to se. And they glorified the God of Israell.

Then Iesus called his disciples to him, and said: I haue compassion on the people, because they haue continued with me already. iij. dayes, and haue nought to eate: and I wyll not let them depart fastyng, least they faynte in the waye. And his disciples sayed vnto him: whence shoulde we get so muche bread in the^e wildernes, as shoulde suffice so great a multitude? And Iesus sayd vnto them: howe many loaues haue ye? And they sayd: seuen, & a fewe lytell fyshes. And he commaunded the people to sit downe on the ground: & toke the seuen loues, and the fyshes, & gaue thanks, brake them, and gaue to his disciples, & the disciples gaue them to the people. And they dyd all eate, and were suffysed. And they toke vp of the broken meate that was lefte. viij. baskets full. And yet they that ate, were. iij. M. men, beside women, and chyl dren. And he sente awaye the people, and toke Myppe, and came into the partes of Magdala.

The Notes.

a. God had commaunded to honour father and mother, that is to saye: to helpe and succoure them, but the Scribes taught the people an other lesson, sayinge: whatsoeuer ye offer in the temple, the same is geuen to your parentes, and therfore saye to your parentes after this maner. The gyft that I haue offered in the temple shalbe no lesse profytable to you, then vnto me. And so brought to passe (by theyr deuyllish wrestyng) that the chyl dren offered in the temple those thinges wherwith theyr pooze parentes should haue ben succoured and helped.

b. God wyll not be worshypped after the doctrines and pceptes of men, but as he himselfe hath prescribed and taught vs in his worde.

c. All kyndes of religion and doctryne that is not of God, shalbe plucked by by the rootes, onely the worde of God shall remaine for euer.

d. Ignorance excuseth no man, if thou of ignorance foloweste a blynde guyde, thou shalt perysh together with hym.

e. We ought not to leaue of by and by, or to dysparze, though the Lorde doth not heare vs straght waye, but rather with a bolde confydence and trust in his mercy, we must sturpe and call vpon hym, tyll at length he graunt vs our petition.

f. We are all in a wyldernesse, as many as be in this vale of myserie. Christ is oure pasture and shepcherde, whiche feedeth vs with his blessed worde in the wyldernesse, that is to say: amonge so many traditions of men, wherewith we are burdened.

The

The.xvj.Chapter.

The Phariseis require a token. Iesus warneth his Disciples of the Phariseis doctrine. The confession of Peter. The keyes of heauen. The saythfull must beare the crosse after Christ.



When came the Phariseis and Saducees, and dyd tempte hym, desyzyng him to shew them some signe from heauen. But he answered and sayde vnto them. At euen ye say, we shal haue fayre wether, because the skye is redde and in the moynynge ye saye, to daye shalbe foule wether, because the skye is cloudey and redde. * * O ye ypocrites, ye can discerne the fashion of the skye, and can ye not discerne the sygnes of the tymes? The frowarde nation, and aduouterous seketh a signe, and ther shall no signe be geuen vnto them, but the signe of the Prophete Jonas, And he leauynge them, departed.

Mar. viij. b
John. vi. b
Luke. xij. b

Jonas. ij. a

And when his disciples were come to the other syde of the water, they had forgotten to take bread with the. Then Iesus sayde vnto them: Take hede and beware of the * le- uen of the Phariseis & of the Saducees. And they thoughte in them selues, saying: because we haue broughte no breade with vs. When Iesus vnderstode that, he saide vnto them: O ye of lytle fayth, why are your myndes cumbred because ye haue brought no bread? Do ye not yet perceaue, nether remember those. v. loues, when ther were. v. M. men, and how many baskettes toke ye vp? Nether the. vii. loues whē there were. iiii. M. and how many baskettes toke ye vp? Why perceaue ye not then? I spake not vnto you of bread, when I sayde, beware of the leuen of the Phariseis, and of the Saducees? Then vnderstode they, how that he bad not them beware of the leuen of bread: but of the doctrine of the Phariseis, and of the Saducees.

B

Luke. xij. a

Math. xviij. c.

Math. xv. d.

When Iesus came into the coastes of Cesarea Philippi, he * asked his disciples sayinge: whom do men saye that I the sonne of man am? And they sayed: some saye that thou art John Baptist, and some Elias, and some Ieremias, or one of y prophetes. He sayd vnto them: * but whom say ye that I am? Symon Peter answered, and sayde: Thou arte

C
* The Gospel
on S. Peters
daye.
Marke. viij. c.
Luke. ix. b.

arte



art Christ the sonne of the lyuynge God. And Iesus answered and sayde to hym: happy art thou Simon the sonne of Ionas, for fleshe and bloud hath not opened vnto thee þ, but my father which is in heauen. And I say also vnto thee, that thou art Peter: and ^e vpon this rocke I wyll buylde my congregation. And ^e the gates of hel shal not preuaile agaynst it. And I wyll geue vnto thee, the keyes of the kyngdome of heauen: and whatsoeuer thou byndest vpon earth, shalbe bounde in heauen: and whatsoeuer thou loosest on earth, shalbe loosed in heauen.

Mark. viij. d.
Luce. ix. c

Then he charged his disciples, that they shuld tel no man that he was Iesus that Christ. From that time forth Iesus began to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer manye thinges of the elders, & of the hye Priestes, & of the Scribes, & must be killed, & ryse again þ thyrde day. But Peter toke hym aside, & began to rebuke hym, saying: master fauor thy self, this shal not be vnto thee. Then turned he about, and sayd vnto Peter: come after me Satan, thou offendest me, because thou sauourest not the thynges that are of God, but the thynges that are of men.

D Iesus then sayde to his disciples. If any man wyll folow me, let him forsake him selfe, and take vp his crosse, & folowe me. For whosoever wyll saue his yfe, shallose it. And whosoever

foeuer shall lose his lyfe for my sake, shall fynde it. For what shall it profite a man, though he should wyne all the whole worlde, yf he lose his owne soule? Or elles what shall a man geue to redeme his soule agayne withall? For the sonne of man shall come in the glozy of his father, with his Aungels: and then shall he reward euery man according to his dedes. Verely I say vnto you^b some there be standing here, whiche shall not tast of death, tyll they shall se the sonne of man come in his kyngedome.

The Notes.

a. Mans reason can comprehend all thynges that be worldly, but it is not able to comprehend the hyghe misteries of Christ, without a speciall grace. Besydes that, though carnall reason can well trust in naturall creatures, yet it wyll neuer truste God, nor yet his worde, without some outward spgne or token.

b. Leuen is here taken for the erronious doctrine of the Phariseis and Saduces, whiche with theyr gloses deprauated the scriptures. Some tymes this worde leuen, is taken for wholesome doctrine of the Gospell. Math. xij.

c. Ougen. Yf any man be a Byshop or a magistrate, let hym hardely aske this question, what do men say of me? But this they must aske of them that wyll tel the truth without flattery.

d. It is not ynough to beleue in our heartes, but Christ doth also requyre of vs an open confession of the mouth.

e. Christ is the roche wherupon the true church is buylded. No man can laye anye other foundation, besydes that which is layed already, whiche is Iesus Christ. 1. Cor. iij. Peter is thoroowe sayth one of the stones wherewith this church is buylded.

f. By the gates of hel, the power of Sathan, with all his subtyll and craftye counsaile is vnderstanded.

g. We ought to rebuke sharply all them that go about to plucke vs awaye from the obedience that we owe vnto God, and vnto his worde.

h. The same is to be vnderstande of his glorious transfiguration, as yf he shoulde saye: There are some standyng amonge you, whiche shall not dye, tyll they haue sene me in the same glozy and maiesty, that I shall come in, at the laste day of iudgement.

The. xvij. Chapter.

The transfiguration of Christ vpon the mount of Tabor. He healeth the Lunatike, and payeth tribute.



And after. vi. dayes Iesus toke Peter, and James, and John his brother, & brought the vp into an hye mountayne out of the waye, & was transfigured before them: and his face shyned as the sunne, and his clothes were as whyte as the lyght. And behold there appeared vnto them, Moyses, and Elias, talkyng with hym. Marke, ix. a. Then answered Peter, and sayd to Iesus: maister, here is good beyng for vs. If thou wylte, let vs make here. iij. tabernacles, one for thee, and one for Moyses, & one for Elias. Leuit. x. d.

The Gospell

Whyle he yet spake, behold a bright cloude shadowed them.
 And beholde, there came a voyce out of that cloude sayinge:
 This is my deare sonne, in whom I delyte^a heare hym.
 And when the disciples hearde that, they fell on theyr faces
 and were soze afrayed. And Jesus came and touched them,
 and sayde: arise and be not afrayde. And when they looked
 vp, they sawe no man, save Jesus onely.

Math. xij. d.
 Mark. ix. b. 1 a
 Luk. ix. c. 17. e

And as they came downe from the mountayne, Jesus
 charged them saying: se that ye shew the vision to no man,
 until the sonne of man be rysen agayne from death. And his
 disciples asked hym, sayinge: why then saye the Scribes, &
 Elias must fyrst come? Jesus answered, and sayde unto
 them: Elias shall fyrst come, and restore al thynges. But I
 saye unto you, that Elias is come already, and they knewe
 hym not: but haue done unto hym whatsoeuer they lusted.
 In lyke wyse shal also the sonne of man suffre of them. Then
 the disciples perceaued that he spake unto them of^b John
 Baptist. And when they were come to y^e people, there came
 to him a certayne man, and kneeled downe to him, and sayde:
 Master haue mercy on my sonne, for he is lunatike: & is soze
 vexed. for oft times he falleth into the fyre, and ofr into the
 water. And I brought him to thy disciples, and they coulde
 not heale him. Jesus answered & said: O generation faith-
 les and croked: howe longe shal I be with you: howe longe
 shal I suffre you: bringe him hither to me. And Jesus rebu-
 ked the deuill, and he came out of him. And the chyld was
 healed even that same houre.

Mark. ix. b

Mark. ix. c
 Luke. ix. c.

Then came the disciples to Jesus secretly, and said: why
 coulde not we cast him out? Jesus said unto them: Because
 of your vnbeleife. for verely I say unto you: if ye had faith
 as a grayne of mustarde seed, ye should say unto this moun-
 taine, remoue hence to yonder place, and he should remoue:
 neither should any thinge be vnpossible for you to do. Howe-
 be it, this^c kinde goeth not out, but by prayer and fastinge.
 As they passed the tyme in Galile, Jesus saide unto them:
 the sonne of man shal be betrayed into the handes of men, &
 they shall kill hym, and the thyrde daye shall he rise agayne.
 And

Luke. xij. b

And they sorowed greatly.

And when they were come to Capernaum, they were wont to gather pole money, came to Peter, and sayd: Doth your mayster pay tribute? He sayde, yea. And when he was come into the house, Jesus spake fyrst to him, sayinge: What thinkest thou Simon? of whom do the kynges of the earth take tribute, or polle mony? of theyr chyliden, or of straungers? Peter sayd vnto him: of straungers. Then sayde Jesus vnto him agayn: Then are the chyliden^d fre. Neuerthelesse, lest we should offend them: go to the sea, and cast in thyne angle, and take the fysh that fyrst cometh vp, & when thou hast opened his mouth, thou shalt fynd a pece of twen-ty pence, that take, and paye for me and thee.

Mark. viij. d.
Luke. ix. c

The Notes.

- a. Syth that we are from aboue, by the voyce of the heauenlye father bydden to heare Christ: we oughte not (as Synt Cyprian sayeth) to care what the fathers haue done before vs, but much rather, what Christ (whiche was before the fathers) byd commaunde vs to do, thys are we moste bounde to folowe and do.
- b. John Baptist was called Helias, because that he came in the spyrite and power of Helias, moste sharply rebukynge synne, that so men knowynge theyr owne synneful nature, and the damnation, that hangyng ouer them, shoulde the more gladly embrace Christe, the sauour and redeemer of the worlde.
- c. Sythan and the fleshe, whiche are our most mortall enemyes, are overcome by saythfull prayer, and true abstinence or sobernesse of lyuynge, yf we vse the same accordynge to Gods worde, and the doctryne of Christe.
- d. Though we be made free, by the deathe of Christ, yet oughte we to be obedient vnto magistrates, and to paye them suche tribute as they do requyre of vs.

The. xviij. Chapter.

He teacheth his disciples to be humble and harmeles: to annoyde occasions of euill, and one to forgiue anothers offence.



At the same tyme the disciples came vnto Jesus saying: Who is y greatest in the kingdome of heauen? Jesus called a chylde vnto hym, & set him in the middes of them, & sayd: Verely I saye vnto you: excepte ye turne, & become as chyliden, ye can not enter into the kyngedome of heauen. Whosoever therefore humbleth hym selfe as this chylde, the same is the greatest in the kyngedome of heauen. And whosoever receaueth such a child in my name, receaueth me. But whosoever offendeth one of these lyticons whiche beleue in me: it were better for hym, that a mylstone were

The Gospel
on S. Michael
saye.
Marke. ix. c
Luke. ix. c



were hanged about his necke, and that he were drowned in the depth of the sea. Wo be vnto the worlde because of offences. For it can not be auoyded, but that offences shalbe geuen. Neuerthelesse wo be to that man, by whom the offence cometh.

23 ^b Wherefore, if thy hand or thy fote offend thee, cut them off & cast them fro thee. It is better for thee to enter into life, halt or maymed, rather then y^e shuldest, hauing two handes or two fete, be caste into euerlastyng fyre. And yf thyne eye offende thee, plucke it out, & cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hell fyre. Se that ye despyse not one of these litle ones. For I saye vnto you, that in heauen they^r ^c Angells alwayes beholde the face of my father which is in heauen. For the sonne of man is come to saue that which is lost. Howe thinke ye? If a man haue an hundred sheepe, and one of them be gone astray, doth he not leue nynty and nyne in the mountaynes, and go and seke that one which is gone astray? If it happen that he find it, verely I say vnto you: he reioyseth more of that sheepe, then of the nynty and nyne whiche went not astray. Euen so it is not the wyl of your father in heauen, that one of these litle ones shoulde peryshe. Moreover, if thy brother trespase agaynst thee, Go and tell hym

1. Cor. xi. v.

Math. v. c.

Luke. xv. a.

him his fault betwene him and thee alone. If he heare thee, thou hast wonne thy brother: But if he heare thee not, then take yet with thee, one or two, that in the mouth of two or thre witnesses, all the communication maye stande. And yf he heare not them, tell it vnto the congregation. And yf he heare not þe congregatiō, let him be vnto thee as an heathen man, and as a Puplican. Verely I say vnto you, ^o whatsoeuer ye binde on earth, shal be bound in heauen. And whatsoeuer ye loose on earth, shal be loosed in heauen. Agayne, verely I saye vnto you, that if two of you shall agre in earth vpon any maner thyng, whatsoeuer they shall desyre: it shal be geuen them of my father whiche is in heauen. For where two or thre are gathered together in my name, there am I in the myddes of them.

Luke. x. bñ. m.
Leuit. xix. c.
Eccle. xix. b.

Jacob. v. d
1. Corin. xij. b.



Then came Peter to hym, and sayde: maister howe ofte shal I forgiue my brother if he sinne against me, seuen times? Iesus sayd vnto him: I saye not vnto thee seuen tymes, but seuentie times seuen times. Therfore is the kyngedome of heauen lykened vnto a certayne kinge, whiche wouide take accountes of his seruautes. And when he had begon to reken, one was brought vnto him, which ought him ten thousande talentes: whom because he hadde nought to paye, his master commaunded him to be solde, and his wyfe, and his

D. iij.

childzen

¶ The Gospel
on the .xxij.
sond. of Tri.

D.

The Gospell

chylde, and all that he had, and payment to be made. The seruaunt therfore fel downe and besought hym, saying: Sir geue me respyte, and I wyll paye it euery whit. Then had the Lorde pitie on that seruaunt, and lowsed hym, and forgaue him the dette.

And the sayde seruaunt went out, and founde one of his felowes which ought him an hundred pence, and layed handes on hym, and take hym by the throote, saying: paye me þe thou owest. And his felow therfore fel downe at his fete, & besought him, saying: haue patience with me, and I wyll paye thee. And he woulde not, but went and caste him into pryson, tyll he shoulde paye the dette.

And when his other felowes sawe what was done, they were very sovy, and came and tolde vnto theyr Lorde al that had happened. Then his Lorde called him, and sayde vnto hym: O euyll seruaunt, I forgaue thee al that dette, because thou praydest me: was it not mete also that thou shouldeste haue had compassiō on thy felow, euē as I had pity on thee? And his Lorde was wrooth, and deliuered him to the iaylers, tyll he shoulde paye al that was due to hym. So likewise shall my heauenlye father do vnto you, excepte ye forgeue with your heartes, eche one to his brother theyr trespasses.

Matth. 9. 4.
Mar. 11. 25.

The Notes.

a. Sathan doth alwayes tempte the ministers of Gods worde to ambition, that they settinge theyr myndes on worldlye promotions and honours, should neglect theyr office and duety, whiche is the preachinge of Gods worde, wherby his kingedome is ouerthrowen.

b. We must cut out of oure carnall and fleshye concupiscences or affections, lest we be with them cast into the fyre of hell.

c. In this appeareth the fatherlye kyndenes of God towarde vs, that he doth send his holy aungels to kepe and defende vs euē from oure very bythe.

d. To bynde, is to bannish the styfnecked and vrepentaunt synner, from the congregation of the sayntes. To lose, is (when he repenteth and submyteth hym selfe) to receaue hym agayne, into the felowshyppe of the electe and chosen people of God.

e. If we be through our vnthankfulness put from the mercy of God, we shal neuer be able to paye oure debtes, that is to saye: we are all together vndone and lost for euer.

The .xix. Chapter.

Christe geueth aunswere concernyng marriage, and teacheth not to be carefull, nor to loue worldlye ryches.

And



And it came to passe, when Iesus had finished those sayinges, he gate him from Galile, and came into þe coastes of Jewry beyond Iordan and much people folowed hym, and he healed them there.

Then came vnto him the Phariseis tēptinge him, and saying to hym: Is it lawfull for a man to put away his wyfe for all maner of causes? And he aunswered & sayde vnto them: Haue ye not reade, howe that he whiche made man at the beginning, made thē man and woman, and saide: for this thynge, shall a man leaue father and mother, & cleue to his wyfe, and they twayne shalbe one fleshe. Wherefore nowe are they not twayne, but one fleshe. * Let not man therfore put a sundre, that whiche God hath coupled together. Then sayde they to him: whye dyd then Moses commaunde to geue a testimoniall of diuorcement, & to put hyr away? He sayde vnto them: Moses because of the hardnes of your heartes, suffered you to putte away youre wyues: But from the beginninge it was not so. I saye therfore vnto you, that whosoever putteth away his wyfe^b (except it be for fornication) and marryeth another, breaketh wedlocke. And whosoever marryeth hir which is deuorced, doth comynyt aduoutry.

Marke. x. 9

Gene. i. 2

Ephes. v. 9

Deut. xxiv. 1

Then sayde his Disciples to him: if the matter be so be- twene man and wyfe, then is it not good to marrye. And he sayd vnto them: all menne can not away with that sayinge, saue they to whom it is geuē. For ther are some chaste, whiche were so bozne out of theyr mothers belly. And there are some chaste, whiche be made of men. * And there be some chaste, whiche haue made them selues chaste, for the kynge- dome of heauens sake. He that can take it, let him take it.

Sapient. 9. 1

Then were brought to hym yonge childzen, that he shoulde put his handes on them, and praye. And the Disciples rebu- ked them. But Iesus sayde: suffre the chyliden, and forbyd them not to come to me: for of suche is the kingdome of hea- uen. And when he had put his handes on them, he departed thence;

Luke. xiv. 9

The Gospell

Mat. 9. 13.

Mat. 23. 2.

Exo. 20. 1.
Deut. 5. 1.
Roma. 13. 9.

And beholde one came, and saide vnto hym: good master what good thinge shall I do, that I may haue eternall life. He sayd vnto him: whye calleste thou^d me good & there is none good but one, and that is God. But if thou wylt entre into life, kepe the cōmaundementes. He sayde to him: Whiche. And Iesus sayd: breake no wedlocke, kyl not, steale not beare not false wytnes, honour father and mother, and loue thy neighbour as thy selfe. The yonge man saide vnto him: I haue obserued al these thinges from my youth, what lack I yet. And Iesus sayde vnto him, if thou wylte be perfecte, go sell that thou hast, and geue it to the poore, & thou shalt haue treasure in heauen, and come & folowe me. And when the yonge man hearde that sayinge, he wente away mourning. For he had great possessions.

Mat. 23. 2.

Then Iesus sayd vnto his disciples: Verely I saye vnto you, that it is harde for a riche man to enter into the kyngdome of heauen. And mozeouer I say vnto you: it is easier for a camell to go throughe y^e eye of a nedle^e then for a riche man to entre into the kingdome of God. And when his disciples heard that, they were exceedingly amased, saying: who then can be saued. Iesus beheld the, & said vnto them, with menne this is vnpossible, but with GOD all thynges are possible.



Then

Then answered Peter, and sayde to him: Beholde, we haue forsaken al, and folowed thee, what shall we haue? Jezus sayde vnto them: verely I say to you: when the sonne of man shall sit in the seate of his maiestie, ye whiche folowed me, in the seconde generation, shall sit also vpon. xij. seates, and iudge the. xij. tribes of Israell. And whosoever forsaketh houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shall receaue an hundredfold, and shall inherite euerlasting life. And many that are first, shall be last, & the last shall be fyrste.

The Gospel on the conuersion of S. Paul

Marke. x. v.
Luke. xxiij. l.

Luke. xxiij. e.
Deut. xxx. 9

John. xij. 8

The Notes.

- a. He that putteth a waye hys wyfe for aduouty, or fornication sake, doth not put a sun-der that whiche God hath coupled. For it is God hym selfe (whiche commaundeth such to be stoned to death) that doth separate them.
- b. He that putteth a waye his wyfe for breakynge of wedlocke, yf it be done after a due order of the lawe, may lawfully mary another, onlesse reconciliation be made betwene the.
- c. He maketh hym selfe chaste for the kingdome of heauens sake, whiche eyther hangynge the gyfte of sole lyfe, bleseth the same to the settynge forth of Gods worde: Or els beyng a perfect and a naturall man, taketh to hym self an honest pokeselowe, and liueth in chaste wedlocke with hyr, settynge forth neuerthelesse Gods truth to his uttermost power.
- d. Yf there be any goodnesse in vs, that haue we of God. But God only is good of hym selfe.
- e. Onely they that put theyr trust and confydence in theyr owne ryches, are here vnderstanded. For there be many godlye riche men, that vse theyr ryches and substaunce accordyng to the wyll and pleasure of God.

The xx. Chapter.

Christ teacheth by a similitude, that God is better vnto no man, and howe he is alwaye callynge men to his laboure. He teacheth his disci- ples to be lowelye, and geueth two blynde men theyr syghte.



✠ The Gospell
on Septuagesima
masondaye.



Of the kyngedome of heauen is lyke vnto an
householder, whiche went oute earlye in the
mornynge to hyer labourers into his vyne-
yard. And he agreed with the labourers for
a peny a daye, and sente them into his vyne-
yarde. And he went out about ʒ third hour,
and sawe other standynge ydell in the market place, & sayde
vnto them: go ye also into my vyneyard, and whatsoeuer is
ryght, I will geue you. And they went theyr way. Agayne
he went out about the fyrte, and nynt houre, and dyd like-
wyse. And he went out about the ^a eleuenth hour, & found
other standynge ydell, and sayde vnto them: Whye stande ye
here all the daye ydell? They sayde vnto him: because no
man hath hyred vs. He said to them: go ye also into my vine
yarde, and whatsoeuer is right, that shall ye receaue.

And when euen was come, the Lorde of the vyneyarde
sayde vnto his stewarde: call the labourers, and geue them
theyr hyer, beginninge at the last, tyl thou come to the fyrst.
And they which were hyred about the eleuenth hour, came
and receaued euery man a peny. Then came the fyrst, suppo-
sing that they shoulde receaue moze, and they likewise re-
ceaued euery man a peny. And when they had receaued it,
they murmured agaynst the good man of the house, saying:
These last haue wrought but one hour, and thou haste made
them equall vnto vs, which haue bozne the burthen, & heate
of the daye.

And he answered to one of them, saying: frend I do the
no wronge: diddest thou not agre with me for a peny? Take
that which is thy duty, and go thy way, I wil geue vnto this
last, as much as to thee. Is it not lawfull for me to do as me
lysteth with mine owne? Is thine eye euill because I am
good? So the last shalbe fyrst, and ^b the first shalbe laste.
For ^c many are called, and fewe be chosen.

And Iesus ascended to Ierusalem, and toke the .xij. dis-
ciples aparte in the way, and saide to them: Beholde we go
vp to Ierusalem, and the sonne of man shalbe betrayed vnto
the cheif Pryestes, and vnto the Scribes, and they shall con-
demne

Mat. xij. l.
Mark. x. c

Luke. xxiij. l.

Demne him to death, and shall delyuer him to the gentyles, to be mocked, to be scourged, and to be crucified: & the third daye he shall rise againe.



Then came to him the mother of zebedees children with *The Gospel on S. Iames daye. hir sonnes, worshipping him, & desyringe a certayne thinge of him. And he saide vnto hir: what wylte thou haue? She sayde to him: Graunt that these my two sonnes may syt, the one on thy righte hande, and the other on the lifte hande in thy kingedome. D

And Iesus aunswered & sayd: Ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of, & to be baptised with h baptisme, that I shalbe baptised with? They sayd to him, we are able. And he sayd vnto them: Ye shall drinke of my cup, and shalbe baptised with the baptisme, that I am baptised with. But to syt on my right had, and on my left hande, is not mine to geue: but to them for whom it is prepared of my father.

And when the ten heard this, they disdayned at the two brethren: But Iesus called them vnto him, & said: Ye know that the lordes of the gentiles haue domination ouer them. And they that are great, exercise power ouer them. It shall not be so among you. But whosocuer wyl be great amonge you, let him be your minister: and whosocuer will be cheif amonge

Marke. x. f.
Luke. xxij. c.

The Gospell

Mathe. x. g.

mong you, let him be your seruaunt, euen as the sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

Mathe. x. g.
Luke. xviij.

And as they departed from Hiericho, muche people folowed hym. And behold two blynde men sittynge by the way syde, when they heard Iesus passe by, cried sayinge: Thou Lord the sonne of Dauid, haue mercy on vs. And the people rebuked them, because they should hold their peace. But they cried the more sayinge: haue mercy on vs O Lord, which arte the sonne of Dauid. Then Iesus stode still, and called them, and sayde: what wyl ye that I should do to you: They sayde to him: Lord O our eyes maye be opened. And Iesus had compassion on them, and touched their eyes, and immediately their eyes receaued sight. And they folowed him.

The Notes.

- a. In the olde tyme they dyd reckon. xij. houres from the rysynge of the sonne to the goynge downe of the same, therfore the eleuenth houre, was as a man myght saye, an houre afore the sunne goynge downe.
- b. To be made of the fyrst last, is to be excluded and shut oute of the kyngedome of heauen. As in a runnyng game, not they that runne fyrst, but they that come fyrst to the game wyne the game, and leaue a waye the playse.
- c. All nations and people are by the outward preachynge of the gospell called, but only they that are ordeyned and chosyn vnto lyfe euerlastynge, do beleue and geue credyte vnto the worde.
- d. By the cuppe and baptysme he vnderstandeth his bytter passion and death. As he himselfe testifieth a lyttell after, sayinge: Let this cuppe passe from me.
- e. Though Christ had receaued all power of his father, yet had he not receaued it to this ende, that he shoulde geue the glory of his kyngedome vnto other then his father had appointed. Besydes that, Christ doth here speake as a man, for touchynge his godheade he was and is equall with the father.

The. xxij Chapter.

He rydeth into Ierusalem, dyspucth the marchauntes out of the temple curseth the fyge tre, and rebuketh the Phariseis with the similitude of the two sonnes, and of the husbandemen that slewe suche as were sent vnto them.

The Gospell
on the. i. son-
day in Aduent



And when they drew nye to Ierusalem, and were come to Bethphage, vnto mount Oliuete, then sent Iesus two of his disciples, sayinge to them: Go into the towne that lieth ouer against you, and anone ye shall finde an asse bounde, and hyr colt with hir: lose them, and bringe them vnto me. And if any man saye ought vnto you, saye ye, that the Lord hath neede of them: and straight waye



waye he^a wyll let them go. All this was done to fulfil that
 whiche was spoken by the Prophete, sayinge: Tell ye the
 daughter of Sion: behold thy king cometh vnto thee, meke,
 and syttinge vpon an asse, and a colte, the fole of an asse bled
 to the yocke.^b The disciples went and dyd as Iesus com-
 manded them, and brought the asse and the colte, and put
 on them theyr clothes, and set him thereon. And many of the
 people spred theyr garmentes in the way. And other cutte
 doune braunches from the trees, and strawed them in the
 waye. Moreover, the people that went before, and they also
 that came after, cryed, sayinge: Hosanna to the sonne of Da-
 uid. Blessed be he that cometh in the name of the Lord, Ho-
 sanna in the hycste.

*Zacha. ix. d
 Luk. xix. f.*

And when he was come to Ierusalem, all the citie was
 moued, saying: who is this? And the people sayd: this is Je-
 sus the Prophete of Nazareth a cytie of Galile. And Iesus
 went into the temple of God^c and caste out all them that
 soule and bought in the temple, and ouerthrew the tables
 of y^e mony chaungers, and the seates of the that sold doues,
 & sayde to them: It is written,^d my house shalbe called the
 house of prayer: But ye haue made it a denne of theues. And
 the blynde, and halte came to hym in the temple, and he hea-
 led them.

Luk. xix. g.

Esai. lvi. d.

Iere. vii. e.

And

The Gospell

Psalm. viij. a.

Mathe. xi. c. n
Luk. xij. c.

Luke. xij. a

Mat. xi. d
Luk. xx. a.

Mat. xij. a.

And when the cheife Priestes & Scribes saw the marvelles that he dyd, and the chyl dren crynge in the temple, and sayinge: Hosanna to the sonne of David, they disdained, and sayde vnto him: hearest thou what these saye? Jesus sayde vnto them, yea: haue ye neuer read, & of the mouth of babes & sucklynges, thou hast ordeyned praise? And he left them, & went out of the citie vnto Bethanie, & had his abyding there.

And in the morning as he returned into the citie agayne, he hungred, and spied a fygge tree in the waye, and came to it, and founde nothynge thereon but leaues onely, and sayde to it, neuer frute grow on thee henceforwarde. And anone the figge tree withered awaye. And when his Disciples sawe that, they marvelled, sayinge. Howe sone is the fygge tree withered awaye? Jesus answered & sayd vnto them: Verely I saye vnto you, if ye shall haue faith, and shall not doubt, ye shall not onely do that whiche I haue done to the figge tree: but also if ye shall saye vnto this mountaine, take thy selfe awaye, and caste thy self into the sea, it shalbe done. And whatsoeuer ye shall aske in prayer (if ye beleue) ye shall receaue it.

And when he was come into the temple, the cheife Priestes and the elders of the people, came vnto him as he was teachinge, and saide: by what auctoritie doeste thou these thinges? and who gaue thee this power? Jesus answered and saide vnto them: I also will aske of you a certaine question, whiche if ye assoile me, I in likewise will tell you by what auctorite I do these thinges. The baptisme of John whence was it? from heauen, or of men? Then they reasoned amonge them selues, sayinge: if we shall saye from heuen, he will saye vnto vs: why did ye not then beleue him? But and if we shall saye of men, then feare we the people. For all men helde John as a prophete. And they answered Jesus, and sayde: we can not tell. And he sayd vnto them: nether tell I you, by what auctoritie I do these thinges. What saye ye to this? A certaine man had two sonnes, and came to the elder, and saide: sonne go and worke to day in my vineyarde. He answered and saide, I will not: but afterwarde repen-

ted

ted and went. Then came he to the seconde, and saide likewise. And he answered and saide: I will sit, yet went not. Whether of them twaine did the wyll of the father? They saide vnto him: the first. Iesus saide vnto them: verelye I say vnto you: that¹ the publicans & the harlottes shal come into the kingedome of God befoze you. For John came vnto you in the waye of righteousness, and ye beleued him not. But the publicans, and the harlots beleued him. And yet ye (though ye sawe it) were not yet moued with repentance, that ye might afterward haue beleued him.

Hearken another similitude. There was a certaine holder, whiche planted a vineyarde, and hedged it rounde aboute, and made a winepresse in it, and buylt a towre, & let it out to husbandmen, and went into a straunge countrey. And when the time of the fruite drew neare, he sent his seruautes to the husbandmen to receiue the fruites of it. And the husbandmen caught his seruautes, and beat one, killed another, and stoned another. Againe he sent other seruautes, more then the firste, and they serued them likewise. But laste of all, he sente vnto them his owne sonne, sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they saide amonge them selues. This is the heyze: come let vs kill him, and let vs take his inheritance. And they caught him, and thrust him out of the vineyarde, & slew him. When therfoze the Lorde of the vineyarde cometh, what will he do with those husbandmen? They sayde vnto him: he will cruellye destroye those euill persons, and will let out his vineyarde vnto other husbandmen, whiche shall deliuer him the fruite at times conuenient. Iesus saide vnto them: did ye neuer read in ^{the} scriptures: The stone which ^{the} builders refused, ^{the} same² is made the head stone of ^{the} corner: this was the Lordes doinge, and it is merueylous in oure eyes. Therefore saye I vnto you: the kingedome of God shalbe taken from you, and shalbe geue to a people, whiche shall bringe forth the fruites of it. And whosoever shall fall on this stone he shalbe broken, but on whomsoever it shal fall vpon, it will grinde him to powder. And when ^{the} cheife priestes

D
Mark. xij. a.
Luke. xx. b.
Esa. v. a.

Gene. xxvij

Psal. cxvij. a.
Mark. xij. a.

zachari. xij. a.

The Gospell

priestes and Phariseis hearde these simil'tudes, they perceaued that he spake of them. And they seekinge to laye handes on him, feared the people, because they toke hym as a Prophete.

The Notes.

- a. Christ hath not onely a foresyght of thynges, but also can by his diuine vertue and power, moue the heartes of men to true obedience towarde hym and his worde.
- b. They whiche in theyr ministry and preachynge, do otherwys then God hath commaunded them, are no true disciples of Christ.
- c. Here we do learne, that they whiche vnder the pretence of godlynesse, are geuen vnto fylthy lucre, ought in no wyse to be bozne with : or to be maynteyned in the churche of Christ.
- d. For this synall cause or ende, are the temples of the Christians ordeyned, that they maye haue some conueniente places to assemble them selues together, for to offer with one accorde theyr sacrifices of prayers and thankesgeuyng vnto the Lorde, for to preache and heare Gods worde, and for to minister the Sacramentes duely and ryghtly : but if there be hypocrisie, superstition, and false doctryne : the people are robbed and spoyled, and the temples made denues of theues.
- e. Here the baptyisme of John is taken for that heauenly doctryne, whiche he taughte : for as water doth washe awaye the fylthynges of the bodye, so doth true doctryne make the soule cleane, deliueringe it from superstition and erronious doctrynes.
- f. The harlottes and Publicans repentyng truly, and with amendemente of lyfe submyttinge them selues vnto the mercy of God, are more acceptable vnto God, then the proude workemongers, that truste in theyr owne ryghteousnesse.
- g. Christ is called the heade stone of the corner, not onely because that he beareth by the whole buyldynge (that is to saye: the congregation) but because that he both ioyne two walles together in one, that is to saye, the Jewes, and the Gentilles.

The .xxij. Chapter.

The marlage of the Kynges sonne. Tribute to be geuen to the emperor.
Christ confuteth the opinion of the Saduces concernyng the resurrection
and aunswereth the Scribe vnto his question.



And



And Jesus answered, and spake vnto them
agayne in similitudes, sayinge. The kynge-
dome of heauen is like vnto a certaine kinge
whiche married his sonne, and sent forth his
seruautes, to cal them that were byd to the
wedding, and they would not come. Againe

The Gospel
on the xx son
day aft. Trin.
Luke. xij. A

he sent forth other seruautes, sayinge: Tell them whiche
are bydden, beholde I haue prepared my dinner, mine oxen
and my fatlinges are killed, and all thinges are ready, come
vnto the mariage. But they made light of it, and went their
wayes, one to his ferme place, another about his marchaun-
dise, and the remnaunt toke his seruautes, and intreated
them vngodly, and slewe them. But when the kinge heard
that, he was wroth, and sent forth his warriers; and de-
stroyed those murtherers, and brent vp theyr cite.

Then sayde he to his seruautes, trulye the weddinge
was prepared. But they which were bidden, were not wor-
thy. So ye therfore out into the hie wayes, and as many as
ye finde, byd the to the mariage. And the seruautes wente
out into the hie wayes, and gathered together as many as
they coulde finde, both good and bad, and the wedding was
furnished with geastes. Then y kinge came in, to se the gea-
stes, and spyed there a man which had not on a weddinge
garment, and sayde vnto him: frende, howe fortunyd it that
thou camest in hither, and hast not on a wedding garment.
And he was euen speachelesse. Then saide the kinge to his
ministers: take and bynde him hande and fote, and cast hym
into vtter darknes, there shalbe wepinge and gnashinge of
teeth: for many are called and fewe be chosen.

Mathe. xij. A
The Gospel
on the xxij
son. aft. Trin.
Luke. xij. A

Then went the Phariseis and toke counsell howe they
might tangle him in his wordes. And they sente vnto hym
theyr disciples with Herodes seruautes, sayinge: Master
we knowe that thou art true; and teachest the waye of God
truly, nether carest for any man, for y considrest not mennes
estate. Tell vs therefore, howe thinkest thou: Is it law-
full to geue tribute vnto Cesar or not: Jesus perceaued
their wyckednesse, and sayde: whye tempte ye me ye hypo-
crites

Mathe. xij. A
The Gospel
on the xxij
son. aft. Trin.
Luke. xij. A



Roma. xij. b. Crites: Lette me se the tribute monye. And they broughte him a peny. And he sayd vnto the: whole is this ymage and superscription. They sayde vnto him: Ceasars. The sayde he vnto them: Geue therfore to Ceasar, that which is Ceasars, and geue vnto God, that which is Goddes. Whe they hearde that, they merueyled, and lefte him, and went theyr waye.

Marke. xij. b.
Luke. xx. c.
Actes. xxiij. b. The same daye the Saducees came to him (whiche saye that there is no resurrection) and asked him, sayinge: Master, Moses bad, if a man die, hauinge no childzen, that his brother marry his wife, and raise vp seed vnto his brother.

There were wyse seuen brithzen, & the first married a wyfe, and decessed without yssue, and left his wyfe vnto his brother. Likewise the second, and the thirde, vnto the seuench. Last of all the woman dyed also. Nowe in the resurrection, whose wyfe shall he be of the seuen? For all hadde hyr. Iesus answered and saide vnto them: ye are deceaued, vnderstandinge not the scriptures, nor the power of God. For in the resurrection, they neither marry, nor are married, but are as ^{the} the aungels of God in heauen.

As touchinge the resurrection of the deade, haue ye not reade what is saide vnto you of God, whichs sayth: I am Abrahamys God, and Imaes God, and the God of Jacob.

22. 11

1. 5

God

Epo. iij. b

God is not the GOD of the deade, but of the lyuinge. And when the people hearde that, they were astonied at his doctrine.



When the Phariseis had hearde, howe that he had put the Saducees to sylence, vpon that they drew together, and one of them whiche was a doctour of lawe, asked him a question, temptinge him, and sayinge: Master, which is þe cheife commaundement in the lawe? Iesus sayde to him: Loue the Lorde thy God, with all thine herte, with all thy soule, and with all thy minde. This is the fyrste and the cheife commaundement. And the second is like vnto this. Loue thine neyghbour as thy selfe. In these two commaundementes, hange all the lawe and the Prophetes.

*The Gospel
on the. xviij.
sond. of. Tri.
Deut. vi. b*

*Roma. xiiij. e
Galath. v. b
Iames. ii. b*

While the Phariseis were gathered together. Iesus asked them saying: what thinke ye of Christ? whose sonne is he? They saide vnto him, the sonne of David. He sayde vnto them: howe then doth David in spirite cal him Lorde, sayinge: The Lorde saide to my Lorde, syt on my ryght hande tyll I make thine enemyes thy foote stole. Yf David call him Lorde: how is he then his sonne? And none could answer hym againe one worde, nether durste anye from that daye forth, aske him any mo questions.

Math. xii. d

psal. cx. a

The Gospel

The Notes.

- a. This was done by the Emperours of Rome, Vespasianus, and Titus, whiche destroyed Jerusalem, and slew about .xj. hundred thousande men. Note that the Romanes are here called the armie of the Lorde, euen as the Kyng of the Assyrians, is in the Prophete called the seruaunt of God, because that by him, GOD byd punyssh his people.
- b. The weddyng garmente is Chyste hym selfe, whome in baptisme, we do putte on through fayth: wherefrom procedeth loue and charitie, whiche is the common badg of all true faythfull Christians.
- c. The ignorance of the scriptures and worde of God, is the heade sprynge of all heresies and pernicious errors. For whye: withoute the scriptures the power of God can not be known, whiche is Chyste.
- d. Here we must note and marke, that Chyste doeth not saye: in the resurrection, they shalbe aungels, but they shalbe lyke vnto aungels. For aungels haue no bodies at all, but we shall haue our bodies, both raysed from death, and also glorified.
- e. Chyst in that he is a verie naturall man, is Dauids sonne, but in that he is a true and a naturall God, equall with the father, he is also his Lorde.

The .xxij. Chapter.

Chyste cryeth soo ouer the Phariseis, Scribes, and ypocrites, and prophcieth the destruction of Jerusalem.

Deut. xvij. b.



Clap. x. a.
Luce. xi. f.

Then spake Iesus to the people, and to his disciples saying: The Scribes and the Phariseis sit in Moyses seate. Al^a therfore what soeuer they byd you obserue, that obserue & do: but after their workes do not, for they saye, and do not. For they bynde heauy burthens, and greuous to be bozne, and laye them on mennes shoulders, but they them selues wyll not beaue at them w^one of theyr synners. Al their workes they do, for to be sene of men. They set abroad their^b Philacteries, & make large borders^c on theyr garmentes, and leue to sit vppermoost at feastes, and to haue the cheif seates in the sinagoges, and gretinges in the markettes, and to be called of men Rabbi, Rabbi.

James. ij. a.

Luce. xiiij. e.

But ye shall not suffre youre selues to be called Rabbi: for one is your master, that is to wyte Chyste, and all ye are brethren. And call no manne your father vpon the earth, for there is but one your father, and he is in heauen. Be not called masters, for ther is but one your master, and he is Chyst. He that is greatest amonge you, shalbe your seruaunt. But whosoever exalteth him selfe shalbe broughte lowe. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes

Scribes & Phariseis, ypocrites, for ye shut vp the kyngdome of heauen before men: ye your selues go not in, neither suffer ye them that come to enter in. Luce. xi. g.

Wo be vnto you Scribes and Phariseis, ypocrites, for ye deuour wydowes houses: and that vnder a coloure of prayinge longe prayers, wherefore ye shall receaue the greater damnacion.

Wo be vnto you Scribes and Phariseis, ypocrites, for ye compasse sea and lande to brynge one into your beleife: and when he is brought, ye make him two folde more the chylde of hell, then ye your selues are.

Wo be vnto you blynde guydes, whiche saye, whosoener sweareth by the temple, it is nothyng: but whosoener sweareth by the golde of the temple, he offendeth. Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the gold: And whosoener sweareth by the aulter, it is nothyng, but whosoener sweareth by the offerynge that lyeth on the aulter, offendeth. Ye fooles & blynde: whether is greater, the offerynge, or the aulter which sanctifieth the offerynge: Whosoener therfore sweareth by the aulter, sweareth by it, & by all that thereon is. And whosoener sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heauen, sweareth by the scat of God, and by him that sitteth thereon.

Wo be to you Scribes and Phariseis, ypocrites, whiche sayth Mynt, Annyle, & Commyn, and leaue the wayghtyer matters of the lawe vndone, iudgement, mercy, and fayth. These ought ye to haue done, and not to haue left the other vndone. Ye blinde guydes, which strayne oute a gnat, and swalowe a cammell. C Math. v. l.

Wo be to you Scribes and Phariseis, ypocrites, for ye make cleane the vtter side of the cuppe, and of the platter: but within they are full of hyberye and excelle. Thou blynde Pharisei, cense fyll the insyde of the cup and platter, that the outsyde of them may be cleane also.

Wo be to you Scribes and Phariseis, ypocrites, for ye are lyke vnto paynted tombes, whiche appeare beautifull Luce. xi. l.
outward

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outwarde: but are within ful of dead bones, and of al fylthi-
nes. So are ye, for outward ye appere righteous vnto me,
when within, ye are ful of ypocrisie and inquitie.

Do not be vnto you Scribes and Phariseis, ypocrites, for
ye buylde the tombes of the Prophetes, & garnish the sepul-
chres of the righteous, and saye: if we had ben in the dayes
of our fathers, we woulde not haue ben parteners with the
in the bloude of the Prophetes. So then ye be wytnesses
vnto youre selues, that ye are the chyl dren of them whiche
kylled the Prophetes. And ye fulfill lyke wyse the measure
of your fathers. Ye serpentes, & generation of vipers, how
should ye scape the dampnation of hell?

Luke. xi. g.

Math. xi. g.



✠ The Gospell
on S. Stevens
daye.

Math. x. b.
Luk. xi. g.
Actes. vi. c.
Gene. iii. b.
1. Para. xxiij.

Luke. xii. g.

Wherefore, behold I sende vnto you prophetes, wyse men
and Scribes, and of them ye shal kill and crucifye: and of
them ye shal scourge in your synagoges, and persecute from
citie to citie, that vppon you maye come all the ryghteous
bloude that was shedde vpon the earth, from the bloude of
ryghteous Abel, vnto the bloude of zacharias the sonne of
Barachias, whom ye slew betwene the temple and the aul-
ter. Verelye I saye vnto you, all these thinges shal lyghte
vpon this generation. Ierusalem, Ierusalem which kyllest
Prophetes, and stonest them whiche are sente to thee: how
often

often would I haue gathered thy children together: as the
henne gathereth hyr chickens vnder hyr wynges, and thou
wouldest not. Beholde your habitation shalbe left vnto you
desolate. For I saye to you, ye shall not see me henceforth, tyll
that ye saye: blessed is he that cometh in the name of the
Lorde.

Psalme. ix. f.

Psal. cxliij. d.
Luce. xij. f.

The Notes.

a. we ought to haue an eye most especialye vnto the doctrine of the preachers, whether
they syt in Christes chaire or not, that is to saye: whether they teache Chrystes doctrine
or not. For by theyr doctrine shall we be eyther iustified or condemned, and not by theyr
syngge.

b. A philacterye, was a certayne paper or parchment, wherein the .x. commaundemen-
tes were wyrtten, and this dyd the Phariseis and Scribes put rounde about theyr hea-
des lyke a crowne, thereby to perswade the symple and ignoraunt people, that they were
holp, and that they dyd diligently kepe the lawe. Hieremi. xxij.

c. Read. I Sam. xii. chap. and there thou shalt learne, whye the Jewes dyd weare suche
borders on theyr garmentes.

d. To shut vp the kyngedome of heauen, is to kepe of men from the true doctrine, and
from the sayth of the Gospel of Christe.

The.xxiiij. Chapter.

**Christe sheweth his disciples the destruction of the temple, the ende of
the worlde, and the token of the latter dayes, and warneth them to
wake, for the worlde shall sodenly perishe.**



And Iesus went oute and departed from the
temple, and his disciples came to hym, for to
shewe him the buyldyng of the temple. And
Iesus sayd vnto them: se ye not al these thin-
ges: Verely I saye vnto you, there shall not
be here left one stone vpon another, that shall
not be cast downe.

Mathe. xij. a;
Luce. xij. a.
Ephel. v. b.
1. Corin. iij. b.

And as he sate vpon the mount Oliuete, his disciples came
vnto him secretly, sayinge. Tell vs when these thynges shal-
be, and what sygne shalbe of thy commynge, and of the ende
of the worlde: And Iesus answered and sayd vnto them:
take hede that no man deceaue you. For many shall come in
my name, sayinge: I am Christ, and shall deceaue many.
And ye shall heare of warres, and of the rumors of warres:
but se that ye be not troubled. For all these thynges muste
come to passe, but the ende is not yet. For nation shall rise a-
gaynst nation, and realme agaynst realme, and there shalbe
pestilence, hunger, and earthquakes, in certayne quarters.

Luce. xix. g

Ephel. v. b.

1. Th. ii. a.

E. iij.

All

All these are the beginnynges of sorowes.

Mathe. xij. b.
Luke. xxi. c.

Then shall they put you to trouble, and shall kill you, and ye shall be hated of all nations for my names sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophetes shall arise,

Mathe. xij. b.

and shall deceaue many. And because iniquitie shall haue the upper hande, the loue of many shall abate. But he that endureth to the ende, he shall be safe. And this glad tidynge of the kingdome, shall be preached through the whole world, for a witnes vnto all nations: and then shall the ende come.

Daniel. ix.

When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophete, standynge in the holie place: let him that readeth it, vnderstande it. Then let them which be in Jewry, flee into the mountaynes. And let him which is on his house toppe, not come downe to fetch any thing out of his house. Neither let him which is in the fildes, returne backe to fetch his clothes. And shall be in those dayes to them that are with chylde, and to them that geue sucke.

Daniel. xxi. a.

But praye that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not from the beginnyng of the worlde to this tyme, nor shall be. Yea, and except those dayes should be shortened, there should no fleshe be saved, but for the chosens sake those dayes shall be shortened.

Dent. xij. a.

Then if any man shall saye vnto you: lo, here is Christ, or there is Christ, beleue it not. For there shall arise false Christes, and false prophetes, and shall do great miracles, & wonders. In so muche, that if it were possible, the verye electe should be deceaued. Behold, I haue tolde you before. Wherefore if they shall saye vnto you: beholde he is in the desert, go not forth: beholde he is in the secret places, beleue not. For as the lyghtninge cometh out of the East, and shyneth into the West: so shall the comminge of the sonne of man be.

Mathe. xij. c.

For wheresoeuer a dead carcas is, euen thither will the Eagles resorte. Immediately after the tribulations of those dayes, shall the sunne be darkened: and the mone shall not geue his light, and the starres shall fall from heauen, and the powers

powers of heauen shal moue. And then shal appeare þe signe of the sonne of man in heauen. And then shal all the kynredes of the earth mourne, and they shal se the sonne of man come in þe cloudes of heaue with power & great glozy. And he shal sende his aungels with the great voyce of a trompette, and they shal gather together his chosen, from the four windes, and from the one ende of the worlde to the other.

Daniel. xij. 13.

Learne a similitude of the fygge tree, when his braunches are yet tender, and his leaues spronge, ye knowe that sommer is nye. So likewise ye, when ye se al these thinges, be ye sure that it is neare, euen at the doores. Verely I saye vnto you, that this generation shal not passe, tyl all these be fulfilled. Heauen and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, no not the aungels of heauen, but my father only.

Luk. xxi. 31.

D

But as the tyme of Noe was, so lykewyse shal the comminge of the sonne of man be. For as in the dayes before the floud: they did eate and drinke, marry, & were married, euē vnto the daye that Noe entred into the wypppe, and knewe of nothyng, tyl the floude came and toke them all awaye: So shal also the comminge of the sonne of man be. Then, if men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused, two women shalbe grindinge at þe myll, the one shalbe receaued, and the other shalbe refused. Make therefore, because ye know not what houre your master wyl come. Of this be sure, that yf the good manne of the house knewe what wathe the these woulde come, he would surely watch, and not suffre his house to be broken bp. Therefore be ye also ready, for in the houre that ye thinke not: wyl the sonne of man come. Who is a faythfull seruaunte and wyse, whom his master hath made ruler ouer his householde, to geue them meate in season conuenient: happy is þe seruaunt whom his master (when he cometh) shal fynde so doyng. Verely I saye vnto you, he shal make hym ruler ouer al his goodes. But and if that euyl seruaunt shal saye in his hert, my master doth deferre his commynge, and begyn to smite his felowes, yea, & to eate and to drinke with the dronken: that

Gene. viij. 1.

Luk. xxi. 34.

that seruautes master wyll come in a daye, when he loketh not for hym, and in an houre that he is not ware of, and will deuyde him, and geue him his rewarde with ypocrites. And there shalbe wepyng, and gnashyng of teeth.

The Notes.

a. Here are the electe and chosen of God, very muche comforted, in this that for theyr sakes, the dayes of affliction and troubles shalbe shortned.

b. By the sunne, Christ (whiche is the sunne of ryghteousnes) is to be vnderstanded. This sunne hath bene and shalbe in the latter dayes darkened with the cloudes of mens traditions. Therefore the mone, whiche is the churche, and hath hyr lyghte of the sunne, muste nedes to lose hyr lyght: yea, and also the starrs, that is to saye, the teachers and ministers shall fall from heauen, that is to saye, from the heauenlye doctryne and worde of God.

The xxv. Chapter.

The ten virgins. The talentes deliuered to the seruantes, and of the generall iudgement.

When the kingedome of heauen shalbe likened vnto ten virgins, whiche toke their ^a* lāpes and went to mete the brydegrome: and five of them were folyshe, & fyue were wyse. The folyshe toke theyr lampes, but toke none oyle wth them. But ^p wyse toke oyle wth the in their vessels with theyr lampes. Whyle the brydegrome taried, all slombred and slepte. And euen at mydnyghte, there was a crye made: behold, the brydegrome cometh, go out against him. Then all those virgins arose, and prepared theyr lampes. And the folyshe sayde to the wyse. geue vs of your oyle, for our lampes go out. But the wyse answered, saying: not so ^b* least there be not ynough for vs and you: but go rather to them that sell, and bye for your selues.

And whyle they went to bye, the brydegrome came: & they ^p were redy, went in with him to the wedding, and the gate was shutte vp. Afterwardes came also the other vyrgyns, saying: Master Master, open to vs. But he answered and sayde: verely I say vnto you, I know not you. Watche therfore: for ye knowe nether the daye, nor yet the houre, when the sonne of man shall come.

For lykewyse as a certayne man ready to take his iorney to a straunge countrey, called his owne seruantes, and deliuered to them his goodes. And vnto one he gaue. v. talentes

tes, to another two, and to another one, to euerie man after his abilitie, and strayghtway departed. Then he that had receaued the fyue talentes, wente and bestowed them, and wanne other fyue talentes. Likewise, he that receaued two gained other two. But he that receaued that one, went and digged in the earth, and hid his masters mony. But after a longe season, the Lord of those seruautes came, and reckened with them. Then came he that hadde receaued fyue talentes, & brought other fyue talentes, sayinge: master, thou delyueredst vnto me fyue talentes, beholde I haue garned with them fyue talentes moo. Then his master sayde vnto hym: well good seruaunt and faythfull. Thou hast ben faythfull in lytle, I wyll make thee ruler ouer much, entre in into thy masters ioye. Also he that receaued two talentes, came and sayde: master thou deliueredst vnto me two talentes, beholde, I haue wonne two other talents with them. And his master sayde vnto him: wel good seruaunt, & faythfull. Thou hast ben faythfull in lytle, I wyll make thee ruler ouer muche, go in into thy masters ioye.

Luke. xxi. a.

Then he which had receaued the one talent, came & sayd master, I considered that thou wast an harde man, whyche **C** repeast where thou sowdeste not, and gatherest where thou strawedst not, and was therfore afrayde, and went and hyd thy talent in the earth, behold thou hast thyne owne. And his master answered and sayde vnto him: thou euill seruaunt, and slouthfull, thou knewest that I repe where I sowed not, and gather where I strawed not: thou oughtest therfore to haue had my mony to the exchaungers, and then at my comynge, should I haue receaued myne owne with vantage. Take therfore the talent from hym, and geue it vnto him which hath ten talentes. For vnto eueryman that hath shalbe geuen, and he shall haue aboundaunce, and from hym that hath not, shalbe taken away, euen that he hath. And cast that vnpzofitable seruaunt into vtter darcknesse, there shalbe wepinge, and gnasшыnge of teeth.

Marke, iij. c.

When the sonne of man cometh in his glozy, and al the **E** holy aungels with hym, then shall he syt vpon the seat of his glozy,

Leuit. xij. c.

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gloze, and befoze hym shalbe gathered all nations. And he shall sepe-
 rate them one from another, as a shepheard deui-
 deth the shepe from the goates. And he shall set the shepe on
 his righthande, and the goates on the lyfte. Then shall the
 kynge saye to them on his ryght hande: Come ye blessed of
 my father, inherit ye the kingedome prepared for you from
 the begynninge of the worlde. For I was an hungred, and
 ye gaue me meate. I thirsted, & ye gaue me drinke. I was
 herbourlesse, and ye lodged me. I was naked, and ye clothed
 me. I was sicke, and ye visited me. I was in pryson, and ye
 came vnto me. Then shall the righteous aunswere him, say-
 inge: master, when sawe we thee an hungred, & fedde thee:
 or a thirst, & gaue thee drinke: when sawe we thee her-
 bourlesse, and lodged thee: or naked, & clothed thee: or when
 sawe we thee sicke, or in pryson, & came vnto thee: And the
 kynge shall aunswere and saye vnto them: verely I saye vn-
 to you: in as muche, as ye haue done it vnto one of the leaste
 of these my brethren, ye haue done it to me.

And then shall the kynge saye vnto them that shalbe on
 the lyfte hande: departe from me ye cursed, into euerla-
 styng fyre: whiche is prepared for the deuyll and his aun-
 gels. For I was an hungred, and ye gaue me no meate. I
 thirsted, and ye gaue me no drinke. I was herbourlesse, &
 ye lodged me not. I was naked, & ye clothed me not. I was
 sicke and in pryson, and ye visited me not.

Then shall they also aunswere hym saying: master, when
 sawe we þe an hungred, or a thirst, or herbourlesse, or naked,
 or sicke, or in pryson, and dyd not minister vnto thee: Then
 shall he aunswere them, and saye: Verely I saye vnto you, in
 as much as ye dyd it not to one of the least of these, ye dyd it
 not to me. And these shall go into euerlasting paine, and the
 ryghteous into lyfe eternall.

The Notes.

- a. These lampes do signifie all maner of outwarde thynges, whereby we are knowne to be Christians. The oyle betokeneth that lyuely fayeth, whiche worketh by busynesse loue and charytie, all the whole parable speaketh of the true and false Christians.
- b. Let no man truste in another mans fayeth or good workes, for euery man at that daye shall haue lytle ynough for hym selfe.

The

The. xxvj Chapter.

Mary Magdalene anoynteth Christe. They eate the Easter lambe, and the supper of the Roode. Christ prayeth in the garden. Judas betrayeth hym. Peter smyteth of Malcus eare. Christe is accused by false wytnesses. Peter denpeth hym.



And it came to passe, when Iesus had finished all these sayings, he sayde vnto his disciples: Ye know that after two dayes shalbe Easter, and þe sonne of man shalbe deliuered to be crucified. Then assembled together the cheif priestes, and the Scribes, & the elders of the people to the palayce of the hie prieste, called Cayphas, & helde a counsell howe they might take Iesus by subteltye, and kil him. But they sayde, not on the holy day, lest anye vproure arise amonge the people.

¶ The Gospel on the sonday before Easter.

When Iesus was in Bethany, in the house of Simon the leper, ther came vnto him a woman, which had an alabaster boxe of precious oyntment, and powzed it on his head, as he sat at the bourd. And when his disciples saw that, they had indignation, sayinge: what neded this wast? For this oyntment myght haue bene well solde, and geuen to the pooze. When Iesus vnderstode that, he sayd vnto them: why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue the pooze alwayes with you: but me shal

Marke. xliij. & Luke. viij. a.

Deut. x. v. e.
ye

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ye not haue alwayes. For in that we casted this oyntmentē
on my body, we did it to bury me. Verely I saye vnto you,
Whersoever this Gospell shalbe preached throughout al the
worlde, there shall also this that we hath done, be tolde for a
memoziall of hyr.

Marke. xij. b.
Luke. xxij. a Then one of the. xij. called Judas Iscarioth, went vnto
the chiefe priestes, and saide: what will ye geue me, & I wyll
deliuer him vnto you. And they appoynted vnto him thyr-
ty peces of syluer. And from that tyme, he sought oportuni-
tie to betraye him.

On the fyrst day of swete^b breade, the disciples came to
Jesus, sayinge vnto him: where wilt thou that we prepare
for thee to eate the passeouer. And he sayd: go into the citie,
to a certayne man, & saye to him, the master sayeth: my time
is at hande. I will kepe myne Easter at thy house with my
Disciples. And the disciples dyd as Jesus hadde appoynted
them, and made ready the Passeouer.

Marke. xij. c.
Luke. xxij. b.
John. xij. c When the euen was come, he sat downe with the twelue.
And as they did eate, he sayde: Verely I say vnto you, that
one of you shall betraye me. And they were exceeding sorow-
full, and beganne euery one of them to saye vnto him: is it I
master. He answered and sayde, he that dippeth his hande
with me in the dyshe, the same shall betraye me. The sonne
of man goeth as it is written of him: but wo be to that man,
by whom the sonne of man is betrayed. It had ben good for
that man, yf he had neuer bene borne. Then Judas whiche
betrayed him, answered and sayd: is it I master. He sayd
vnto him: y^e hast sayd. As they dyd eate, Jesus toke breade
and^c gaue thākes, brake it, and gaue it to the disciples, and
sayde: Take, eate, this is^d my body. And he toke the cuppe
and thanked, and gaue it them, saying: Drinke ye euery one
of it. For this is my bloude of the newe Testamente, that is
shedde for many, for the remission of sinnes. I say vnto you:
I wyll not drinke henceforth of this frute of the vyne tree,
vntyll that daye, when I shall drinke it newe with you in
my fathers kingedome.

And when they had sayd grace, they went out into mount
Oliuete.

Oliuete. Then saide Iesus vnto them: al ye shalbe offended by me this nyght. For it is wzitten: I wyll smyte the shepe-
hearde, and the shepe of the flocke shalbe scattered abrode. zachari. xliij. e.
But after I am rysen againe, I wyll go before you into Ga-
lile. Peter answered and sayde vnto hym: though all men
shoulde be offended by thee, yet would I neuer be offended.
Iesus sayde vnto him: Verelye I saye vnto thee, that this
same nyghte, before the cocke crowe, thou shalte denye me Mark. xliij. c.
thryse. Peter sayde vnto hym: Though I shoulde dye with Luk. xxij. a.
thee, yet would I not denye thee. Lykewise also, sayde all
the disciples. John. xliij. d.

Then went Iesus with them into a place which is called **G**
Gethsemane, and sayd vnto the disciples, syt ye here while
I go and praye yonder. And he toke with him Peter, and
the two sonnes of zebede, and began to waxe sorrowfull, and
to be in an agony. Then sayd Iesus vnto the: my soule is
heauy euen vnto the death. Tary ye here, and watche with
me. And he went a lytle aparte, and fell flat on his face, and
prayed saying: O my father, yf it be possible, lette this cuppe
passe from me, neuerthelesse, not as I wyl, but as thou wilt. Mark. xliij. d.
And he came vnto the disciples, and found them a slepe, and John. xij. d.
sayd to Peter: what, could ye not watche with me one hour
watche and praye, that ye fall not into temptation. The spi-
rite is willynge, but the fleshe is weake. Luk. xij. e.

He went awaye once againe and prayed, sayinge: O my
father, if this cuppe can not passe awaye from me, but that I
drinke it, thy will be fulfilled. And he came, and found them
a slepe againe. For theyr eyes were heauy. And he left them
and wente agayne, and prayed the thirde time, sayinge the
same wordes. Then came he to his disciples and sayde vnto
them: Slepe henceforth, and take youre reste. Beholde the
houre is at hande, and the sonne of man is betrayed into the
handes of synners. Rise, let vs be goinge: beholde, he is at
hande that betrayeth me. While he yet spake: lo, Judas one
of the. xij. came, and with hym a great multitude wth swear-
des and staves, sent from the priestes and elders of the peo-
ple. And he that betrayed him, had geuen a token, sayinge:
whom?

The Gospell

Mark. xliij. c. **Luke. xx. f.** **John. xviij. b.** Whomsoever I shall kisse, that same is he, lay handes on him. And forthwith he came to Iesus, and sayde, hallo Master: and kissed hym. And Iesus sayde vnto him: frende, wherefore art thou come. Then came they, and layde handes on Iesus and toke him.

Gene. ix. a. **John. xvij. b.** And beholde, one of them whiche were with Iesus, stretched out his hande and drew his swearde, and stroke a seruante of the hie Prieste, and smote of his eare. Then sayd Iesus vnto hym: put vp thy swearde into his sheathe. For all that laye hande ¹ on the swearde, shall perishe with the swearde. Eytther thinkest thou, that I can not now praye to my father, and he shall geue me more then. xij. Legions of Angelles: But how then shoulde the scriptures be fulfilled, for so must it be. The same tyme sayde Iesus to the multitude, ye be come out as it were vnto a thefe, with swordes and staves, for to take me. I sate daylye teachinge in the temple amonge you, and ye toke me not. All this was done, that the scriptures of the Prophetes might be fulfilled.

Mark. xliij. l. **Luke. xxij. f.** **John. xvij. b.** Then all the Disciples forsoke hym, and fled. And they toke Iesus, and ledde him to Cayphas the hie Priest, where the Scribes and y elders were assembled. And Peter folowed hym a farre of, vnto the hie priestes place, and wente in, and sate with the seruantes to se the ende.

Mar. xliij. g. **Luke. xxij. g.** The chiefe Priestes and the elders, and all the whole counsell, sought false witnes against Iesus, for to put him to death, and they founde none: insomuche, that when manye false witnesses came, yet found they none. At the laste, came two false witnesses, and sayde: This felowe sayde: I can destroye the temple of God, and buyld it agayne in. iij. dayes. And the chiefe prieste arose, and sayde to him: aunswereste thou nothyng: How is it, that these beare witnes agaynst thee: But Iesus helde his peace. And the chiefe priest aunswered, and sayd to him: I charge thee in the name of the liuyng God, that thou tell vs, whyther thou be Christe the sonne of God. Iesus sayde to him: thou hast sayde. Neuertheless, I say vnto you, hereafter shall ye se the sonne of man, sittynge on the right hande of power, and come in the cloudes.

des of the skye.

Then the hye priest rent his clothes saying: he hath blasphemed: what nede we of any mo wytnesses. Behold, now we have hearde his blasphemy, what thinke ye. They answered and sayd: he is worthy to dye. Then spat they in his face, and buffeted him with fystes. And other smote him wth the palme of theyr handes on the face, sayinge: tell vs thou Christ, who is he that smote thee.

Mark. xliij. g.
Luke. xxij. l.
G.

Peter sate without in the palace. And a damsell came to hym sayinge: Thou also wast with Iesus of Galile: but he denied s^t befoze them all, sayinge: I wote not what y^e sayest. When he was gone out into y^e porche, another wenche sawe him, and sayde vnto them that were there. This felow was also with Iesus of Nazareth. And agayne he denyed wyth an othe, that he knewe the man. And after a whyle, came vnto him they that stode by, and sayde vnto Peter, surely thou art euen one of them, for thy speache bewrayeth thee. Then began he to curse, and to sweare, that he knew not the man. And immediately the cocke crowe. And Peter remembred the wordes of Iesu, whiche sayde vnto him: befoze the cocke crowe, thou shalt denye me thysse, and went out, and wept bytterly.

Math. xliij. g.
Luke. xxii. l.
John. xvij. c.

The Notes.

- a. We can not haue Christ alwayes with vs touchyng his manheade. For he is ascended vp into heauen with it, and sitteth on the ryghte hande of the father. But as touching his godheade, he is alwayes with vs vnto the worldes ende.
- b. They were called the dayes of swete breade, because that by the space of. viij. dayes, no leauened breade was vsed among the Iewes, when they kept theyr Easter. Exod. xij.
- c. Geuyng of thanks vnto God, for the death of his only begotten sonne Iesu Christ, is the true consecration.
- d. Thou shalt haue a farther exposition of the same, in the. xxij. chapt. of Luke.
- e. Here we learne that Christ dyd not onely take an humayne bodye vpon hym, but also an humayne soule, so that he was both a perfecte man, and a perfect God. Elles if the godheade had bene vnto hym in steede of his soule, he coulde not haue bene heauy.
- f. This ought not to be vnderstanded of magistrates, which haue receaued of God, auctoritie to stryke with the swerde, suche as he yll doers, but of priuate persones, that go about to reuenge theyr selues.
- g. Peter had afore confessed that Christ was the onely begotten sonne of the lyuyng God, and now he bytterly denyed hym, yet for all that, as sone as he repented and dyd call for mercy, he was forgiven. That opinion then is false, whiche affirmeth, that yf a man falleth (after that he hath knowen the truth) he shall neuer be forgiven.

The. xxvij. Chapter.

Christ is deliuered vnto Pilate. Judas hangeth him selfe. Christ is crucified amonge theues. He dyeth and is buried. Watchmen kepe the graue.

I. J.

When

Marke. xv. a.
Luce. xxiij. a.



When the moynynge was come, all the chief p̄s-
tes, and the elders of the people helde a coun-
sell agaynst Iesus, to put him to death, and
brought him bound, and deliuered him vnto
Pontius Pilate the deputie.

Actes. i. 6

Then when Judas which betrayed him,
saw that he was condemned, he repented hym selfe, and
brought againe the .xxx. peces of siluer to the chief p̄s-
tes and elders, sayinge: I haue synned betrayinge the innocent
bloud. And they sayd: what is that to vs? Se thou to that.
And he caste downe the syluer peces in the temple, & depar-
ted, and went and hounge hym selfe.

And the chiefe p̄s-tes toke the syluer peces, and sayd: it
is not lawfull for to put them into the treasure, because it is
the pryce of bloude. And they toke counsel, and bought with
them a potters field, to bury straungers in. Wherefore that
fielde is called the fielde of bloude, vntyll this daye. Then
was fulfilled that which was spoken by Jeremy p̄ Prophet
sayinge: and they toke .xxx. siluer peces, the pryce of him that
was valued, whom they bought of the chyldren of Israel, &
they gaue them for the potters fielde, as the Lorde appoin-
ted me. Iesus stode before the deputye, & the deputie asked
hym, sayinge: art thou the kynge of the Jewes? Iesus sayd
vnto him: Thou sayest. And when he was accused of p̄ chief
p̄s-tes, and elders, he aunswered nothyng. Then sayde
Pilate vnto hym: hearest thou not how many thinges they
laye agaynst thee? And he aunswered him to neuer a word:
in so muche, that the deputie merueyled greatly.

23
Marke. xv. a.
Luce. xxiij. a.
John. xviij. c.

And at that feast, p̄ deputie was wont to deliuer vnto the
people a prysoner, whom they woulde desyre. He had then a
notable prysoner called Barrabas. When they were then
gathered together, Pilate sayd vnto them: whether wyl ye
that I geue loose vnto you Barrabas, or Iesus whiche is
called Christ? For he knewe well, that for enuy they had de-
liuered him.

Marke. xv. a.
John. xviij. c.

When he was set downe to geue iudgement, his wife sent
to hym sayinge: haue thou^a nothyng to do with that iuste
man.

man. For I haue suffered manye thinges this daye in a dy-
 ame for his sake. But the chiefe priestes and the elders, had Mark. xv. 8.
Luke. xxiij. c.
John. xviij. g.
 perswaded the people, that they shulde aske Barrabas, and
 shulde destroye Iesus. Then the deputie answered & sayd
 vnto them: whether of the twayne will ye that I let loose
 vnto you? And they sayde, Barrabas. Pilate said vnto the:
 what shall I do then with Iesus whiche is called Chyste?
 They all sayde to him: let him be crucified. Then sayde the
 deputie: what euill hath he done? And they cryed the more
 sayinge: let him be crucified. When Pilate sawe that he pre-
 uayled nothinge, but that more busines was made, he toke
 water and washed his handes befoze the people sayinge: I
 am innocente of the bloude of this iuste person, and that ye
 shal se. Then answered al the people and sayd: his bloud be
 on vs, and on our chylidren. Then let he Barrabas loose vn-
 to them, and scourged Iesus, and deliuered hym to be cru-
 cified.

Then the souldours of the deputie, toke Iesus vnto the
 commen hall, and gathered vnto him all the companie. And Mark. xv. d.
Luke. xxij. c.
John. xiv. c.
 they stripped hym, and put on him a purple robe, and plat-
 ted a crowne of thornes, and put vpon his head, & a reede in
 his right hande: and bowed their knees befoze hym, & mot-
 ked hym, sayinge: haile kunge of the Iewes, and spitted v-
 pon hym, and toke the reede, and smote him on the heade.

And when they had mocked him, they toke the robe from
 hym, and put his owne raymente on hym, and ledde hym a-
 waye to crucifye him. And as they came oute, they founde a
 man of Cyren, named Simon, him they compelled to beare
 his crosse. And when they came vnto the place called Golgo-
 tha (that is to saye, a place of dead mens sculles) they gaue
 him vineger to dryncke, mengled with gall. And when he
 had tasted therof, he woulde not dryncke.

When they had crucified him, they parted his garmentes
 and did cast lottes: to fulfyll that whiche was spoken by the Psalm. xxi. d.
Mark. xv. c.
 Prophet. They deuided my garmentes amonge them, and
 vpon my vesture did cast lottes. And they sate and watched
 hym there, and they set vp ouer his heade, the cause of hys
 death

The Gospel

Mark. xvi. e.
Luke. xxi. e.

Death written. This is Jesus the kinge of the Jewes. And there were two theues crucified with him, one on the ryght hande, and another on the lyfte.

And they that passed by, reuyled hym, waggyng thei heades, and sayinge: thou that destroyest the temple, & buildest it in thre dayes, saue thy selfe. If thou be the sonne of God come downe from the crosse. Likewise also the hye priestes mocking him, with the Scribes, elders & Phariseis, saying: He saued other, him selfe he can not saue. If he be the kynge of Israel, let hym now come downe from the crosse, & we wyl beleue him. He trusted in God, let him deliuer him now, if he wyl haue him, for he sayd: I am the sonne of God. That same also the theues which were crucified w him, cast in his teeth. Fro the sixth houre, was there darckenes ouer al the land, vnto the nynt houre. And aboute the nynt houre, Jesus cryed w a loud voyce, saying: Eli Eli lama sabachthani. That is to saye: my God, my God, why haste thou forsaken me.

Mark. xvi. e.
Psal. cxl. a.

And some of them that stode there, when they hearde that, sayde: This man calleth for Elias. And strayghtwaye one of them ranne, and toke a sponge, and filled it ful of vineger, and put it on a reede, and gaue him to drinke. Other sayd, let be: let vs se whether Elias wyl come and deliuer him.

Mark. xvi. d.
Luke. xxiii. f.

Jesus cryed agayne with a loudc voyce, & yelded vp the gost.

And beholde, the vayle of the temple did rent in twayne, from the toppe to the bottome, and the earth did quake, and the stones dyd rent, and graues did open, and many bodiees of the saintes which slept, arose and came out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they the were with him watchyng Jesus, sawe the earthquake, and those thinges which happened, they feared greatly, saying: Of a surety, this was the sonne of God.

Mark. xvi. e.
Luke. xxiii. g.

And many women were there, beholdyng him a farre of, whiche folowed Jesus from Galile, ministryng vnto him. Amonge whiche was Mary Magdalene, and Marye the mother of James and Iosef, and the mother of zebedees chylidren.

Mark. xvi. d.
Luke. xxiii. g.

When



When the euen was come, there came a riche man of Arama-
thia named Ioseph, which man also was Iesus disciple. He
went to Pylate, and begged the body of Iesus. Then Py-
late commaunded the body to be delyuered. And Ioseph toke
the body, and wrapped it in a cleane linnen cloth, and put it
in his newe tombe, whiche he had hewen out in a rocke, and
rolled a great stone to the doore of the sepulchre, and depar-
ted. And there was Mary Magdalene, & the other Mary
syttynge ouer against the sepulchre. The next daye that follo-
wed, the daye of preparynge the Sabbath, the hye priestes;
and Phariseis gat them selues to Pylat, and sayd: Syr, we
remember, that this deceauer sayde, whyle he was yet a-
lyue. After thre dayes I rise againe. Commaund therfore,
that the sepulchre be made sure vntyll the thyrde daye, lest
peraduenture his Disciples come, and steale him awaye, and
saye vnto the people, he is risen from the deade, and the last
errour, shalbe worse then the first. Pylate sayde vnto them.
Ye haue the watche: Go and make it as sure as ye can. And
they wente and made the sepulchre sure with a watche, and
sealed the stone.

¶ The Gospel
on Easter eue.

¶ Marke. xvi. d.
Luke. xxij. g.
John. xxi. g.

¶ Marke. xvi. d.

¶ Marke. ix. a.
Luk. xxi. f.

The

f. iiij.

The Gospell

The Notes.

a. This was done by the diuine prouidence of God, and not by the operation of the deuyll, as some men thynke, whiche affirme, that this was done by sathan, to let the redemption of mankynde. But it is not so. For yf the deuyll wolde haue letted Christe from his death, he wolde rather haue stopped the furze of the Scribes, Priestes, and Phariseis, whome he dyd by all meanes kyndeil agynst Christ, to brynge his purpose to an ende. This therefore was done to this intente, that Christes innocenye shoulde be so knowen (euen heathen women bearynge wytnesse of the same) that Pilate, with all the other shoulde be inexcusable.

The xxviii. Chapter.

The resurrection of Christ. The hye priestes geue the souldiers large monye to saye that Christ was stolen out of his graue. Christe appeareth to his disciples, and sendeth them forth to preache, and to Baptise.

Mark. xvi. a.
Luc. xxiiij. a.



And the Sabboth daye at euen, whiche dauneth the morowe after y Sabboth, Mary Magdalene, and the other Marye came to se the sepulchre.

And behold, ther was a great earthquake. For the aungell of the Lord descended from heauen, and came and rolled backe the stone from the doze, and late vpon it. His countenaunce was lyke lyghtninge, and his rayment whyte as snowe. And for feare of hym, the keepers were astonied^a and became as deade men.

Mark. xvi. b.
Luc. xxiiij. a.

But the aungell answered, and said to the women: fear ye not, for I know that ye see Iesus whiche was crucified: he is not here, for he is risen as he sayde. Come, se the place where the lord was put, and go quickle and tell his disciples that he is risen fro death. And beholde, he goeth before you into Galile, there ye shall se him. Lo, I haue tolde you.

And they departed quickly from the sepulchre, with fear and great ioye, and dyd runne to bringe his disciples word. And as they went to tell his disciples: beholde, Iesus mette them sayinge: All hayle. And they came, and held his fecte and worshypped him. Then sayde Iesus vnto them: be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: beholde,

some of the keepers came into the citie, and shewed vnto the hye priestes, all the thinges that were happened. And they gathered them together with the elders, and toke counsel, and gaue large monye vnto the souldiers, saying: Say that his

his disciples came by nyght, and stole hym away while we slept. And if this come to the rulers eares, we will pacifye him, and saue you harmelesse. And they toke the mony, and did as they were taught. And this saying, is noysed among the Jewes vnto this daye.

Then the .xi. disciples went away into Galile, into a moun-
tayne, where Iesus had appoynted them. And when they
sawe him, they worshipped him. But some doubted. And Je-
sus came, and spake vnto them, sayinge: All power is geuen
vnto me in heauen, and in earth. So therfoze and teache all
nations, baptisynge them in the name of the father, and the
sonne, and the holy Goste: Teachynge them to obserue all
thynges, whatsoeuer ^b I commaunded you. And lo, I am
with you alway, euen vntyll the ende of the worlde.

Math. xi. b.

John. xvi. a.

Marke. xvi. c.

John. xlii. b.

The Notes.

a. They that go about to feare the ministers of Gods worde, are by the power of God, at the rpsynge agayne of the truth, stricken downe to the ground, and be as dead, for they are at theyr wyttes ende.

b. Here do all preachers learne what they shoulde teache, nothyng else, but Gods worde, nothyng else, but that the Lord hath commaunded them, not theyr owne vira-
cies and inuentions.

Here endeth the Gospell of S. Mathew.

The lyfe of the Euan-

gelist S. Marke, set forth by the famous Doctour
S. Hierome.



MArke being the Disciple, and interpreter of Peter, at the desire of certayne brethren that were at Rome, dyd wyte a shorte Gospell, accordyng as he had hearde of Peter. Whiche Gospell Peter (allone as he saw it) did both allow, and set forth by his owne authoritie, for to be reade in the Church, as Clemens dydde wyte in his booke of informations. Papias Bishop of Jerusalem, maketh mention of this Marke, and Peter in his fyrste

Epyistle (where vnder the name of Babylon, he setteth forth Rome couertly and colourably) sayth on this manner. The chosen congregation that is at Babylon salute you, and Marke my sonne. He therefore takynge the gospell whiche he hadde made, wente into Egypte, and teachynge Christ fyrste at Alexandria, dyd gather a congregation with suche doctryne, and continency of lpyng: that he dyd thereby prouoke and moue all the professors of Christ, to folowe his example. Finally Philo, a moste eloquent man amonge the Jewes, scynge the fyrste congregation of Alexandria to be yet Resyllhe (that is to saye, to vse yet the ceremonies of the Jewes) dyd wyte, as it were to the prayse, and laud of his nation, a booke of thei conuersation and lpyng. And as Lucas doth tel, that they

whiche beleued in Jerusalem, had all thynges comunon amonge them: so this man

dyd set forth by wytyng, whatsoeuer he dyd se done vnder Marke, beyng

then thei teacher. At length he dyed (in the viij. yeare of Nero)

and was buryed at Alexandria: Anianus succe-

dyng hym.





The first Chapter.

The offyce of John the Baptiste. The baptisme of Christ, his fastyng his preachinge, and the callinge of Peter, Andrew, James and John. Christ healeth the man with the vncleane spyte, helpeth Peters mother in lawe, and clenseth the leper.



The^a begynnynge of the Gospell of Iesu Christe, the sonne of God, as it is writtē in the Prophetes, behold I sende my messenger before thy face, which shall prepare thy waye before thee. The voice of one crying in y wil- dernes, prepare ye the way of the Lorde, make his pathes strayght.^b John dyd baptise in the woldernes, &

Mal. 1. 1. a

Mat. 3. 1. a

preache the baptysme of repentaunce, for the remission of synnes. And all the lande of Iewry, and they of Ierusalem, went out vnto hym, and were all baptised of him in the ry- uer Iordan, confessyng theyr synnes.

And

The Gospell

Math. 3. 1. a. And John was clothed with Camels heere, and with a gyrdell of a skyn about his loynes. And he did eate locustes and wilde hony, and preached sayinge: a stronger then I cometh after me, whose sho latchet I am not worthy to stoupe downe, and vnloose. I haue baptised you with water, but he **B** will baptise you with the holy goste.

And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galile: and was baptised of John in For dan. And as sone as he was come out of the water, John saw heauen open, and the holpe goste ^c* descendinge vpon hym lyke a doue. And ther came a voyce from heauen. Thou art my deare sonne, in whom I delyte.

Math. 3. 11. a.
Luke. 3. 1. a.

And immediatly the sprite draue him into wyldernes, & he was there in the wyldernes. xl. dayes, and was tempted of Satan, and was with wyld beasts. And þe aungels ministered vnto him. And after John was taken, Iesus came in to Galile, preachinge the Gospell of the kingedome of God, and sayinge: the tyme is fulfilled, and the kyngdome of God is at hande, repent, and beleue the gospell.

Math. 3. 12. b.

Iere. 23. 1. c.

As he walked by the sea of Galile, he sawe Symon, and Andrew his brother, casting nettes into the sea, for they were fyshers. And Iesus saide vnto them: folowe me, and I will make you, that you shalbe fyshers of men. And straight way they forsoke their nettes, and folowed him. And when he had gone a lytle further thence, he sawe James the sonne of zebede, and John his brother, euen as they were in þe ship mending their nettes. And anone he called them. And they left their father zebede in the ship with his hyred seruantes and went their way after him. And they entred into Capernaum, & straightway on þe Sabboth dayes, he entred into þe synagoge & taught. And they merueled at his learning. For he taught them as one that had power, & not as þe Scribes. And there was in their synagoge a man vexed with an vn-cleane sprite, and he cried, sayinge: let be, what haue we to do with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou arte, euen þe holy of god. And Iesus rebuked him, saying: hold thy peace, & come oute

of

Math. 23. d.
Luke. 19. c.

of him. And the vncleane spirite tare him, and cried with a loude voyce, and came out of him. And they were all amased in so muche that they Demanded one of another, sayinge: what thing is this? ^D * What new doctrine is this: For he commaundeth the foule sprites with power, and they obey him. And immediatly his fame spred abroad, throughout all the region borderynge on Galile.

And forthwith, as sone as they were come out of the Synagoge, they entred into the house of Simon and Andzew, with James and Ihon. And Simons mother in lawe laye sycke of a feuer. And anone they tolde him of hyr. And he came and toke hyr by the hande, and lift hir vp, and y^e feuer forlake hyr by and by, and she ministred vnto them. And at euen when the sunne was downe, they broughte to hym all that were diseased, & them that were possessed with deuils. And all the citie gathered together at the doore, and he healed many that were sicke of diuers diseases. And he cast out many deuils, and suffered not the deuilles to speake, because they knewe him. Math. viij. b.
Luke. iij. f.

And in the morninge very early, Iesus arose and wente out into a solitary place, and ther prayed. And Simon, and they that were with him folowed after him. And when they had founde him, they saide vnto him, all men seke for thee. And he sayd vnto them: let vs go into the next townes, that I may preache there also: for I came out for that purpose. And he preached in their Synagoges, throughout all Galile, and cast the deuils out.

And there came a leper to him, beseechinge him, and kneeled downe vnto him, and sayde to him: if thou wilt, thou canst make me cleane. And Iesus had compassion on hym, & put forth his hande, touched him, and sayde to him. I will, be thou cleane. And as sone as he had spoken, immediatly the leprosy departed from him, and he was made cleane, and after he had geuen him a strayght commaundement, he sente him away forthwith, and sayd vnto him: Se thou saye nothinge to any man, but get thee hence, and shewe thy selfe to the Prieste, and offer for thy clensyng, those thinges whiche Moyses Math. viij. a.
Luk. v. c.

The Gospell

Moses commaunded, for a testimoniall vnto them. But he (as soon as he was departed) began to tel many thinges, and to publishe the dede, in so muche that Iesus coulde no more openly entre into þe citie, but was without in desert places. And they came to hym from euery quarter.

The Notes.

- a. The begynnynge of the Gospell, to the ende of the lawes.
- b. Baptisme is a sygne of repentaunce, and of forgeuenes of synnes, wherby God doth testifie, that he washeth away or forgeueth the synnes of them that beleue: and also wherby God doth seale and admonysheth vs of true repentaunce, all the dayes of our lyfe.
- c. Christe dyd come downe, the holy goste also dyd come downe. But Christe the sonne of God dydde appeare in a true naturall and essentiall body, wher as the holye goste dyd come downe in the lykenesse, and not in the true and essentiall body of a doue, the father also dyd speake from heauen. Here ye haue the whole trinite. Ambrose, de Sacrament. lib. i. cap. v.
- d. They blasphemed, whiche dyd call the gospell a newe doctryne. For Christe dyd once by hym selfe speake those thynges, whiche before he had spoken by the Prophetes.

The .ij. Chapter.

¶ He healeth the manne of the palsey, calleth Levi the customer, eateth with open synners, and excuseth hys disciples.

Math. ix. a
Luke. vi. d.



After a fewe dayes, he entred into Capernaum again, & it was noyed that he was in the house. And anon, many gathered together, insomuche, that nowe there was no rowme to receiue them, no, not so much as about the doze. And he preached the word vnto them.

And there came vnto him, that brought one sicke of the palsey, borne of foure men. And because they coulde not comen vnto him for ptease, they vncouered the rofe of þe house where he was. And when they had broken it open, they let downe the bedde, wherin the syncke of the palsey laye. When Iesus sawe theyr fayth, he sayde to the syncke of the palsey: sonne thy synnes are forgeuen thee.

Ande. b. d

And there were certayne of the Scribes, syttyng there, and resonyng in their hertes, why doth this felowe so blaspheme: Who can forgeue synnes, but God onely: And immediately when Iesus perceaued in his spyte, that they so reasoned in them selues, he sayde vnto them: why thynke ye suche thinges in your hertes: Whether is it easyer to say to the sicke of þe palsey, thy synnes are forgeuen thee: or to saye arylse, take vp thy bedde, and walke. And that ye may knowe that

that the sonne of man hath power in earth to forgeue sinnes
he spake vnto the sicke of the palsey, I say vnto thee, arise & Math. ix. 2.
Luce. v. 24.
take vp thy bedde, & get thee hence into thine owne house.
And by and by he arose, toke vp the bedde, and wente forth
befoze them all: insomuche, that they were all amased, & glo-
rified God, sayinge: we neuer sawe it on this fashion.

And he went agayne vnto the sea, and all the people resor-
ted vnto hym, and he taught them. And as Iesus passed by,
he sawe ^a Leui the sonne of Alphey syt at the receypte of cu-
stome, and sayde vnto hym: folow me. And he arose and fo-
lowed hym. And it came to passe, as Iesus sate at meate in
his house, manye publicans and synners sate at meate also Math. ix. 10.
Luce. v. 29. & 30.
with Iesus and his Disciples. For there were many that fo-
lowed him. And when the Scribes and Phariseis saw him
eate with publicans and sinners, they sayde vnto his disci-
ples: howe is it, that he eateth and drincketh with Publicans
and sinners? And when Iesus hearde that, he sayde vnto
them. The whole haue no nede of the phisition, but y^e sycke. Math. ix. 13.
Luce. v. 31.
I came not to call the ryghteous, but the synners to repen-
taunce.

And the disciples of Iohn, and the Phariseis dyd faste:
and came and sayde vnto him. Why do the disciples of Iohn
& of the Phariseis faste, and thy disciples faste not. And Je-
sus sayde vnto them: can the chylzen of the weddyng faste,
whyles y^e brydegrome is with them. As longe as they haue
the brydegrome with them, they can not fast. But the dayes
will come, when the ^b brydegrome shalbe taken from them,
and then shall they fast in those dayes.

Also, no man soweth a pece of newe cloth vnto an olde gar-
ment, for then taketh he awaye the newe pece from the old,
and so is the rent worse. In lyke wyse, no man powreth newe
wyne into olde vessels: for if he do, the newe wyne breaketh
the vessels, and the wyne runneth out, and the vesselles are
marred. But newe wyne must be powred into newe vessels.

And it chaunced that he went thorow the corne fieldes on
the Sabboth daye: and his disciples as they wente in the y^e
way, began to plucke the eares of corne. And the Phariseis
sayde

The Gospell

1. Regu. xix. d

sayd vnto him: behold, why do they on the Sabbath dayes, that whiche is not lawfull? And he sayde to them: haue ye neuer reade what Dauid dyd, when he had nede, and was an hungred, bothe he, and they that were with him? Howe he went into the house of God, in the dayes of Abiathar the hye prieste, and dyd eate the shewe loues, which is not lawfull to eate, but for the Priestes onely: and gaue also to them which were with hym. And he sayde to them: the Sabbath was made for man, & not man for the Sabbath. Wherefore the sonne of man is Lorde, euen of the Sabbath daye.

The Notes.

a. He that is here in Marke called Leui, in the Gospell before, is called Matthewe. In hym we haue an example, howe they that be called, and beleue, ought to brynge forth woorthy fruytes of repentance.

b. The brudegrome is taken from vs, when euill affections, concupiscences, and lustes, do bryue Christ out of our heartes: then oughte we to vse abstinence, thereby to tame the swartion fleshe, and to geue our selues to earnest prayers, that so the spiryte of God may be renewed in vs.

The. iij. Chapter.

He helpeth the man with the dyed hande, chooseth his Apostles, and casteth out the vncleane spyre, whiche the Phariseis ascribe vnto the deuyl. He brother, systre, and mother of Christ.

Math. xij. a.
Luke. vi. a.

A



And he entred againe into the synagoge, and there was a man which had a withered had. And they watched him, whither he woulde heal him on y Sabbath day, that they might accuse him. And he sayd vnto the man which had the withered hand: arise, and stand in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabbath dayes, or an euyl: to saue lyfe or kyll? But they held theyr peace. And he loked round about on them angerly, mourning on the blindnes of their hertes and sayd to the man, stretch forth thine hand. And he stretched it out. And his hande was restored; euen as whole as the other.

Mar. xij. b.
Luke. vi. c.

And the Phariseis departed, and strayghtway gathered a counsell with them that belonged to Herode agaynst him, that they might destroy him. And Iesus auoyded with his Disciples to the sea. And a great multitude followed him fro Galile, and from Turie, and from Ierusalem, and from Iudmea, and from beyonde Iordane, & they that dwelled about

Tyre

Cyze and Sydon a great multitude, which, when they had heard what thinges he dyd, came vnto hym.

Math. iiij. b
Luke. vi. c.
John. vi. a

And he commaunded his disciples, that a myppe shoulde wayte on him, because of the people, lest they shoulde thronge hym. For he had healed many, insomuche, that they pleased vpon him, for to touche him as manye as had plagues. And when the vncleane sprites sawe him, they fell downe befoie him, & cryed, sayinge: thou arte the sonne of God. And he straghtly charged them, that they shoulde not vtter hym.

B

And he went vp into a mountayne, and called vnto hym whom he woulde, and they came vnto him. And he ordeined the. xij. that they shoulde be with him, and that he myghte sende them to preache: and that they might haue power to heale sickenesses, & to cast out deuils. And he gaue Symon to name, Peter. And he called James the sonne of zebede, & John, James brother, and gaue them Boanerges to name, whiche is to saye, the sonnes of thunder. And Andrew, and Philip, and Barthelmeu, and Mathew, and Thomas, and James the sonne of Alphey, and Taddeus, and Symon of Cane, and Judas Iscariot, whiche also betrayed hym.

Math. x. a.
Luke. vi. c.

C

And they came vnto a house, and so muche people assembled together agayne, that they had not leasure somuche as to eate breade. And when they that longed vnto him heard of it, they went out to holde him: for they thoughte he had bene besyde him selfe. And the Scribes whiche came from Ierusalem, sayde: he hath Belzebub, and through the chiefe of deuyls casteth out deuyls. And he called them vnto him, and sayde vnto them in similitudes.

Math. xij. b
Luke. xi. c

How can Sathan driue out Sathan: for yf a realme be deuided agaynst it selfe, that realme can not endure. Or yf a house be deuided agaynst it selfe, that house can not continue: So yf Satan make insurrection agaynst him selfe, and be deuided, he can not continue but is at an ende. No man can entre into a strong mans house, and take away his goodes, excepte he fyrst bynde that stronge man and then spoyle his house. Verelye I saye vnto you, all synnes shalbe forgiven vnto the chylzen of men, & blasphemy, wherwith they blasphemie.

The Gospell

Mat. xii. b.

Gene. xii. b.
Math. xii. d.
Luke. vii. c.

pheme. But he that blasphemeth the holy goste, shall neuer haue forgivenes, but is in daunger of eternall damnation, because they sayde, he had an vnclene sprite. Then came his mother and his^b brethren, and stode without, and sent vnto hym, and called hym. And the people sate about him, and sayde vnto hym: beholde, thy mother and thy brethren seke for the without. And he answered them, sayinge: who is my mother and my brethren? And he looked round about on his disciples, whiche sate in compasse about hym, and sayde: beholde my mother and my brethren. For whosoever doeth the wyll of God, he is my brother, my sister and mother.

The Notes,

a. The vnclene sprytes confesse here, that Christ is the sonne of God. We ye therefore confounded, and loke for a worse punishment then the devils haue, that dare denye Christe to be a very naturall God.

b. Here they are called Christes brethren, which in dede were not his naturall brethren, but his cosyns and kynsefolkes, euen as Lot is called Abrahams brother, which was his brother Abrahams sonne. Conferre the sprte of Marke, and the. xii. of Mathewe, with the. xii. of Iohn: and agayne reade diligently the. xliii. chap. of Ezechiel, and thou shalt finde that the virgine Mary had neuer no mo sonnes or daughters, but Christe onelye.

The. iiii. Chapter.

The parable of the sower. Christe stylieth the tempest of the sea, which obeyed hym.

A



Math. xliii. a.
Luke. vii. a

And he began agayn to teache by the sea side. And ther gathered together vnto him much people, insomuche, that he entred into a ship, and sate in the sea, and all the people was by the sea side on the shoore. And he taught them many thinges in similitudes, and sayde vnto them in his doctrin. Herken to: beholde, there wente oute a sower to sowe. And it fortuneth as he sowed, that some fel by the waye syde, and the fowles of the aire came and deuoured it vp. Some fell on stonye grounde, where it hadde not muche earth: and by and by sprange vp, because it hadde not depth of earth, but as sone as the sunne was vp, it caughte heate, and because it had not rotyng, withered awaye.

And some fell amonge the thornes, & the thornes grewe vp and choked it, so that it gaue no frute. And some fel vpon good ground^a, and dyd yelde frute that spronge & grewe, and brought forth, some thirtie folde, some fyftie folde, and some

some an hundred folde. And he said vnto them: he that hath eares to heare, let him heare.

And when he was alone, they that were about him with the .xij. asked hym of the similitude. And he sayde vnto the. Mat. xij. b.
Luke. vii. b.
To you it is geuen to knowe the mystery of the kingedome of God. But vnto them that are without, all thinges be done in similitudes, that they seying, may se and not discerne, and they hearinge, may heare, and not vnderstande, lest at anye tyme they should tourne, and theyr synnes should be forgiven them. And he sayde vnto them: perceaue ye not this similitude: howe then shoulde ye vnderstande all other similitudes. B

The sower soweth the worde. And they that are by the wayes syde, where the worde is sown, are they to whome as sone as they haue heard it, Satan cometh immediately and taketh away the worde that was sown in theyr eares. And lykewise they that are sown on the stony ground are they: whiche when they haue hearde the worde, at once receaue it with gladnes, yet haue no rotes in them selues, & so endure but a tyme: and anone as trouble and persecution ariseth for the wordes sake, immediately they be offended. And they that are sown amonge the thornes, are suche as heare the worde: and the care of this world, and the disceitfulnesse of ryches, and the lustes of other thinges enter in, and choke the worde: and it is made vnfrutefull. And those that were sowed in good ground, are they that heare the worde and receaue it, and bringe forth frute, some thyrtye folde, some syxtye folde, some an hundred folde.

And he saide vnto them: is the candle lyghted to be put vnder a busshell, or vnder the table, and not rather to be put on a candlesticke: For there is nothinge so priue, that shall not be opened: nether so secret, but that it shall come abroad. If any man haue eares to heare, let him heare. And he sayd vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne. Mat. vi. b.
Luke. vi. c.
C
And vnto you that heare, shall moze be geuen. For vnto him that hath, shall it be geuen, and from him that hath not, shall be

taken away, euen that he hath:

And he sayde: so is the kyngedome of God, euen as yf a man shoulde sowe seede in the grounde, and shoulde slepe, & ryse bp nyght and daye: and the seede shoulde sprynge & grow bp, he not ware. For the earth bringeth forth fruyte of hyr selfe, fyrst the blade, then the eares, after that ful corne in the eares. And assone as the frute is broughte forth, anone he thrusteth in the sickell, because the heruest is come.

And he sayde: wherevnto shall we liken the kyngedome of God: or with what comparison shall we compare it? It is lyke a grayne of mustarde seede, whiche when it is sowed in the earth, is the least of all seedes that be in the earth: but after that it is sowed, it groweth bppe, and is greatest of all herbes, and bereth great braunches, so that the foules of the ayre maye dwell vnder the shadowe of it.

Math. xiii. d.
Luke. xix. d.

Math. xiii. c.

And with many suche similitudes he preached the word vnto them, as they were able to heare it. And without similitude spake he nothyng vnto them. But when they were aparte, he expounded all thynges to his disciples. And the same daye when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people, and **D**toke him euen as he was in the shippe. And there were also with him other shippes.

Math. viii. c.
Luke. viii. c.

And there arose a great sturme of wynde, and dashed the waues into the shippe, so that it was full. And he was in the sterne^b a slepe on a pelowe. And they awoke him, and said to him: Master, careste thou not that we peryshe? And he rose bp, and rebuked the wynde, and sayde vnto y^e sea: peace and be still. And the wynde alayed, & there folowed a great calme. And he sayde vnto them: why are ye so fearful? How is it that ye haue no fayth? And they feared exceedingly, and sayde one to another: what felowe is this? For both wynde and sea obey hym.

The Notes.

a. Onelpe the fourth parte of the seede doth byynge forth frute. Therfore let not the ministers of Gods worde be discouraged, though that verie fewe do geue credit vnto theyr doctryne and be saued.

b. It is sayde that the Lorde slepeth, when in the troubles and aduersities of this worlde,

woylde, he differeth to heare and succour his electe and chosen, whiche thinge, was here
p^refigured by Iesus slepyng.

The. v. Chapter.

He deliuereth the possessed from the vnclene spyte, the woman from
the bloudy yssue, and rayseth the captaynes daughter.



And they came ouer to the otherside of the sea into the countrey of the Gadarenites. And when he was come out of the shippe, ther met him out of the graues, a man possessed of an vnclene spyte, which had his abiding among the graues. And no man could binde him, no, not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peces. Neither could any man tame him. And alwayes bothe nyghte and daye he cryed in the mountaynes, and in the graues, & bet him selfe with stones. When he had spied Iesus a farre of, he ranne and worshypped him, and cried with a loude voyce, and sayde: what haue I to do with thee Iesus the sonne of the moste hiest God? I require thee in the name of God, that thou torment me not. For he sayd vnto him: come out of the man thou foule spyte. And he asked him: what is thy name, and he answered sayinge: my name is Legion, for we are manye. And he prayed him instauntly, that he woulde not sende them away oute of the countrey.

A
Math. viij. d.
Luce. viij. e.

And there was there nye vnto the mountaynes a great hearde of swyne, fedinge, and all the deuyls besoughte hym, sayinge: sende vs into the hearde of swyne, that we may enter into them. And anone Iesus gaue them leaue. And the vnclene spytes went out and entred into the swyne. And the heard starteled^a and ran hedlynge into the sea. They were about. ij. M. swyne, and they were drowned in the sea. And the swynheard fledde and tolde it in the citie, and in the countrey. And they came out for to se what had happened: and came to Iesus, and sawe him that was vexed with the fende, and had the Legion, syt both clothed, and in hys ryght mynde, and were afrayde. And they that sawe it tolde
G. ij. them

B
Math. viij. d.
Luce. viij. e.

The Gospell

Luke. vii. e. **Math. ix. c.**
Luke. vii. d. them, how it had happened to him that was possessed with the devyl: and also of the swyne.^b* And they began to pray him, that he would departe from theyr coastes. And when he was come into the synnyppe, he that had the devyll, prayed him that he might be with him. Howbeit, Iesus would not suffre him, but sayde vnto him: go home into thine owne house, and to thy frendes, and shewe them what great thinges the Lord hath done vnto thee, and how he had compassion on thee. And he departed, and beganne to publish in the ten cities, what great thinges Iesus hadde done vnto him, and all men did merueile.

Math. ix. c.
Luke. vii. g. And when Iesus was come ouer againe by synnyppe vnto the other syde, muche people gathered to hym, and he was nie vnto the sea. And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fel doune at his fecte, and besought him greatly, sayinge: my doughter lyeth at poynt of death, I would thou wouldest come and laye thy hande on hir, & she myghte be safe and lyue. And he wente with him, and muche people folowed him, and thronged hym.

And there was a certaine woman, whiche was diseased of an yssue of bloud. xij. yeres,^c* and had suffered many thinges of many phisitions, and had spent all that she had, & felte none amendement at all, but waxed worse and worse. When she had hearde of Iesus: she came in the preease behynd hym, and touched his garment. For she saide: if I may but touche his clothes I shall be whoole. And straightwaye hir fountayne of bloude was dried vp, and she felt in hyr bodye, that she was healed of the plague.

And Iesus immediately felt in himself, the vertue that went out of him, and tourned him rounde about in þe preease and sayd: who toucheth my clothes? And his disciples saide vnto him: thou seist þe people thrust thee, and yet askest who dyd touche me? And he looked round about, for to se hyr that had done that thing. The woman feared and trembled (for she knewe what was done wⁱn hir) & she came & fell doune before him, and tolde him the trueth of euerye thinge. And he

he sayde to hyr: Doughter, thy fayth hath made the whole, go in peace, and be whole of thy plague.

Whyle he yet spake, there came from the ruler of the Synagogs house, certayne which sayd: thy Doughter is dead: why diseasest thou the master any further? Allone as Iesus hearde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayde, onelye beleue. And he suffered no man to folowe hym more then Peter and James, and John the brother of James. And he came vnto the house of the ruler of the Synagoge, and sawe the wonderynge: and them that wepte and wayled greatly, and wente in, and sayde vnto them: whye make ye this a doe, and wepe? The mayden is not deade, but slepeth. And they laughte hym to scozne. Then he put them all oute, and toke the father and the mother of the mayden, and them that were with hym, and entred in where the mayden laye, and toke the mayden by the hande, and sayde vnto hyr: Talitha cumi: whiche is by interpretation: mayden I saye vnto thee, aryse. And strayght the mayden arose, and wente on hyr feete. For she was of the age of twelue yeares. And they were astonied at it oute of measure. And he charged them strayghtelye that no man shoulde knowe of it, and commaunded to geue hyr meate.

The Notes.

- a. Here we learne, that it is the nature and propperte of the demyll, alwayes to do harme and to hurte, onlesse he were forbydden of God.
- b. They are very Sadarenites, which for feare to lose any thinge of their worldly substance, do bannysh a waye Christe, and his Gospell.
- c. Here the woman is not blamed, because that she hadde spent and bestowed muche substance vpon Physitions, but rather here we do learne, that Physicke ministered withoute God is vnprofitable. Lette vs not then despise Physicke, whiche the hyghest gyfte create from the earth, but lette vs resigne and put oure whole wyll into the handes of God, whether that he wyll heale vs by Physicke, or by prayng vs in to oure graue.

The. vi. Chapter.

Christe sendeth his Apostles to heale them that were dyscased. Of Iohn and Herode. Of the, v. loues, and, ij. syllys. And of the walking on the sea.

G. iij. And

Math. xliij. g.
Luke. iij. e.



And he departed thence, and came into his owne countrey, & his disciples folowed him. And when the Sabbath Daye was come, he began to teach in the Synagoge. And many that hearde him were astonied, and sayde: from whence hath he these thynges: & what wysedome is this that is geuen vnto him, and such vertues that are wrought by his handes: Is not this the carpenter Maries sonne^a the brother of James & Ioses, & of Juda and Symon: and are not his sisters here with vs: And they were offended in him. And Iesus sayde vnto them: a Prophet is not despised but in his owne countrey, & among his owne kynne, and in his owne house. And he could there shewe no myracles, but layde his handes vpon a fewe sycke folke, and healed them, and he merueyled at their vnbeliefe.

Math. xliij. g.
Luke. iij. d.
Iohn. v. f.

23 And he went aboute by the townes that laye on euerye syde, teachynge. And he called the twelue, and beganne to send them two and two, and gaue them power ouer vncleane sprites. And commaunded them, that they shoulde take no- thinge vnto theyr iorney, saue a rodde only, nether scrippe, nether breade, nether money in theyr purses, but shoulde be shod with sandales. And that they shoulde not put on two coates. And he sayde vnto them: whersocuer ye entre into an house, there abyde till ye departe thence. And whoso- uer shall not receaue you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnes vnto them. Verelye I saye vnto you, it shalbe easyer for so- dom, and Gomoz at the daye of iudgemente, then for that citie. And they went out and preached, that they shoulde re- pent, and they cast out manye deuyls. And they annointed many that were sycke^b with oyle, and healed them.

Math. x. a.
Luke. x. a.

And kynge Herode hearde of him (for his name was spred abrode) and sayde: John Baptist is risen agayne from death, & therfore miracles are wrought by him. Other sayd it is Helias: & some sayde: it is a Prophet, or as one of y^e pro- phetes. But when Herode hearde of him, he sayde: it is John whom I beheaded, he is risen from death agayne.

For

For Herode him selfe had sent forth, and had taken John, & bounde him, and cast him into pryson for Herodias sake, whiche was his brother Philippes wife, because he had married hir. For John sayd vnto Herode: It is not laweful for thee to haue thy brothers wyfe. Herodias layde wayte for him, and woulde haue killed him, but she coulde not. For Herode feared John, knowyng that he was a iust man, and an holy: and gaue him reuerence, and when he hearde him, he dydde many thinges, and hearde him gladlye.

Math. xliij. a.
Luke. ix. a.

Leui. xxiij. b.
and. xx. c

Math. xliij. a.
Gen. xi. c.

But when a convenient daye was come, Herode on his byrth day made a supper to the Lordes, Captaines, & chief estates of Galile. And the daughter of the sayde Herodias came in and daunsed, and pleased Herode, and them that sat at bourde also. Then the kynge saide vnto the mayde: aske of me what thou wilt, and I wil geue it thee. And he swore vnto hyr, whatsoeuer thou shalt aske of me, I wyll geue it thee, euen vnto þ one halfe of my kingedome. And she went forth, and sayde to hyr mother: what shall I aske? And she sayd: John Baptistes heade. And she came in straightwaye with haste vnto the kinge, and asked, sayinge: I will þ thou geue me by and by in a charger, the heade of John Baptist. And the kinge was sorowful, howbeit, for his othes sake, and for theyr sakes which sate at supper also, he woulde not put hyr besyde hir purpose. And immediatly the kinge sent þ hangman, and commaunded his heade to be broughte in. And he went and beheaded him in the pryson, and brought his head in a charger, & gaue it to the mayden, & the mayden gaue it to hyr mother. And when his disciples heard of it, they came and toke vp his bodye, and put it in a tombe.

Math. xliij. a.

D

And the Apostles gathered them selues together to Iesus, and tolde him all thinges, both what they hadde done, and what they had taught. And he sayde vnto them, come ye aparte into the wyldernes, and reste a whyle. For there were many commers and goers, that they had no leasure, so much as to eate. And he went by shyp oute of the waye into a desert place. And the people spied them when they departed: and many knewe him, and ranne a fote thither oute of

Math. xliij. a.
Luke. ix. c.

Mark. ix. d

all cities, and came hither befoze them, and came together vnto him. And Iesus went out and saw muche people, and had compassion on them, because they were like shepe which had no shephearde. And he begonne to teache them many thinges.

Math. xij. b
Luke. ix. b.
John. vi. a,

¶

And when the daye was nowe farre spent, his disciples came vnto him sayinge: this is a deserte place, and nowe the daye is farre passed, let them depart, that they maye go into the countrey round about, & into the tonnes, and bye them breade: for they haue nothinge to eate. He aunswered and sayde vnto them: geue ye them to eate. And they sayd vnto hym: Shall we go and bye .ij. C. penyworth of breade, and geue them to eate? He sayde vnto them: how manye loues haue ye, So & loke. And when they had searched, they said: v. & two fysshes. And he commaunded them, to make them al sit downe by companies vpon the grene grasse. And they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. And he toke the v. loues, and the two fysshes, and loked vp to heauen, and blessed, and brake the loues, & gaue them to his disciples to put befoze them, and the two fysshes he deuided amonge them all. And they all dyd eate, & were satissfied. And they toke vp twelue baskettes ful of the fragmentes and of the fysshes. And they that ate, were about, v. thousande men.

Math. xliij. c

John. vi. b.

And straghtwaye he caused his disciples to go into the shyppe, and to go ouer the water befoze vnto Bethsayda, while he sent awaye the people. And assone as he had sente them awaye, he departed into a mountayne to praye. And when euen was come, the shyppe was in the myddes of the sea, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was contrarpe vnto them. And aboute the fourth watche of the nighte, he came vnto them, walkynge vpon the sea, & woulde haue passed by the. When they saw him walking vpon y sea, they supposed it had bene a spyte & cried out: for they al saw him, & were afrayde. And anone he talked with them, and sayde vnto them: be of good cheare, it is I, be not afrayd, And he went vp vnto them in-

Math. xliij. d

to

to the shippe, & the wynd ceased, and they were soze amased in them selues beyonde measure, and marueyled. For they remembred not of the loues, because theyz hertes were blinded.

And they came ouer, and went into the land of Genezareth, and drewe vp into the hauen. And as sone as they were come out of the shippe, strayght they knebo hym, and ranne forth throughout all the region rounde about, and began to cary about in beddes all that were sicke, to the place where they heard tell that he was. And whither soeuer he entred into tounes, citie, or villages, they layde theyz sicke in the stretes, and prayed him that they might touche, and it were but the edge of his vesture. And as manye as touched hym, were safe.

The Notes.

- a. Reade in the thyrde chap. the exposition of this place.
- b. In healyng the sycke, the Apostles vpd ble oyle, to signifie thereby, that they were healed by the vertue of the holy goste, whiche in the holy scriptures many times, is signified by the outwarde unction. Of this oyle we wyll speake more in the fyfte Chapter of James.
- c. We learne here that Chyist had money, els the Apostles woulde not haue sayde: Let vs go, and bye .ij. hundred pennyworth of breade. Then it is lawfull for preachers to haue monye with them, therewith to bye meate and drynke, and clothyng with other necessities.

The viij. Chapter.

The disciples eate with vnwashed handes. The commaundement of God is transgressed by mans traditions. Of the woman of Syrophenissa, Of the Sabbath.



And the Phariseis came together vnto him, and diuers of the Scribes which came from Ierusalem. And when they sawe certayne of his disciples eate breade with common handes (that is to saye, with vnwashed handes) they complained. For the Phariseis, & al the Jewes, except they washe their handes ofte, eate not, obseruinge the traditions of the elders. And when they come from the market, except they washe, they eate not. And manye other thinges there be, whiche they haue taken vppon them to obserue, as the washyng of pottes, of cuppes, and cruces, and of brasen vessels, and of tables.

Then asked him the Phariseis and Scribes, why walke
 uos

Wnot thy disciples accordinge to the traditions of the elders,
 but eate bread with vnwaſhen handes. He answered and
 ſayde vnto them: well prophecied Eſaias of you ypocrites,
 as it is written: This people honoureth me with their lippes
 but their herte is farre from me: In vayne they worſhype
 me, teachinge doctrines, whiche are nothinge but the com-
 mandementes of men. For ye laye the commaundement of
 God aparte, and obſerue the traditions of men, as the waſ-
 ſynge of cruſes, and of cuppes, and many other ſuche lyke
 thinges ye do.

And he ſayde vnto them: wel, ye caſt aſyde the commaun-
 dement of God, to mayntayne your owne traditions. For
 Moſes ſayde: honour thy father and thy mother, and who-
 ſoeuer curſeth father or mother, lette him die for it. But ye
 ſaye: a man ſhall ſaye to father or mother, *Corban*, whiche is:
 that thou deſyreſt of me to helpe thee with, is geuen God.
 And ſo ye ſuffre him no more to do oughte for his father, or
 his mother, makinge the worde of God of none effecte, tho-
 rowe your owne traditions whiche ye haue ordeyned. And
 many ſuche thinges do ye.

And he called al the people vnto him, & ſaide vnto them:
Herken vnto me euery one of you, and vnderſtand. There
 is nothinge without a man, that can deſyle him, when it en-
 treth into him, but thoſe thynges which procede out of him,
 are thoſe whiche deſyle the man. If any man haue eares to
 heare, let him heare. And when he came into a houſe awaye
 from y^e people, his diſciples asked him of the ſimilitude. And
 he ſayde vnto them: are ye ſo without vnderſtandynge alſo?
 Do ye not yet perceaue, y^e whatſoeuer thinge from without
 entreth into a man, it can not deſyle hym, becauſe it entreth
 not into his hert, but into the bellye, and goeth out into the
 draught, that purgeth out all meates.

And he ſayd: that deſyleth a man, whiche cometh oute of
 a man. For from within, euen out of the hert of men, procede
 euyl thoughtes, aduoutry, fornication, murther, thefte, co-
 uetouſnes, wickednes, deceite, vnclennes, and a wicked eye,
 blaſphemye, pryde, ſolyſſnes: all theſe euyl thinges come
 from

Matt. xv. a

Eſa. xlix. d.
 Matt. xv. b.

Exod. xx. b.
 Deut. v. b
 Ephe. vi. a
 Exod. xxi. c.
 Leuit. xx. b.
 Douer. xx. b.

Matt. xv. b

from within, and desyle a man. And from thence he rose, and wente into the borders of Tyre and Sydon: and entred into an house, and would that no man should haue known. But he coulde not be hydde. For a certayne woman whose daughter had a foule sprite, hearde of him, and came and fell at his feete. The woman was a Greke, out of Syropheni-
M^{at}h. xv. c.
 cia, and she besought him that he woulde caste out the deuill out of hir daughter. And Jesus sayde vnto hyr: lette the chyl-
 dzen fyrst be fedde. For it is not mete to take the chyl-
 dzens breade, and caste it vnto whelpes. She answered & sayde vnto him: euen so Master, neuerthelesse, the whelpes also eate vnder the table of the chylzens cromes. And he sayde vnto hyr: for this sayinge go thy waye, the Deuyll is gone out of thy daughter. And when she was come home to hyr house, she founde the deuyl departed, and hyr daughter lyinge on the bedde.



And he departed agayne from the coastes of Tyre & Sy-
 don, and came vnto the sea of Galile, through the myddes of
 the coastes of the .x. cities. And they brought vnto hym, one
 that was deafe, and stambled in his speache, and prayde him
 to put his hande vpon him. And he toke him a syde from the
 people, and put his fyngers in his eares, and dyd spytte and
 touched his tounge, and loke d vp to heauen, and sighed, and
 sayd
* The Gospel on the .xij. son day aft. Trin. M^{at}h. xv. c. M^{at}h. ix. d

The Gospell

Gen. 1. d.
Eccle. xxxix.

sayde vnto him : Ephatha, that is to saye, be opened. And strayghtwaye his eares were opened, and the stringe of his tounge was loosed, and he spake playne. And he commaunded them^b that they shoulde tell no man. But the more he forbad them, so muche the more a greate deale they publyshed it: and were beyonde measure astonied, saying: he hath done ail thinges wel, and hath made both the deafe to heare and the dumme to speake.

The Notes.

- a. Meate defyleth not, yf it be taken and receaued with sayth. And if anye man maketh this obiection, sayinge: both not meate and dryncke defyle them, that do surfette and are dronken: aunswere that surfettyng and dronkenesse oughte not to be imputed to the meate or to the dryncke, but to the inordinate luste of the hearte.
- b. In this place we are taught, when we do any good dede, that we shoulde not hunte and haue after the pryse of men. They therfore that do here so earnestlye spread abroad the benefites and power of God, synne not agaynst Christes wordes. For in other places he requireth thankesfulnesse of vs, and that we shoulde alwayes set forth the bounteous liberalitie of oure heauenly father. Theophylactus.

The viij. Chapter.

The miracle of the seuen loues. The Phariseis aske a signe. The leuen of the Phariseis. The blynde receaueth hys syght.

Math. xv. d.
The Gospell
on the vij son
day aft. Trin.



In those dayes, when there was a very great company, and had^a nothinge to eate, Iesus called his disciples to him, & sayd vnto them: I haue compassion on the people, because they haue nowe bene with me. iij. dayes, and haue nothinge to eate: and if I would sende them awaye fastinge to their owne houses, they shoulde faynt by the waye. For dyuers of them came from farre. And his disciples aunswered hym: where shoulde a man haue breade here in the wyldernes to satysfy these? And he asked them: howe many loues haue ye? They sayde, seuen. And he commaunded the people to syt downe on the grounde. And he toke the .vij. loues, gaue thankes, brake, and gaue to his disciples to set befoze them. And they dyd set them befoze the people. And they had a fewe smal fyshes. And he blessed, and commaunded them also to be set befoze them. And they ate & were suffised. And they toke vp of the broken meate that was left. vij. baskets full. And they that ate, were aboute foure thousand. And he sent them awaye.

And anone he entred into a shyp with hys disciples, and came

came into the parties of Dalmanutha. And the Phariseis ^B
came forth, and began to dispute with him, sekynge of him a ^{Luke. xi. d}
signe from heauen, and temptynge him. And he sighed in ^{John. vi. d}
his spyte, and sayd: why doth this generation seke a signe?
Merely I say vnto you, there shall no signe be geuen vnto
this generation. And he left them and went into the wypppe
agayne, and departed ouer the water.

And they had forgotten to take bread, nether hadde they
in the ship with them moze then one loofe. And he charged ^{Math. xxi. a.}
them, saying: Take hede, and beware of the leuen of y Phariseis, ^{Luke. xij. a.}
and of the leuen^b of Herode. And they reasoned a-
monge them selues, sayinge: we haue no breade. And when
Iesus knewe that, he said vnto them: why take ye thought,
because ye haue no breade? perceaue ye not yet, nether vn-
derstande? Haue ye your hertes yet blynded? Haue ye eyes
and se not? and haue ye eares and heare not? Do ye not re-
membze, when I brake. v. loues amonge. v. M. How many
baskettes full of broken meate toke ye vp? They saide vnto
him, twelue. When I brake. viij. amonge. iij. M. How many
baskettes of the leuinges of broken meat toke ye vp? They
sayde: seuen. And he sayde vnto them: how is it, that ye vn-
derstande not?

And he came to Bethsaida, and they broughte a blynde
man vnto hym, and despyed him to touche him. And he ^C
caughte the blynde by the hande, and ledde him oute of the
towne, and spat in his eyes, and put his handes vpon hym,
and asked hym whither he sawe ought. And he loked vp &
sayd: I se the men: for I se them walke, as they were trees.
After that, he put his handes againe vpon his eyes, & made
him se. And he was restozed to his sighte, and sawe euerye
man clearly. And he sent him home to his house, saying: ne-
ther go into the toun, nor tell it to any in the toun.

And Iesus wente out and his disciples into the tounes,
that longe to the citie called Cesarea Philippi. And by the
waye he asked his disciples, sayinge: whom do men say that
I am? And they aunswere d: some say that y art John Bap-
tist: some saye Eliag: and some, one of the Prophetes. And
he

The Gospell

Math. xvi. c.
Luke. ix. c.
John. vi. g

he sayde vnto them: but whom saye ye? I am & Peter answered and sayde vnto him, thou art very Christe. And he charged them, that they shoulde tell no man of it. And he beganne to teache them, howe that the sonne of man must suffer many thinges, and shoulde be reprobued of the elders, and of the hie priestes, and Scribes, and be killed, and after thre dayes rylse agayne. And he spake that sayinge openly. And Peter toke hym asyde, and beganne to chide him. Then he tourned aboute, and loked on his disciples, and rebuked Peter sayinge. Go after me Satan. For thou sauerest not the thinges of God, but the thinges of men.

Math. xvi. d.
and. x. d.
Luke. ix. c.
and. xii. f

And he called the people vnto hym, with his disciples also, and sayde vnto them. Whosoever wyl folowe me, let him forsake him selfe, and take vp his crosse, and folowe me. For whosoever wyl saue his lyfe, shall lose it. But whosoever shall lose his life for my sake and the Gospels, the same shall saue it. For what shall it profyt a man, if he shoulde wyne all the worlde, and lose his owne soule? or els, what shall a man geue to redeme his soule agayne? Whosoever therfore shall be ashamed of me, and of my wordes, amonge this aduoute-rous and synfull generation, of him shall the sonne of man be ashamed also, when he cometh in the gloze of his father with the holy aungels.

The Notes.

- a. Alwayes the fleshe is afrayde to lacke, but they that be desyrous of Gods truth, and geue them selues to godlinesse, can neuer lacke.
b. By the leuen of Herode he vnderstandeth the doctrine of the Saducees, whiche dyd denye both the immortallitie of the soule, and also the resurrection of the deade. Their doctrine dyd Herode and all his courte embrace. They were also called Herodians, whiche beleued and taught, that Herode was the Messias.

The. ix. Chapter.

The transfiguration. The lunatike is healed. The disputation who should be the greatest. Offences are forbydden.

Math. xviij. a.
Luke. ix. d.



And he sayde vnto them: Verely I saye vnto you: There be some of them that stand here, whiche shall not taste of death, tyll they haue sene the kingdome of God come with power.
And after. vi. dayes, Iesus toke Peter, James, and John, and ledde them vp into an hye

hye mountayne out of the waye alone, and he was transfigured befoze them. And his raymente dyd shyne, and was made very whyte, euen as snowe: so white as no fuller can make vpon y^e earth. And there appeared vnto them Elias, with Moyses: and they talked with Iesu. And Peter answered and sayde to Iesu: Master, here is good beyng for vs, let vs make also. iij. tabernacles, one for thee, one for Moyses and one for Elias. And yet he wylt not what he sayde: for they were afrayed. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: This is my deare sonne, heare him. And sodenly they looked rounde about^a. & sawe no man moze then Iesus onely with them.

Mat. ix. d. xvj.
Luke. iij. e.
Marke. i. b

And as they came doune from the hyll, he charged them, that they shoulde tell no man what^b they had sene tyll the sonne of man were risen from death agayne. And they kept that sayinge with them, & demaunded one of another, what the rysinge from death againe shoulde meane. And they asked hym saying: why then saye y^e scribes, that Elias muste fyrste come. He answered and saide vnto them: Elias be-
relye shall fyrste come and restore all thinges. And also the sonne of man as it is wrytten, shall suffre many thinges and shalbe set at noughte. But I saye vnto you, that Elias is come, & they haue done vnto him whatsoeuer pleased them, as it is wrytten of hym.

B
Mal. iij. a.
Esai. liij. b
Math. xij. b.
Luke. ix. e.

And he came to his Disciples, and sawe muche people aboute them, and the Scribes disputinge with them. And strayghtwaye all the people, when they behelde hym, were amased and ranne to hym, and saluted him.

Math. xvj. e.
Luke. ix. e.

And he asked the Scribes: what dispute ye with them. And one of the companye answered and sayde: Master I haue brought my sonne vnto thee, which hath a deuine spirite. And whensoeuer he taketh him, he teareth him, and he someth, and gnaweth with his teeth, and pyneth awaye. And I spake to thy disciples that they shulde caste him out, and they coulde not.

He answered him and sayde: O generation withoute fayth, how longe shall I be with you. Howe longe shall I suffre

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suffre you: Brynge him vnto me. And they broughte hym vnto hym. And as sone as the spyte sawe hym, he tare him. And he fell downe on the grounde, walowing and fomyng. And he asked his father how longe is it ago, since this hath happened hym: And he sayde, of a chylde: and ofte times casteth him into the fyre, & also into the water, to destroy him. But if thou canst do anye thinge, haue mercy on vs, & helpe vs. And Iesus sayde vnto him: if thou couldeste beleue, all thinges are possible to him that belueth. And straightway the father of the chylde cryed with teares, sayinge: Lord, I beleue, helpe myne vnbelleife.

When Iesus sawe that the people came runnyng together vnto hym, he rebuked the foule spyte, saying vnto him: **D** Thou domme and deafe spyte, I charge thee come oute of him, and entre no more into him. And the spyte cryed, and rent him sore, and came oute: and he was as one that had bene deade, insomuche that many sayd, he is dead. But Iesus caughte his hande and lyfte him vppe, and he rose. And when he was come into the house, his disciples asked hym secretly, why coude not we cast him out: And he sayde vnto them: this kynd can by no nother meanes come forth, but by prayer and fastyng.

And they departed thence, and toke theyr iorney thorow **E** Galile, and he woulde not that anye man shoulde haue knowen it. For he taught his disciples, and sayd vnto them: the sonne of man shalbe deliuered into the handes of men, and they shall kill him, and after that he is kylled, he shall aryse agayne the thyrde daye. But they wiste not what that sayinge meant, and were afrayed to aske hym. And he came to Capernaum. And when he was come to the house, he asked them: what was it that ye disputed betwene you by þ way: And they helde theyr peace: for by the waye they reasoned amonge them selues, who shoulde be the chiefest. And he sat downe and called the twelue vnto him, and sayde to them: if any man desyre to be fyrste, the same shalbe last of al, and seruant vnto all. And he toke a childe, and set hym in the midst of them, and toke him in his armes, and said vnto them: whoso-

Matt. xvi. c.
Luce. ix. c.

Matt. xvi. d. a.
Luce. ix. f.

whosoever receaueth any suche a childe in my name, receaueth me. And whosoever receaueth me, receaueth not me, but him that sent me.

John answered him sayinge : Master, we sawe one castynge out deuils in thy name, whiche foloweth not vs, and we forbodde hym, because he foloweth vs not. But **I** Jesus sayde: forbydde him not. * For there is no man (if he do a miracle in my name) that can lyghtlye speake euill of me. For whosoever is not agaynste vs, is on our parte.

And whosoever shall geue you a cuppe of water to drynke for my names sake, because ye belonge to Christe, verelye I saye vnto you, he shall not loose his rewarde.

And whosoever shall offende one of these lytle ones, that beleeue in me, it were better for him, that a mylstone were hanged about his necke, and that he were caste into the sea.

Wherefore if thy hande offende thee, cutte it of. It is better for thee, to entre into lyfe, maymed, then hauynge two handes, goo into hell, into fyre that neuer shall be quenched, where they worne dieth not, and the fyre neuer goeth oute. Likewise, yf thy fote offend thee, cutte it of. For it is better for thee to go halt into lyfe, then hauynge two fete to be caste into hell, into fyre that neuer shall be quenched: where they worne dieth not, and the fyre neuer goeth out. Euen so, if thyne eye offende thee, plucke it out. It is better for thee to go into the kyngedome of **G O D** with one eye, then hauynge two eyes, to be cast into hel fyre: where their worne dyeth not, and the fyre neuer goeth oute.

Every man therfore shall be salted with fyre. And euerye Sacrifice shall be seasoned with salte. Salte is good. But if the salte be vnlaury, what shall ye salt therewith? Se that ye haue salte in your selues: and haue peace amonge youre selues, one with another.

Leuit. ij. b
Luce, xij. a.

The Notes.

a. In this that Jesus after the departyng of Moses and of Helias is seene alone, it is to be noted, that the lawe beyng by Christs death remoued, and the prophecies fulfilled we ought onelye to haue a respecte vnto Christ the onelye begotten sonne of God, our saviour and redeemer.

b. Christ forbyddeth his Apostles to tel forth the vision, afore his rysinge agayne from death, lest when men should se him to be crucified, of whome so excellent and glorious thynges were spoken, they shoulde therewith be offended, hauynge his apostles in derision for tellynge of suche thynges.

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e. He that doth not withstande the Gospell, nor let the preaching of it, but rather doth
favour it, and willet it to be set forth, suffering hym selfe to be taught and rebuked by it
thoughe that he doth not forsake Christe in all thinges, yet oughte we not to counte him
for an enemye, but muche rather for a frende. Christe sayeth in the tenth Chapter of Ma-
th. He that is not with me, is agaynst me. But that sayinge is nothyng contrarye
unto this, where he sayth. He that is not agaynst us, is with us: for in the tenth of Ma-
th. he speaketh of open blasphemers and haters of the truth.

The .x. Chapter.

Of divorcement. The riche man questioneth with Christ. Of the sonnes
of Zebede. Barthimeus the blinde man.



And he rose from thence and wente into the
coastes of Turie through the regiõ that is be-
yonde Jordan. And the people resorted vnto
him a frewe: and as he was wont, he taughte
them agayne. And the Phariseis came and
asked him a question: whether it were lawfull
for a man to put away his wife: to proue him. And he aun-
swered and sayde vnto them: what dyd Moses byd you do?
And they sayde Moses suffered to write a testimoniall of di-
uorcement, and to put hir away. And Iesus answered
and sayde vnto them: for the hardnesse of your heartes, he
wrote this precept vnto you. But at the beginninge of the
creation, God made them man and womanne. And for this
thinges sake, shal man leaue his father and mother and bide
by his wife, and they twayne shal be one fleshe. So then are
they now not twayne but one fleshe. Therfore what God
hath coupled, let not man separate.

And in the house his disciples asked him agayne of that
matter. And he sayd vnto them: whosoever putteth away
his wife and marieth another, breaketh wedlocke to hyr
warde. And if a woman forsake hir husband, and be maryed
to another, she committeth aduoutrey. And they broughte
children to him, that he shoulde touche them. And his Dis-
ciples rebuked those that brought them. But when Iesus
sawe that, he was displeased and sayd to them: Suffre the
children to come vnto me, & forbidd them not: for of suche
is the kyngdom of God. Verely I say vnto you: whosoever
shall receaue the kingedome of God as a chylde, he shall
not entre therein. And he toke them vp in his armes, and put
his

Math. xix. a.

Deut. xxiij. a.
Math. xix. a.

Gene. ij. d.
1. Cor. vi. d.
Math. v. e.
and. xix. a.

Math. xix. b.
Luce. xvij. d.

his handes vpon them, and blessed them.

And when he was come into the way, there came one runninge and kneled to him, & asked him: good Master, what shall I do that I may enherite eternall lyfe? Jesus sayde to him: why callest thou me good? There is ^{but} no manne good but one, which is God. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not, beare no false witnes: defraude no man: honoure thy father and mother. He answered and sayde to him, master, all these I haue obserued from my youth. Jesus behelde him, and had fauoure to him, and sayde vnto him: one thinge is lackinge vnto thee. Go and sell all that thou hast, and geue to the poore, & thou shalt haue treasure in heauen, and come and folowe me, and take vp the crosse. But he was discomforted with that saying, & went awaye mourninge, for he had great possessions.

And Jesus looked rounde about, and sayde vnto his Disciples: what an harde thinge is it for them that haue riches to entre into the kingdome of God. And his disciples were astonied at his wordes. But Jesus answered agayne, and sayde vnto them: chyldren, howe harde is it for them to trust in ryches, to entre into the kyngedome of God? It is easier for a camell to go thorow the eye of a nedle, then for a riche man to entre into the kingedome of God. And they were astonied out of measure, sayunge betwene them selues: who then can be saued? Jesus looked vpon them, and sayde: with men it is vnpossible, but not with God: for with God al thinges are possible.

And Peter beganne to saye vnto hym: Lo, we haue forsoaken all, and haue folowed thee. Jesus answered & sayde: Verely I say vnto you, there is no man that forlaketh house or brethren, or sisters, or father, or mother, or wyfe, other chyldren, or landes for my sake, and the Gospelles, whiche shall not receaue an hundred folde, now in this lyfe, houses and brethren, and sisters, and mothers, and chyldren, and landes with persecutions: and in the worlde to come, eternall lyfe. Many that are fyrste, shal be last: and the last, fyrste. And they were in the waye goynge vp to Ierusalem. And

Math. xix. b.
Luke. xix. 11.

D

zachari. viij. 2.

Math. xix. 27.
Luke. xix. 27.

E

The Gospell

Jesus went before them: and they were amazed, and as they followed, were afraid.

Math. xxi. c.
and. xxi. c.
Luke. xxi. c.

And Jesus took the. xii. agayne, and beganne to tel them what thinges shoulde happen vnto hym. Beholde we goe vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hye Priestes, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentyls: and they shall mocke him, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

And then James and Iohn the sonnes of zebede came vnto him, sayinge: Master, we woulde that thou shouldest do for vs whatsoeuer we desyre. And he sayd vnto them: what woulde ye? I shoulde do vnto you. And they sayde to hym: graunt vnto vs, that we maye sytte one on thy ryght hand, and the other on thy lyst hand, in thy glozy. But Jesus sayd vnto them: Ye wote not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptised in the baptisme that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shal drinke of the cup that I shal drinke of, and be baptised with the baptysme that I shalbe baptised in, but to syt on my ryghte hande, and on my lyste hande, is not mine to geue, but to them for whome it is prepared.

Math. xx. v.

And when the. x. hearde that, they began to disdayne at James and Iohn. But Jesus called them vnto him, & sayde to them: ye knowe that they whiche seme to beare rule amonge the Gentiles, raigne as lordes ouer them. And they that be greate amonge them, exercise autoritie ouer them. So shall it not be amonge you, but whosoever of you will be great amonge you, shalbe your minister. And whosoever will be chiefe, shalbe seruaunt vnto all. For euen the sonne of man came not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people, Bartimeus the sonne of Timeus whiche was blynde, satte by the hye

hys wayes syde beggynge. And when he hearde that it was Iesus of Nazareth, he beganne to crye and to saye: Iesus the sonne of David, haue mercye on me. And manye rebuked hym, that he shoulde holde hys peace. But he cryed the moore a greate deale, thou sonne of David, haue mercye on me. And Iesus stode still, and commaunded hym to be called. And they called the blynde, sayinge vnto hym: Be of good comfort: ryse, he calleth thee. And he threwe awaye his clooke, and rose and came to Iesus. And Iesus answered, and sayd vnto him: what wilt thou that I do vnto thee? The blinde sayde vnto him: Master, that I might se, and Iesus sayd vnto hym: go thy waye, thy fayth hath saued thee. And by and by he receaued his sight, and folowed Iesus in the waye.

Math. xx. d
Luce. xxiij. g.

The Notes.

- a. Vnto suche as chyliden be, doth the kingedome of God pertayne, therfore ought chyliden to be brought vnto Christ, not onely by baptisme, whiche is the scale of the kingdom of heauen, but also by godly education and bringinge vp.
b. The .xix. Chapter of Mathew shall certifie thee in this thyng.

The .xi. Chapter

Christ rydeth to Ierusalem. The figge tree dyeth by. The byers and sellers are cast out of the temple. The Phariseis question with Christ.



And when they came nye to Ierusalem vnto Bethphage and Bethanie, belydes mounte Olyuete, he sente forth two of his Disciples and sayde vnto them: Go poure wayes into the tounne that is ouer agaynst you. And as sone as ye be entred into it, ye shall fynde a colte bounde, wheron neuer man sate: lose him and brynge hym. And if any man saye vnto you: whye do ye so? Saye that the Lord hath neede of hym: and strayghtwaye he wil sende him hither. And they went their waye and founde a colte tyed by the doze without, in a place wher two wayes met, & they losed him. And certaine of them that stode there sayd vnto them: what do ye loosinge the colte? And they said vnto them euen as Iesus had commaunded them. And as they let them go. And they brought the colt to Iesus, and caste theyr garmentes on him: and he sate vpon hym. And many spred their garmentes in the waye. Other cut doune

Math. xxi. a.
Luce. xix. e.

John. xij. b

by alinches of the trees, & strawed the in the way. And they that went before & they followed, cryed sayinge: Hosanna, blessed be he that cometh in the name of the Lorde. Blessed be the kingdom that cometh in the name of him that is Lorde of our father David: Hosanna in the highest.

And the lorde entred into Ierusalē, and into the temple. And when he had looked rounde about vpon al thinges, and now the euentide was come, he went out vnto Bethanye, wth the twelue. And on the morow when they were come out from Bethany, he hungred, and spied a fygge tree a farre of, hauinge leues, and went to se whether he might fynde any thing thereon. But whē he came therto, he found nothing but leues, for tyme of figges was not yet. And Iesus answered and sayd to it: neuer man eat frute of thee hereafter whyle the worlde standeth. And his disciples hearde it.

And they came to Ierusalem. And Iesus went into the temple, and began to caste out the sellers & buyers in the temple and ouerthrewe the tables of the mony chaungers, and the stoles of them that solde doves: and woulde not suffre that any man shoulde cary a vessel thowowe the temple. And he taught, sayinge vnto them, is it not wyrtten: my house shal be called the house of prayer, vnto all nations? But ye haue made it a denne of thieues.

And the Scribes and hie priestes hearde it, and soughte howe to destroye him. For they feared him, because all the people merueyled at his doctrine. And whē euen was come Iesus went oute of the citie. And in the morninge as they passed by, they sawe the figge tree dyed vp by the rootes. And Peter remembred, and sayde vnto him: master behold the fygge tree whiche thou cursedeste, is wythered awaye. And Iesus answered and said vnto them: haue confidence in God. Verely I saye vnto you, that whosoever shal say vnto this mountayne: take awaye thy selfe, and caste thy selfe into the sea, and shal not wauer in his herte, but shal beleue

those thinges whiche he sayth shal come to passe, whatsoeuer he sayth shal be done to him. Therefore I saye vnto you, whatsoeuer ye desire when ye pray, beleue that ye shal haue it.

Math. xxi. b

Luke. xix. g.
John. y. c.

Esai. lvi. c.
ez. Reg. viij. c.
Jerem. viij. c.

Math. xxi. b

Math. xxi. c.
John. y. c.

it, and it shalbe done vnto you. And when ye stand and pray
forgeue, if ye haue any thinge againste any man, that your
father also whiche is in heauen, maye forgeue you your tres
passes.

Luke. xx. a.

Math. xxi. c

And they came agayne to Ierusalem. And as he walked
in the temple, there came to hym the hie Priestes, and the
Scribes, and the elders, and sayde vnto hym: by what auc
toritie doest thou these thinges? & who gaue thee this auc
toritie, to do these thinges? Iesus answered and sayd vn
to them: I wyll also aske of you a certayne thinge, and aun
swere ye me, and I wil tell you by what auctoritie I do these
thinges. The baptisme of Iohn, was it from heauen, or of
men? Aunswere me: And they thought in them selues, say
inge: if we shall saye from heauen: he wyl saye, why then did
ye not beleue him? but if we shall saye of men: then feare we
the people. For all men counted Iohn, that he was a verye
Prophet. And they answered and sayd vnto Iesu: we can
not tell. And Iesus answered, and said vnto them: nether
wyll I tell you by what auctoritie I do these thynges.

Math. xxi. c

The Notes.

This the Euangeliste byd adde, therby to declare that Christe bydde not come to the
figge tree for to eate, but to prefigure and signifie some thyng. He sayeth therfore, that
he is an hungred, that so he myght take therby an occasion to teache spirituall thynges.
By the tree then, that hath leaues onely, and not fruyt, hypocryse and a fergned sayth, is
signified, shadowed, and betokened.

The xii. Chapter.

The byneyarde is let oute. Geue to Cesar, that belongeth to Cesar,
Of the Saduces, of the doctour of law, ypocrites muste be eschewed,
the offerynge of the poze weddowe.



And he began to speake vnto them in simili
tudes. A certayne man planted a byneyard,
and compassed it with an hedge, and digged
a wynepresse, and buylt a towre in it. And let
it out to hyre vnto husbandmen, and wente
into a straunge countrey. And when tyme
was come, he sent to the tenautes a seruaunt, that he might
receaue of the tenautes of the frute of the byneyarde. And
they caught him, and bet him, and sent him away emptye.
And agayne, he sent vnto them another seruaunt, & at him
they cast stones, and brake his heade, and sent him awaye all

Math. xxi. d
Esa. v. a.

Mat. xii.

to

to reufled. And agayne, he ſent another, and him they killed
and many other, beatynge ſome and kyllyng ſome.

Math. xxi. b
Gen. xxxv. d
Luke. xx. c

Yet had he one ſonne whom he loved tenderlye, him alſo
he ſent at the laſte vnto them, ſayinge: they will reuerence
my ſonne. But the ternautes ſayde amongeſt them ſelucs:
this is the heyre: come let vs kyll him, and the inheritaunce
ſhalbe oures. And they toke him, and killed him, and caſte
him out of the vineyarde. What ſhall then the Lorde of the
vyneyarde do? He wyll come and deſtroye the ternautes, &
let out the vineyarde to other. Haue ye not reade this ſcri-
pture? The ſtone which the builders did reſuſe, is made the
chief ſtone in the corner: this was done of the Lorde, and is
meruelous in our eyes. And they went about to take hym,
but they feared the people. For they perceiued that he ſpake
that ſimilitude againſt them. And they leſte him, and wente
their waye.

Pſal. cxvij. c
Math. xxi. d

Math. xxij. b
Luke. xx. d

And they ſente vnto him certayne of the Phariseis, and
of Herodes ſeruautes, to take him in his wordes. And as
ſone as they were come, they ſayde vnto him: maſter we
knowe that thou arte true, and careſte for no man, for thou
conſyderest not the degre of men, but teacheſte the waye of
God truly: Is it lawfull to paye tribute to Ceasar, or not?
Ought we to geue, or ought we not to geue? And he vnder-
ſtoode their ſimulation, and ſayde vnto them: Why tempt ye
me? Brynge me a peny, that I may ſe it. And they brought.
And he ſayde vnto them. * * Whoſe is this ymage and ſu-
perſcription? And they ſayd vnto him, Ceſars. And Je-
ſus aunſwered and ſayde vnto them: Then geue to Ceasar
that whiche belongeth to Ceasar, and to God, that whiche
perteyneth to God. And they merueyled at hym.

Roma. xij. b
Math. xxij. c

Math. xxij. a
Luke. xx. d
Deut. xxv. b

Then came the Saduces vnto him, whiche ſaye, there
is no reſurrection. And they asked him, ſayinge: Maſter,
Moſes wrote vnto vs, yf anye mans brother dye, and leue
his wiſe behinde him, and leaue no children, that then his
brother ſhoulde take his wiſe, and rayſe vp ſeede vnto his
brother. There were ſeuen brethren, & the fyrſt toke a wiſe,
and when he dyed, leſte no ſeede behinde hym. And the ſe-
cond

conde toke hyr, and dyed, nether left any seed. And þe thirde lyke wyse. And seuen had hir, and left no seed behinde them. Last of al, the wyfe dyed also. In the resurrection then, when they shall rise agayne: whose wyfe shall she be of them? For seuen had hir to wyfe. Iesus answered & saide vnto them: Are ye not therfore deceaued, because ye vnderstande not the scriptures, nether the power of GOD? For when they shall rise agayne from death, they nether mary, nor are married: but are as the aungels whiche are in heauen. As touching the deade, that they shall rise agayne: haue ye not reade in the booke of Moyses, howe in the bulke God spake vnto him, sayinge: I am the God of Abraham, and God of Isaac, and the God of Jacob? He is not the God of the dead but the God of the lyvinge. Ye are therfore greatlye deceaued.

Exo. 12. 8

And there came one of the Scribes that had heard them disputinge together, and perceaued that he had answered them well, and asked him: whiche is the first of all the commaundementes? Iesus answered him: the firste of all the commaundementes is. Heare Israel: The Lord our God, is one Lord. And thou shalt loue the Lord thy God with all thy herte, and with all thy soule, and with all thy minde, and with al thy strength. This is the first comaundemente. And the second is like vnto this: Thou shalt loue thy neighbour as thy selfe. There is none other commaundemente greater then these.

Exod. 22. 1.
Deut. 6. 1.

Leuit. 19. 18.
Math. 22. 37.
Roma. 13. 9.
Galath. 3. 12.

And the Scribe saide vnto him: well master, thou hast said the truth, that there is one God, and that there is none but he. And to loue him with all the herte, and with all the mynde, and with all the soule, and with all the strength, and to loue his neyghbour as him selfe, is a greater thinge then all burnt offeringes and sacrifices. And when Iesus sawe that he answered discretely, he sayde vnto him. Thou arte not farre from the kingdom of God. And no man after that durste aske him any question.

And Iesus answered and saide teaching in the temple: howe saye the Scribes that Christe is the sonne of David?

for

Math. xxiij. d
Psa. cx. a

For Dauid him selfe inspired with the holy goste, sayd: The
Lorde sayd to my Lorde, sit on my right hande, till I make
thine enemies thy footstole. Then Dauid him selfe calleth
him Lorde: and by what meanes is he then his sonne? And
much people hearde him gladly.

Math. xxiij. d

And he sayde vnto them in his doctrine: beware of the
Scribes whiche loue to go in longe clothinge: and loue salu-
tations in the market places, and the chiefe seates in the sy-
nagoges, and to sit in the vppermost rowmes at feastes, and
deuour widowes houses, and that vnder a coloure of longe
prayinge. These shall receaue greater dampnation.

And Iesus sat ouer against the treasury, and beheld how
the people put mony into the treasury. And many that wer
ryche, cast in muche. And there came a certayne pooze wy-
dowe, and she threwe in two mites, which make a farthing.
And he called vnto him his disciples, and sayde vnto them:
Verely I saye vnto you, that this pooze wydowe hath caste
more in, then all they which haue caste into the treasury.
For they all did cast in of their superfluitie: but she of hir po-
uertie, did cast in all that she had, even all hir liuinge.

The Notes.

n. The promise of God is not in the golde, but in man. Therefore golde and syluer wyth
other rychesse, ought to be payed vnto Cesar, but oure consciences and soules, oughte to
be kept cleue vnto the Lorde our God. Chrysost.

The. xiii. Chapter

The ende of the world. The daye and the houre is vnknown.

Math. xxiij. a
Luce. xxi. d

A



And as he wente oute of the temple, one of his
disciples sayde vnto him: master, se what sto-
nes, and what buildinges are here. And Je-
sus answered and sayde vnto him: Seyste y
these great buildinges? There shal not be left
one stone vpon another, y shal not be throwen

downe. And as he sate on mounte Oliuete, ouer against the
temple, Peter, and James, and John, & Andrew asked him
secretely: tell vs, when shall these thinges be? And what is
the signe when all these thinges shalbe fulfilled? And Iesus
answered them, and began to saye: take heed lest any man
deceauie you. For many shal come in my name, sayinge: I am
Christ, and shal deceauie many.

when

When ye shal heare of warre and rümozes of warre, be ye not troubled. For suche thinges must nedes be. But the ende is not yet. For there shall nation arise against nation, and kingdome agaynst kingdome. And there shalbe earthquakes in al quarters, and famishment and troubles. These are the beginninges of sorowes, But take ye hede to y^eure selues. For they shall deliuer you vp to the councels, and into the sinagoges, and ye shalbe beaten: yea, & shalbe brought before rulers and kinges for my sake for a testimoniall vnto them. And the Gospell muste fyrste be published amonge all nations.

Math. xxiii. 34.
Luke. xxi. 34.

John. xvi. 2

But when they leade you, & present you, take ye no thought nether ymagin afoze hande what ye shall saye, but whatsoeuer is geuen you at the same time, that speake. For it is not ye that speake, but the holy gost. Yea and y^e brother shall deliuer the brother to death, and the father the sonne, and the chylzen shall rise againste their fathers and mothers, and shal put them to death. And ye shalbe hated for all mē for my names sake. But whosoever shall endure vnto the ende, the same shalbe safe.

Math. x. c
Luke. xxi. c.

Moreover, when ye se the abhominacion of desolation, whercof is spoken by Daniell the Prophete, stande where it ought not, let him that readeth vnderstand. Then let them that be in Iurye, fle to the mountaynes. And let hym that is on the house toppe, not descend downe into the house, neither entre therein, to fetch any thinge out of his house. And lette him that is in the felde, not turne backe againe vnto the thinges whiche he left behynde him, for to take his clothes with him. And shalbe then to them that are with chylde, and to them that geue sucke in those dayes. But praye that your flight be not in the wynter. For there shalbe in those dayes suche tribulation, as was not from the beginning of creatures whiche God created vnto this tyme, neither shalbe. And excepte that the Lorde shoulde shorten those dayes, no manne shoulde be saued. But for the electes sake, whiche he hath chosen, he hath shortened those dayes.

Math. xxiii. 34.
Luke. xxi. 34.
Daniel. ix. 2

Math. xxiii. 34.

And then, if any man saye to you: lo, here is Christe, lo, he is

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Math. xxiii. b
Luke. xxi. c

is there, beleue not. For false Christes shall ryle, and false prophetes, and shall shewe miracles and wondres, to deceaue if it were possible, euen the elect. But take ye heede: behold, I haue shewed you all thinges befoze.

Math. xxiii. c.
Joel. ii. c

Daniel. vii. e

Moreover in those dayes, after that tribulation, the sunne shall waxe darcke, and the Moone shall not geue hir lyghte, and the starres of heauen shall fall: and the powers whiche are in heauen shall moue. And then shall they see the sonne of man comminge in the cloudes, with greate power and glory. And then shall he sende his aungels, and shall gather together his electe from the foure windes, and from the one ende of the worlde to the other.

Math. xxiii. a
Luke. xxi. f

Learn a similitude of the figge tree. When his braunches are already tender, and hath brought forth leaues, ye knowe that Sommer is neare. So in like maner, when ye see these thinges come to passe: vnderstande, that it is nye euen at the doores. Verely I saye vnto you, that this generation shall not passe, tyll all these thinges be done. Heauen and earth shall passe, but my wordes shall not passe. But of that daye and houre knoweth no man, no, not the Aungels whiche are in heauen, nether the sonne^b him selfe: saue the father onely.

Math. xxiii. d
Luke. xxi. e.

Take heede, watche, and pray, for ye knowe not when the tyme is. As a man which is gone into a straunge countrey, and hath left his house, and geuen autoritie to his seruautes, and to euerie man his worke, and commaunded the porter to watche. Watche therefore, for ye knowe not when the master of the house will come, whether at euen, or at mydnyght, whether at the cocke crowinge, or in the daunynge: lest if he come sodenly, he should fynde you sleeping. And that I saye vnto you, I saye vnto all men, watche.

The Notes.

- a. How we shoulde discern and knowe false miracles and sygnes, we are sufficiently taught in the. xii. chap. of Deuter.
- b. That is to saye: the sonne, in that he is a perfect and a naturall man knoweth not of that daye. For touchinge his godheade, he is equall with the father, and hath a most perfect knowledge of all thynges.

The. xiiii. Chapter.

Mary Magdalene anoynteth Christe. The Easter lambe is eaten.
Christ

Christ is taken. Peter denieth hym: with manye other thinges that were demaunded of Christe.



And after two dayes folowed Easter, & the
dayes of swete bread. And þe hie priestes and
the scribes sought meanes how they myghte
take him by craft, and put him to death. But
they sayde: not in the feaste daye, lest any bu-
sines arysle amonge the people.

þe Gospel
on the monday
bef. re Easter.
Math. xxvi. 2.
Luce. xxij. 2.

When he was in Bethania, in the house of Simon the le-
per, euen as he sate at meate, there came a woman hauinge
an alabastrer boxe of oyntment called Narde, that was pure
and costly, and she brake the boxe and powred it on his head.
And there were some that were not content in them selues,
and sayde: what neded this wast of oyntment? For it might
haue bene solde for more then thre hundred pence, and bene
geuen vnto the poore. And they grudged agaynst hyr.

Math. xxvi. 2.
John. xii. 3

And Iesus sayd: let hyr be in reste, why trouble ye hyr?
She hath done a good worke on me: for ye haue the poore
with you alwayes: and whensoever ye wyl ye may do them
good: but me ye haue not alwayes. She hath done that she
coude: she came afore hande to anoynt my body to the buri-
nge. Mercie I saye vnto you: wheresoeuer this Gospel
shalbe preached thoro' out the whole world: this also that
she hath done, shalbe recheard in remembraunce of hir.

And

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B And Judas Iscarioth, one of the twelue, went away vnto the hye Priestes, to betraye him vnto them. And when they herde that, they were glad, & promysed that they wold geue hym money. And he sought howe he myght conueniently betraye him.

Math. xxvi. b.
Luke. xxi.

And the fyrst day of swete bread, when they offer the pas- call lambe, his disciples sayd vnto him: where wilt thou that we go and prepare, that thou mayst eat the Easter lambe? And he sent forth two of his disciples, and sayde vnto them. Go ye into the citie, and ther shall a man mete you beryng a pitcher of water, folowe him. And whither soeuer he goeth in, saye ye to the good manne of the house, the master sayth where is the geast chaumber, where I shall eat the Easter lambe with my Disciples. And he wyl shewe you a greate parlour, paved and prepared: there make ready for vs. And his disciples wente forth and came to the cytie, and founde as he hadde sayde vnto them: and made readye the Easter lambe.

Math. xxvi. b.
Luce. xxi. b.
John. xiii. c.

C And at euen he came with the. xij. And as they sate at boorde and ate Iesus sayde: Verely I say vnto you: that one of you shal betray me which eateth with me. And they beganne to mooue and to saye to him one by one: is it I? And another sayd: is it I? He aunswered and said vnto them: It is one of the. xij. and the same dyppeth with me in the platter. The sonne of man goeth, as it is written of him: but wo be to that man, by whome the sonne of man is betrayed. Good were it for him: if that man had neuer bene bozne.

And as they did eate, Iesus toke bread^a blessed, brake, & gaue to them and sayd: Take, eate, this is my body. And he toke the cup, gaue thankes, and gaue it to them, and they all drancke of it. And he sayde vnto them. This is my bloud of the newe Testament whiche is shedde for many. Verelye I saye vnto you: I will drinke no more of the frute of y byne, vntyll that daye, that I drinke it newe in the kyngedome of God. And when they had sayde grace, they wente out to mount Oliuete.

And Iesus sayde vnto them: All ye shalbe offended: be-
cause

cause of me this nighte. For it is wyrtten, I wyll smyte the
 shepcherde, and the shepe shal be scattered. But after that I ^{Matt. xxvi. 6}
 am rylen agayne, I wyll go into Galile besoze you. Peter ^{Luke. xxij. 3}
 sayde vnto hym. And thoughe all men shoulde be offended,
 yet would not I. And Iesus sayde vnto him: Verely I saye ^{John. xij. 3}
 vnto thee, this daye, euen in this nyghte, besoze the cocke
 crowe thryse, thou shalte denye me thryse. And he spake bol-
 delier no, if I shoulde die with thee, I will not denye thee.
 Lyke wyse also sayde they all.

And they came into a place named Gethsemani. And he ^{Matt. xxvi. 3}
 sayde to his disciples: Syt ye here, whyle I go aparte, and
 praye. And he toke with him Peter, James and John, and
 he began to waxe abaished, and to be in an agony, and sayde
 vnto them: My soul is very heuy euen vnto the death, tary
 here and watche. And he went forth a lytle, and fell doونه
 on the ground, and prayed, that if it were possible, the houre
 myghte passe from him. And he sayde: Abba father, all thin- ^{Matt. xxvi. 3}
 ges are possible vnto thee, take away this cup from me. Ac- ^{Luke. xxij. 3}
 uerthelesse not that I will: but that thou wilt be done.

And he came and founde them slepyng, and sayde to Pe-
 ter: Symon slepest thou? Couldst thou not watche with
 me one houre: watche ye, and praye lest ye entre into temp-
 tation, the spryte is readye, but the fleshe is weake. And a-
 gayne he went away & prayed, & spake y same wordes. And
 he returned, and founde them a slepe agayne, for theyr eyes
 were heauy: nether wyll they what to aunswere hym. And
 he came the thyrde tyme, and sayde vnto them: slepe hence
 forth, and take your ease, it is ynoughe. The houre is come,
 beholde the sonne of manne is deliuered into the handes of
 synners. Ryse vp, let vs go. Lo he y betrayeth me, is at hand.

And immediately while he yet spake, came Judas one of y
 twelue, and with him a great nombre of people with swear-
 des and staues, from the hye Priestes and Scribes and el-
 ders. And he that betrayed him had geuen them a generall
 token, sayinge: whomsoeuer I do kisse, he it is: take him and
 leade him awaye warclye. And as sone as he was come, he
 went strayghtwaye to him, and sayde vnto hym: master,
 master,

master, & kyssed him. And they layde theiꝝ handes on him, and toke hym. And one of them that stode by, drew oute a swearde, and smote a seruaunt of the hye Priest, and cutte of his eare.

If And Iesus answered and sayde vnto them: ye be come out as vnto a thefe wth sweards & with staues for to take me. I was dayly with you in the temple teachinge, and ye toke me not: but that the scriptures shoulde be fulfilled. And thei all forsoke him, and ranne awaye. And there folowed him a certayne yonge man, clothed in linnen vpon the bare, and y^e yonge men caught him, and he left his linnen, and fled from them naked. And they led Iesus awaye to the hyest Priest of all: and to him came all the hye Priestes and the elders, & the Scribes. And Peter folowed hym a greate waye of, euen into the pallyce of the hye priest, and sate with the seruantes, and warmed hun selfe at the fyre.

Math. xxvi. f.
Luke. xxii. f.
John. xviii. b

And the hye Priestes, and all the counsell sought for witnes agaynst Iesu, to put him to death, and founde none. For many bare false wytnes agaynst hym, but their wytnesse agreed not together. And there arose certayne, and brought false witnes against him saying. We heard him say: I wil destroy this temple made wth handes, & within thre daies I wil bulde another, made without handes. But their wytnesse agreed not together.

And the hye Priest stode vp amongst them, & asked Iesus sayinge: answerest thou nothyng? How is it that these beare witnes against thee? And he held his peace, and answered nothing. Againe the hye Priest asked him & sayd vnto him: Art thou Christ the sonne of the blessed? And Iesus said I am. And ye shall se the sonne of man syt on the ryght hand of power, and come in the cloudes of heauen. Then the hye priest rent his clothes and sayde: what nede we any further of wytnes? Ye haue hearde blasphemy, what thinke ye? And they all gaue sentence that he was worthy of death. And some beganne to spit at hym, and to couer his face, and to beate him with fyltes, and to saye vnto hym, a rede vnto vs. And the seruantes boffeted hym on the face.

And

And as Peter was beneth in the palaice, there came one of þe wenches of the hye priest: and when she saw Peter was myng him selfe, she looked on him, and sayde: waste not thou also with Iesus of Nazareth: And he denied it, sayinge: I knowe him not, nether wote I what thou sayeste. And he went out into the porche, and the cocke crewe. And a damsell sawe him: and againe beganne to saye to them that stode by, this is one of them. And he denied it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galile, and thy speache agreeth therto. And he beganne to curse, and to sweare, sayinge: I know not this man of whom ye speake. And againe the cocke crewe, and Peter remembered the worde that Iesus sayde vnto him, befoze the cocke crowe twyse, thou shalt Denye me thysse, and beganne to wepe.

Math. xxi. 9.
Luke. xxi. 7.
John. xviij. 6

Math. xxi. 9.
Luke. xxi. 7.

The Notes.

a. To blesse, is not to make a crosse, but rather to geue thanks, as he hym selfe both expounde by and by, when he speaketh of the cuppe, agayne where Marke blcch this word blesse, Mathewe, Luke, and Paule do saye, he gaue thanks, both in the greke and in the Latyn.

The. xv. Chapter.

The passion of Christ. Of his death and buriall.



I. i.

And

A The Gospell
on the tuesday
before Easter.
Math. xxv. a
Luke. xxii. a
John. xviij. e



Math. xxv. b
Luke. xxii. b

And anon in the dawninge, the hye priestes helde counsell with the elders, and the Scribes, and the whole congregation, & bounde Jesus, & led hym awaye, and deliuered hym to Pilate. And Pilate asked hym, arte thou the kynge of the Jewes? And he answered and sayde vnto him: thou sayest it. And the hye priestes accused hym of many thinges. Wherfore, Pilate asked him agayne, sayinge: Answerest thou nothyng? Beholde howe manye thinges they laye vnto thy charge. Jesus yet answered neuer a worde, so that Pilate merueyled.

At that feaste Pilate was wonte to deliuer at their pleasure a prysoner, whomsoever they would desyre. And there was one named Barrabas, whiche laye bounde with them that made insurrection, and in the insurrection committed murther. And the people called vnto hym, and began to desyre, according as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I loose vnto you the kynge of the Jewes? For he knewe that the hye Priestes had deliuered him of enuye. But the hye priestes had moued the people, that he should rather deliuer Barrabas vnto them.

Math. xxvi. d
Luke. xxii. c.

And Pilate answered agayne, and sayde vnto them: What wyl ye then that I do with him, whom ye call kyng of the Jewes? And they cried agayne: crucifie hym. And Pilate sayd vnto them: What euil hath he done? And they cryed the more feruentlye: Crucifie hym. And so Pilate wyllinge to content the people, loosed them Barrabas, and deliuered Jesus whē he had scourged him, for to be crucified. And the souldiers ledde him awaye into the commen hall, & called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, & crowned him with all, and beganne to salute him. Hail kyng of the Jewes. And they smote hym on the heade with a reede, and spat vpon hym, and knelynge downe worshypped hym.

And when they had mocked him, they toke the purple of hym, and put his owne clothes on hym, and ledde him oute,

to crucifye him. And they compelled one that passed by, called Symon of Cyrene (whiche came out of the felde, & was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (whiche is by interpretation, the place of dead mens sculles) & they gaue him to drinke, wine mingled with myre, but he receaued it not.

Math. xxvi. 32.
Luke. xxii. 37.

And when they had crucified him, they parted his garments, castinge lottes for them, what euerye man shoulde haue. And it was about the thyrde houre, and they crucified him. And the title of his cause was written: The kinge of the Jewes. And they crucified with him two theues: the one on the right hande, and the other on his lyfte. And the scripture was fulfilled, whiche sayeth: he was counted amonge the wicked.

Isai. liii. 12.

And they that went by, rayled on him: wagginge theyr heades, and sayinge: A wretche, that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priestes amonge them selues with the Scribes, and sayde, he saued other men, hym selfe he can not saue. Let Christ the king of Israel now descende from the crosse, that we maye se, and beleue. And they that were crucified with him, checked him also.

Math. xxvii. 39.
Luke. xxiii. 35.

And when the sixt houre was come, darckenes arose ouer all the earth vntyll the ninth houre. And at the ninth houre, Iesus cried with a loude voyce, sayinge: Eloi, Eloi, lama sabachthani, which is if it be interpreted: my God my God, why hast thou forsaken me. And some of the that stode by, when they hearde that sayde: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a rede, and gaue him to drinke, sayinge: let hym alone, let vs se whether Helias will come and take him downe.

Psal. xxi. 1.
D

But Iesus cryed with a loude voyce, and gaue vp the goste. And the bayle of the temple dyd rente in two peeces, from the toppe to the bottome. And when the Centurion, whiche stode before him, sawe that he so cried & gaue vp the goste, he sayd: truly this man was the sonne of God. There
I.ij. were

The Gospell

were also women a good way of, beholdynge him: amonge whome was Mary Magdalene, and Mary the mother of James the lytle, and of Ioses, and Mary Salome, whiche also when he was in Galile, folowed him, and ministred vnto hym, and many other women whiche came vp with him vnto Ierusalem.

And now when nyghte was come (because it was the euen that goeth befoze the Sabboth) Ioseph of Arimathia, a noble Councillour, whiche also looked for the kyngedome of God, came and went in boldely vnto Pylate, and begged the body of Iesu. And Pylate merueyled that he was already deade, and called vnto hym the Centurion, and asked of hym, whether he had ben anye whyle deade. And when he knewe the truth of the Centurion, he gaue the body to Ioseph. And he bought a linnen clothe, and toke him downe, and wrapped hym in the linnen clothe, and layde him in a tombe that was hewen out of a rock. And rolled a stone vnto the doze of the sepulchre. And Marye Magdalene, and Mary Ioses behelde where he was layde.

The .xvi Chapter.

¶ Christe is rysen agayne and appeared to the Apostles to whome he commytteth the preachynge of the Gospell.

Mat. xxvii. a.
Luke. xxiii. a.
John. xx. a.



And when the Sabboth daye was past, Mary Magdalene, and Mary Iacobi, and Salome, boughte odoures, that they myghte come and annoynte him. And earlye in the morninge the nexte daye after the Sabboth day, they came vnto the sepulchre, when the sunne was rysenne. And they sayde one to another: who shall rolle vs awaye the stoon from the dooze of the sepulchre? And when they looked, they sawe howe the stone was rolled away: for it was a very great one.

And they went into the sepulchre, and sawe a yonge man sitting on the ryghtsyde, clothed in a longe whyte garmente,

and they were abashed. And he sayde vnto them, be not afrayed: ye seeke Iesus of Nazareth, which was crucified. He is rysen, he is not here. Beholde the place, where they put hym.

Mat. xxvii. a.
Luke. xxiii. a.

him. But goo youre waie, and tell his disciples, and Peter: he will go before you into Galile: there shall ye see him, as he sayd vnto you. And they went out quickly and fledde from the sepulchre. For they trembled and were amased. Neither sayde they any thinge to any man, for they were afrayed.

When Iesus was risen the morow after the Saboth Day, he appeared fyrst to Mary Magdalene, out of whom he cast seven deuyls. And she went and tolde them that were with him, as they mourned and weapte. And though they heard that he was alie and had appeared to hir, yet they beleued it not. After that, he appeared vnto two of them in a straunge figure, as they walked and went into the country. And they went and tolde it to the remnaunt. And they beleued them nether.

Luke. xxij. d



After that, he appeared vnto the cleuen, as they sate at meate: and cast in their teeth their vnbelleife and hardenes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto them. Go ye into all the worlde, and preach the glad tidinges to al creatures, he that belieueth and is baptised, shall be saued. But he that belueth not, shall be dampned.

And these tokens shall folowe them that beleue. In my name

I. iij.

name

D
The Gospell
on Ascension
daye,

The Gospell

name they shall caste out devyls, and shall speake with new
tongues, and shall kill serpentes. And if they drinke any dead
ly thinge, it shall not hurt them. They shall laye their han-
des on the sycke, and they shall recouer.

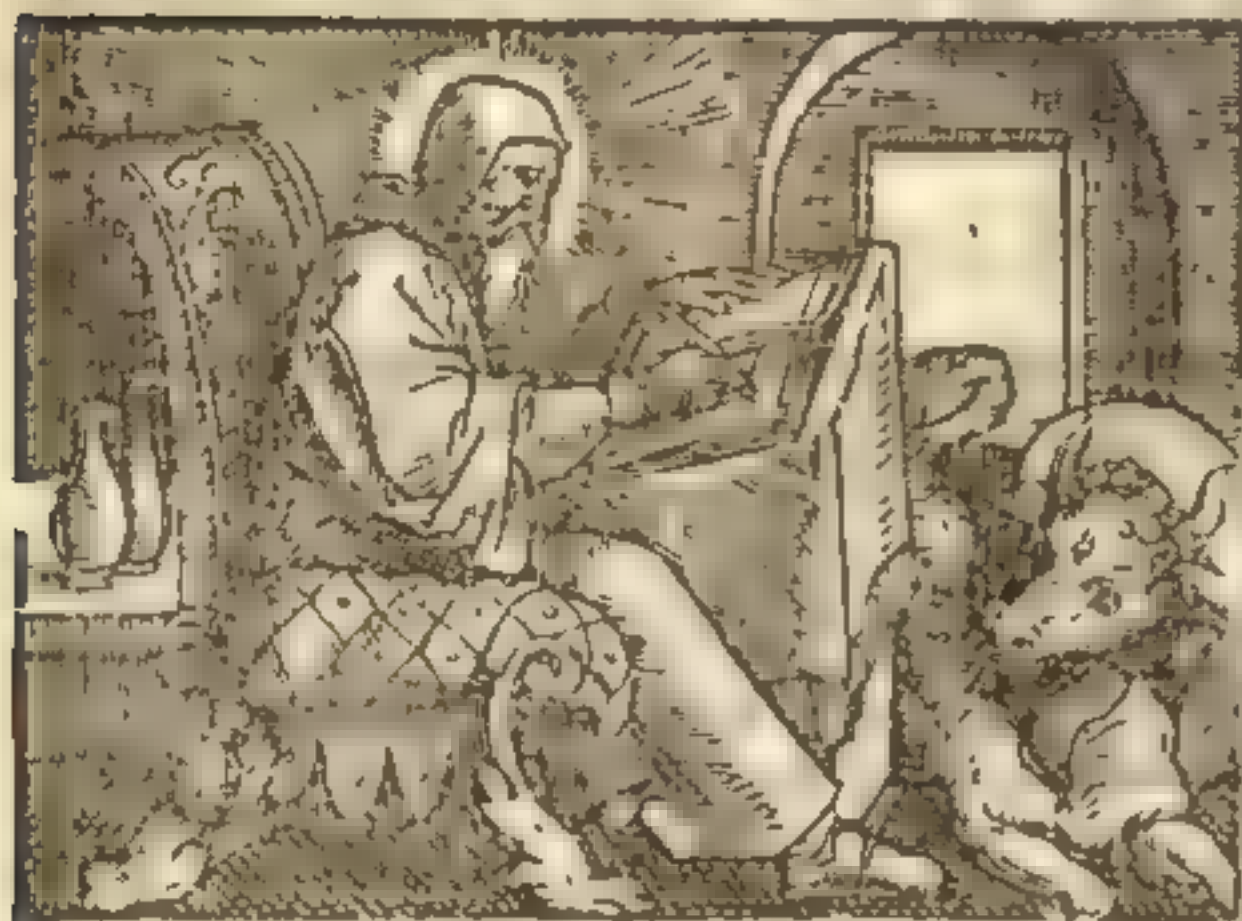
So then when the Lorde had spoken vnto the, he was
receaved into heauen, & sat him downe on the ryght hande
of God. And they went forth, and preached eucry where.
And the Lorde wrought with them, and confirmed y^e word
with myracles that folowed.

The Notes.

a. When we departe oute of this worlde, ether we beleue, or we do not beleue. If we
beleue (I speake not here of that dead fapth, whiche is without workes) we are sanctified.
If we beleue not, we are condemned.

Here endeth the Gospell of S. Marke.

The lyfe of the Euan- gelist Saynt Luke. Set forth by S. Hierome.



Luke be-
yng a Philisti-
on of Antio-
chia (as his
owne writin-
ges do tellie)

was not ignorant of the Greke
tongue, a follower of Paule, and
his companion in all his peregrin-
ation. He dyd wyte a Gospel,
wherof the same Paule, speaketh
on this wyse. We haue sent with
him a brother, whose prayse is in
the Gospel, throughe all the
congregations. And to the Co-
lossenses: Luke the Philistiō our

most welbeloued, saluteth you, And to Timothe: Luke is with me alone. He did also sette
forth an other goodly boke, intituled the Actes of the Apostles, the hystoie wherof, doth
continue vnto the .ij. yeaeres that Paule sojourned at Rome, that is to say: vnto the fourth
yeare of Nero. Whereby we do vnderstande, that the boke was made in the same cite.

Therefore we do reken the goyng about of Paule and Thecla, and al the whole fable of the
baptisme of Leo, amonge the Apocryphes scriptures. For, how could it be that Luke be-
yng neuer from the company of the Apostles, amonge al his other actes, shoulde not haue
knowne this? But also Tertullian whiche was next vnto that tyme, wyrteth that a cer-
taine elder in Asia, beyng a sauourer of Paule the apostle, was conuined before John,
that he was the autour of the boke, and confessed that he had done it, for the loue that he
bare vnto Paule, and that therfore the boke dyd perysh. Some suspecte, that whensoever
Paule in his epistles doth saye (accordyng to my Gospel) he meaneth of Lukes boke.

And that Luke dyd not onely learne his gospel of Paule (whiche had not bene bodelye
with Christ) but also of the other apostles, whiche thyng he doth hym selfe declare in the
begynnyng of his boke sayyng: As they deliuered vnto vs, whiche from the begynnyng
haue both sene theyr selues, and haue ben ministers of the worde. Therefore he dyd wyte

the gospel, euen as he dyd heare. But he dyd set forth the actes of the Apostles, as
he had sene. He lyued .lxxxij. yeaeres, hauing no wife. He was buried in A-

chaia: Out of the which Achaia, his bones, with the reliques of S-

Andriwe the Apostle, were translated to Constantin-

nopolis, in the .xx. yeaere of Constantius the
Emperour.





THE GOSPELL
of S. Luke.



Orasmuche as many haue taken in hande to compile a treatyse of those thinges, whiche are surelye knowne amonge vs, euen as they declared them vnto vs, which frō the beginninge sawe them their selues, and were ministers at the doing: I determined also as sone as I had searched out diligentlie all thinges from the beginning, that then I wold wryte vnto thee good Theophilus: that thou mightest knowe the certaintie of those thinges whereof thou art informed.

The first Chapter.

The Conception and byrth of Iohn the Baptist. The Conception of Christ. The thankfull songes of Mary and Zachary.

There



Here Was in the dayes
of Herode the kinge of Ju-
rie, a certaine priest named
zacharias, of y^e course of
Abia. And his wife was of
the daughters of Aaron: &
hys name was Elizabeth.
Both were perfecte before
god, & walked in al y^e lawes
and ordinaunces of y^e lord,
that no man coulde fynde
faute with them. And they

had no chylde, because that Elizabeth was barren, and both
were well stricken in age.

And it came to passe, as he executed the priestes office be-
fore God, as his course came in order (accordynge to the cu-
stome of the Priestes office) his lot was to burne incense.
And he went into the temple of the Lorde, and the whole
multitude of the people were without in praye, whyle the
incense was a burnynge. And there appeared vnto hym an
aungell of the Lorde standinge on the ryght syde of the al-
ter of incense. And when zacharias sawe hym, he was abas-
shed, and feare came on him.

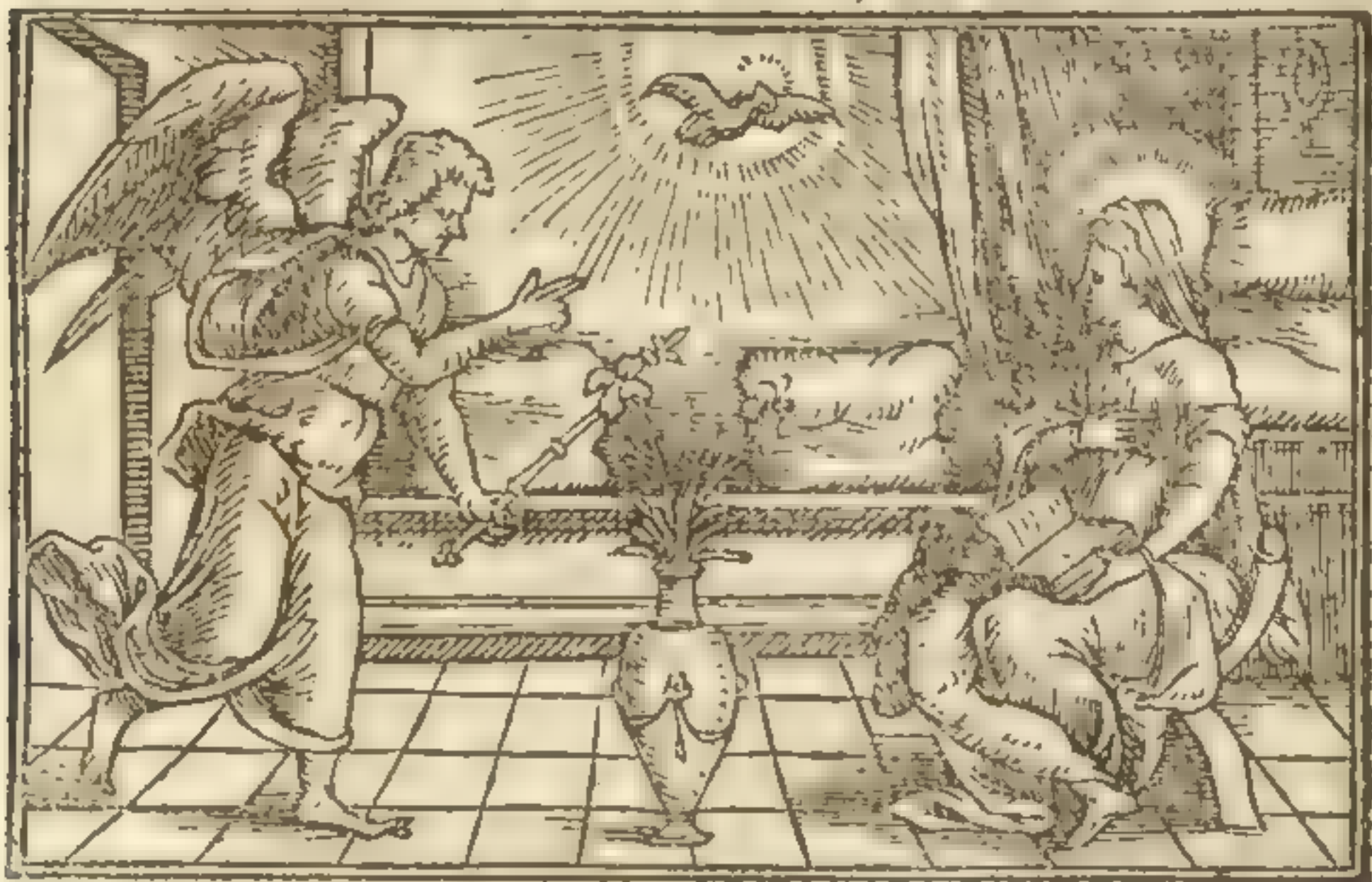
But the aungell sayd vnto him: feare not zachary, for thy
prayer is hearde: And thy wyfe Elizabeth shall beare thee
a sonne, and thou shalt call his name John, and thou shalt
haue ioye and gladnes, and many shall reioyce at his byrth.
For he shall be great in the syght of the Lord, and shall nether
drinke wine, nor stronge drinke. And he shall be^b fylled wth
the holy goste, euen from his mothers wombe: and many of
the chyl dren of Israell shall he tourne to the y^e Lorde God.
And he shall go before hym in the spryte and power of Eli-
as, to turne the heartes of the fathers to the chyl dren, and
the vnbeleuers to the wysedome of the iuste men: to make
the people ready for the Lorde.

And zacharias sayde vnto the aungell, whereby shall I
knowe this? For I am olde, and my wyfe well stricken in
yeares

peared. And the aungell answered and sayde vnto hym. I am Gabriel that stande in the presence of God, and am sente to speake vnto thee, and to shewe thee these glad tidynge. And beholde thou shalt be donne, and not be able to speake, vntyll the daye that these thynges be performed: because thou beleuedst not my wordes which shalbe fulfilled in their season.

And the people wayted for zacharias, and merueiled that he taried in the temple. And when he came out, he could not speake vnto them. And they perceaued that he had sene a vision in the temple. And he beckened vnto them, and remayned speachelesse.

And it fortuneth, as sone as the tyme of his offyce was out, he departed home into his owne house. And after those dayes, his wife Elizabeth conceaued, and hid hyr selfe syue monethes, sayinge: This wyse hath God dealte with me, in the dayes wherein he loked on me, to take from me my rebuke amonge men.



The Gospell
on the Annun-
ciation

And in the syxte moneth, the aungell Gabriel was sente from God vnto a citie of Galile, named Nazareth, to a virgyn spoused to a man whose name was Ioseph, of the house of David, and the virgyns name was Marpe. And the aungell

angell went in vnto hyr, and sayde: Hail full of grace, the Lord is with thee: blessed art thou amonge women.

And when she sawe hym, she was abashed at his sayinge: and cast in hir mynde, what maner of salutation that should be. And the angell sayd vnto hyr: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceaue in thy wombe, & shalt beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the hyst. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shall raygne ouer the house of Iacob for euer, and of his kynge dome shall be none ende.

Elas. vii. 9
Math. i. 23.

Mich. vii. c
Daniel. vii. 13.

Then sayde Mary vnto the anngel: How shall this be, seeing I know not a man? And the angell answered & sayd vnto hyr: The holy goste shall come vppon thee, and the power of the hyst shall ouershadowe thee: Therfore also that holy thinge whiche shall be borne, shall be called the Sonne of God. And beholde thy cosyn Elizabeth, she hath also conceived a sonne in hyr olde age. And this is hyr syxte moneth, which was called barren: for with God shall nothyng be impossible. And Mary sayde: beholde the hand mayden of the Lorde, be it vnto me euen as thou hast sayde. And the angell departed from hyr.

Elas. vi. 1

And Mary arose in those dayes, and went into the mountaynes with haste, into a citie of Iurpe, and entred into the house of zacharye, and saluted Elizabeth. And it fortunied, as Elizabeth heard y salutation of Mary, the babe spronge in hir belly. And Elizabeth was fylled with the holpe goste, and cryed with a loude voyce, and sayde: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this to me, that the mother of my Lorde shoulde come to me? For loo, as sone as the voyce of thy salutation sounded in myne eares, the babe sprange in my belly for ioye. And blessed art thou that beleuedst: for those thinges shall be perfourmed, whiche were tolde thee from the Lorde. And Mary sayde.

E

My soule magnifieth the Lorde: And my spyte reioyceth in God my sauoure.

Magnificat.

For

The Gospell

For he hath loked on the poore degree of his hande mayden: for beholde from hence forth, Shall all generations call me blessed.

Because, he that is myghty, hath done to me great thinges: and holy is his name.

And his mercy is on them that feare hym: throughout all generations.

He sheweth strength with his arme: he scattereth them that are proude, in the imagination of their heartes.

He putteth downe the myghtye from theyr seates: and exalteth them of low degree.

He filleth the hungry with good thinges: and sendeth away the riche emptye.

He remembreth mercy: and helpeth his seruaunt Israel.

¶ Even as he promised to oure fathers: Abraham and to his seide for euer.

Gene. xxij. c

And Mary abode with hir about a. iij. monethes, and returned agayne to hir owne house.



¶ The Gospell
on S. Iohn baptiste
p. 156. d. 15. e.

Elisabethes tyme was come that she shoulde be deliuered, and she brought forth a sonne. And hyr neyghbours, and hyr cosyns hearde tell how the Lord had shewed great mercye vpon hyr, and they reioyled with hyr.

And

And it fortuned the eyght daye, they came to cyscumcise the chylde, and called his name zacharias, after the name of his father. And his mother answered and sayde: not so, but he shalbe called John. And they sayde vnto hyr. There is none of thy kynne, that is named wth this name. And they made signes to his father, how he woulde haue him called. And he asked for wytynge tables, and wrote sayinge: his name is John. And they merueyled al. And his mouth was opened immediatlye, and his tonge also, and he spake lauding God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abroad through out all the hyll countrey of Iurye, and all they that hearde them, layde them vp in theyr hertes sayinge: what manner chylde shall this be? And the hande of the Lorde was wth hym.

And his father zacharias was fylled with the holy goaste, G Benedi.
and prophesied sayinge.

Blessed be the Lorde God of Israel: for he hath visyted Eius
and redemed his people. Gene. i. d

And hath raysed vp an horne of saluation vnto vs: in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holye Prophe-
tes, whiche were synce the worlde began. That we shoulde
be saued from our enemyes, and from the handes of all that
hate vs.

To fulfyll the mercy promysed to our fathers, and to re-
membere his holy couenaunt.

And to perfourme the othe which he sware to our father Gene. xxiij. c.
Abraham, for to geue vs.

That we delyuered oute of the handes of oure enemyes,
myght serue hym withoute feare, all the dayes of oure lyfe,
in holynes and ryghteousnes befoze hym.

And thou chylde shalte be called the Prophete of the hy-
est, for thou shalt go befoze the face of the Lorde, to prepare
his wayes.

And to geue knowledge of saluation vnto his people, for
the remission of synnes.

Through

The Gospell

Through the tender mercy of our God, wherby the daye sprynge from an hie hath visited vs.

To geue lighte to them that sate in darckenes, and in the shadowe of death, and to gyde our fete into the way of peace.

And the childe grewe and waxed stronge in sprite, and was in wildernes, till the daye came, when he should shewe him selfe vnto the Israelites.

The Notes.

a. Zachary was a priest and walked in all the preceptes and commaundementes of God without blame: and yet he had a wyfe. Therefore wyues do not let, but that we may both please and serue God, in this oure ministry.

b. Sith that children may be spyled with the holy goste, even in theyr mothers wombe, who can forbydde them to be baptised? For Sainct Peter sayeth: who can forbidde these folkes to be baptised with water, sith that they haue receaued the holpe goste as well as we? Act. x. Agayne Paule sayth. He that hath not the spryde of Christe, is not his. But the children are Christes, they then haue the spryde of Christ, and so ought to be baptised.

c. Christ coulde not haue ben the frute of the vyrgyns wombe, if he hadde not taken the substance of his bodye, of hyr substance, and that by the myghtye operation of the holpe goste.

d. Though the blessed virgin was that chosen vessel of God, appoynted afore the foundations of the worlde were layde, for to brynge forth the sauour of mankynde, and therefore was replenished with all heauenly grace: yet notwithstandinge both she acknowlege Christ to be hyr sauour.

The.ii. Chapter.

The byrth and circumcision of Christ. howe he was recreated into the temple, howe Symeon and Anna Prophete of hym. And howe he was founde in the temple amonge the doctours.



And



And it chaunced in those dayes, that there went out a commaundement from Auguste the Emperoure, that all the worlde shoulde be taxed. And this fyrste taxinge was made, when Syrenius was lieftenaunt in Syria. And euery man went vnto his owne cite to be taxed.

A The Gospel on Christmas daye.

And Ioseph also ascended from Galile, oute of a cytie called Nazareth, into Turp: vnto the citie of Dauid, whiche is called Bethleem, because he was of the house and linage of Dauid, to be taxed with Mary his spoused wyfe whiche was with childe.

1. Reg. xx. di

And it fortunied that whyle they were there, hir tyme was come that she shoulde be deliuered. And she broughte forth hys fyrste begotten Sonne, and wrapped him in swadlinge clothes, and layde him in a manger, because there was no roome for them within the ynne.

Mary. i. d.

And there were in the same region shephehardes, abydinge in the fielde, and watchinge theyr flocke by nyghte. And loo, the aungell of the Lorde stode harde by them, and the bryghtnes of the Lorde shone rounde aboute them, and they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For behold, I brynge you tidinges of great loye, that shall come to all the people, for vnto you is borne this daye in the citie of Dauid, a sauoure whiche is Christe the Lorde. And take this for a sygne: ye shall fynd the childe swadled and layde in a manger. And strayghtwaye there was with the aungel a multitude of heauenly souldiers, laudinge God, and sayinge: Glozve to God on hye, and peace on the earth, and vnto men good wyll.

And it fortunied, as sone as the aungels were gone away from them into heauen, the shephehardes sayde one to another, let vs go euen now vnto Bethleem, and se this thyng that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste and founde both Marye and Ioseph, and the babe layde in a manger. And when they hadde

A The Gospel on New yeres daye.

C

sene



sene it, they publyshed abroad the sayinge whiche was tolde them of that same chylde. And al that hearde it, wondred at those thynges which were tolde them of the shepheardes. But Mary kept all those sayinges, and pondered them in hyr hert. And the shepheardes returned, prayeing and lauding God, for all that they had hearde and sene, euen as it was tolde vnto them.

And when the eyght day was come, that the chylde shuld be cyrcumcised, his name was called Iesus, whiche was named of the aungell, before he was conceaued in the wombe.

And when the tyme of their purification (after the^a lawe of Moyses) was come, they broughte hym to Hierusalem, to present him to the Lorde (as it is written in the lawe of the Lorde: euery man chylde that fyrst openeth the matrix, shal be called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yonge pigeons. And beholde there was a man in Hierusalem, whose name was Simeon. And the same man was iust, & godly, and longed for the consolation of Israel, and the holy goste was in hym. And an aunswere was geuen him of the holy goost; that he shulde not se death, before he hadde sene the Lordes Christ. And he came by inspiration into the temple.

Gene. xxi. c.

Leuit. xii. d.

1. Reg. ii. c.

* The Gospell
on the Purifi-
cation.

Exod. xlii. a.

Numb. vii. g.



And when the father and mother broughte in the chyld
Jesus, to do for him after the custome of the lawe, then toke
he hym vp in his armes, and sayde.

Leui. xii. d.

Lozde, now lettest thou thy seruaunt depart in peace, ac-
cordinge to thy worde.

*Nunc di-
mittis.*

For myne eyes haue sene thy saluation.

E

Whiche thou hast prepared before the face of all people.

A lyght to lighten the Gentyls, and the glozy of thy peo-
ple Israel.

And his father and mother merueiled at those thynges,
which were spoken of him. And Simeon blessed them, and
sayde vnto Mary his mother: beholde, this chyld is apoin-
ted to be the fall and rysyng agayne of many in Israell, and
for a sygne whiche is spoken agaynst. And moreover, the
sword shall pearce thy soule, that the thoughtes of manye
heartes maye be opened.

*Isa. xlii. d.
Actes. i. d.*

And there was a prophetisse, one Anna, the doughter of
Phanuel, of the tribe of Aser: which was of a great age, and
had lyued with an husband. vii. yeares from hyr virginite.
And she had bene a wedowe about. iiii. score and. iiii. yeare,
whiche went neuer out of the temple, but serued God wyth
fastynges, and prayers, nyght and daye. And the same came
forth that same houre, and praysed the Lozde, and spake of

Ex. i.

hym

him to all that looked for redemption in Hierusalem.

And as sone as they had perfourmed all thynges accordyng to the lawe of the Lord, they returned into Galile to their owne citie Nazareth. And the chylde grew, and waxed stronge in spyt, and was fylled with wysedome, and the grace of God was with hym.



The Gospell
on the .j. son-
day af. Twelf
day.

Exo. xij. c
Leuit. xxij. a

And his father and mother wente to Hierusalem euerye yeare at the feast of Easter. And when he was. xij. yere old, they went vp to Hierusalem after the custome of the feaste. And when they hadde fulfilled the dayes, as they returned home, the childe Iesus bode styll in Hierusalem, vnknowing to his father & mother. For they supposed he had ben in the company, and therfore came a dayes iorney, and sought him amonge their kynscfolke, and acquayntaunce. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned after. iij. dayes, that they founde him in the temple, sittinge in the middes of the doctors, both hearing them, and posyng them. And al þe heard him, merueyled at his vnderstandinge, and answers.

Mark. i. c
Luce. iij. e

And when they saw him, they were astonied. And his mother sayd vnto hym: sonne, whye hast thou thus dealte with vs: Beholde thy father and I haue sought thee, sorowynge. And he sayde vnto them: how is it that ye sought me: wist ye

ye not that I must goo about my fathers busines. And they vnderstode not that sayinge that he spake to them. And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these sayinges in hir hert. And Iesus increased in wyledome and age, and in fauoure with God and men.

The Notes,

1. Christe was subiecte vnto the lawe, and in all thynges obeyed the lawe, that so he shoulde deliuer vs from the tyranny and curse of the lawe, and also thereby to geue vs an example, that we (though we be made free by hym from the curse therof,) oughte to be obedient vnto all ordinaunces and lawes.

The.iii. Chapter.

The preachynge, baptisme, and pylsonment of John. The baptisme of Christ, and a rehearsall of the generation of the fathers.



In the fyftene yere of the rayne of Tiberius the Emperour, Pōtius Pilate beyng lieftenaunt of Iury, and Herode being Tetrarche of Galile, & his brother Philip Tetrach in Iudurea, and of the region of Traconites, & Lysania the Tetrach of Abyline, (when Anna & Cayphas were the hie priestes) the worde of God came vnto John the sonne of zacharias in the wyldernes. And he came into all the coastes about Iordan, preachynge the baptisme of repentaunce for the remission of sinnes, as it is writen in the boke of the sayinges of Esaias the prophet which sayeth: The voyce of one cryinge in wyldernes. prepare the waye of the Lorde, make his pathes strayght. Euerie valley shalbe fylled, and euerie mountayne and hyll shalbe brought lowe. And croked thynges shalbe made straight, and the rough wayes shalbe made smoth: and all fleshe shal se the saluation of God.

Then sayde he to the people that were come to be baptised of him. O generation of bypers, who hath taughte you to fye from the wrathe to come. Brynge forth therfore due frutes of repentaunce, and begynne not to saye in youre selues, we haue Abraham to our father. For I saye vnto you: That God is able of these stones to rayse vp chyl dren vnto Abraham. Nowe also is the axe layde vnto the roote of the trees: so that euerie tree whiche bringeth not forth good frute, is hewen downe, and caste into the fyre.

3. ij.

And

3

Math. 14. 1

Esai. xl. 1.
John, 1. 6

3

Math. 13. 1

Math. 13. 1

The Gospell

And the people asked him saying: What shall we do then? And he answered and sayde vnto them: He that hath two cotes, let him parte with him that hath none: and he that hath meate, let him do lyke wyse.

Actes. 3. f

Then came there publicans also to be baptised, and sayd vnto him: Master, what shall we do? And he said vnto them, requyre no more then that which is^e appoynted vnto you.

The souldiers likewise demaunded of hym, sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: nether trouble any man wrongfully: but be content with your wages.

As the people were in a doute, and al men mused in their hertes of John, whether he were very Christe: John answered and sayd to them all: I baptise you with water, but one stronger then I cometh, whose shoe latchet I am not worthy to vnloose: he wyll baptise you with the holy gost, and with fyre: whiche hath his fanne in his hande, and wyll purge his flower, and wil gather the corne into his barne, but the chaffe wil he burne with fyre that neuer shall be quenched. And many other thinges in his exhortation preached he vnto the people.

Math. 13. c
Mark. 1. b

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls whiche Herode had done) added this aboue all, & layde John in prison.

And it fortunied as all the people receaued baptisme (that Iesus also beinge baptised, and prayinge) the heauen was opened, and the holy gost came downe in a bodely shape like a doue vppon him, and a voyce came from heauen, sayinge: Thou art my dere sonne, in thee do I delyte.

And Iesus himselfe beganne to be about thyrtye yere of age, beyng as men supposed the sonne of Ioseph: which was the sonne of Heli: which was the sonne of Mathat: whiche was the sonne of Leui: which was the sonne of Melchi: which was the sonne of Anna: which was the sonne of Ioseph: whiche was the sonne of Matathias: whiche was the sonne of Amos: whiche was the sonne of Naum: which was the

the sonne of Helli: which was p sonne of Nagge: which was
 the sonne of Maath: whiche was the sonne of Matathias:
 which was the sonne of Semei: which was the sonne of Jo-
 sech: which was the sonne of Juda: which was the sonne of
 Joanna: whiche was the sonne of Rhesta: whiche was the
 sonne of Zorobabel: whiche was the sonne of Salathiel: whi-
 che was the sonne of Neri: which was the sonne of Melchi:
 which was the sonne of Addi: which was the sonne of Co-
 sam: whiche was the sonne of Helmadam: whiche was the
 sonne of Her: whiche was the sonne of Jeso: whiche was the
 sonne of Heliezer: whiche was the sonne of Joram: whiche
 was the sonne of Mattha: whiche was the sonne of Leui:
 whiche was the sonne of Symeon: which was the sonne of
 Juda: which was the sonne of Joseph: which was the sonne
 of Jonam: whiche was the sonne of Eliachim: whiche was
 the sonne of Elea: which was the sonne of Menam: which
 was the sonne of Mathathan: which was p sonne of Nathā
 whiche was the sonne of Daud: whiche was the sonne of
 Jesse: whiche was the sonne of Obed: which was the sonne
 of Booz: which was the sonne of Salmon: whiche was the
 sonne of Naasson: whiche was the sonne of Aminadab: whi-
 che was the sonne of Aram: which was the sonne of Esrom:
 which was the sonne of Phares: which was the sonne of Ju-
 da: which was the sonne of Jacob: whiche was the sonne of
 Isaac: which was the sonne of Abraham: whiche was the
 sonne of Tharra: whiche was the sonne of Nachor: whiche
 was the sonne of Saruch: whiche was the sonne of Ragan:
 whiche was the sonne of Phalec: which was p sonne of He-
 ber: whiche was the sonne of Sala: which was the sonne of
 Cainan: which was the sonne of Arphaxat: whiche was the
 sonne of Sem: which was the sonne of Noe: which was the
 sonne of Lamech: which was the sonne of Mathusala: whi-
 che was the sonne of Enoch: which was the sonne of Jareth
 whiche was the sonne of Malachel: whiche was the sonne
 of Cainan: whiche was the sonne of Enos: whiche was the
 sonne of Seth: whiche was the sonne of Adam: whiche was
 the sonne of God.

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The Notes.

By these that come vnto John, we learne to be content with our stipendes and salaries in what office soeuer we be, and that whatsoever we take besydes, it is bybery. And also here we be taught where to learne our dutie, that is of Gods worde.

The iii. Chapter.

Jesus is led into the wilderness, and fasteth at the tyme of his temptation, overcommeth the deuyll, goeth into Galile, preacheth at Nazareth and Capernaum, the Jewes despyse him, the deuylls knowledg him, he commeth into Peters house, healeth his mother in lawe, and doth great myracles.

Math. iij. a
Mark. i. b.



Deut. viij. a.

Jesus then ful of the holy gost returned from Jordan, and was caried of the sprite into wilderness, and was. xl. dayes tempted of the deuyll. And in those dayes ate he nothing. And whē thei were ended, he after ward hongred. And the deuill sayde vnto him: if thou be the sonne of God, commaunde this stone that it be made bread. And Jesus aunswered him sayinge: It is wrytten, man shal not lyue by breade onely, but by every worde of God.

And the deuyl toke him into an hie mountayne, & shew-
ed him all the kingedomes of the worlde, cuen in the twinc-
blynge of an eye. And the deuyl sayd vnto him: all this po-
wer wyl I geue thee, every whit, and the glozy of them: so
that is deliuered to me, & to whomsoever I will, I geue it.
If thou therfore wylte worshyppe me, they shalbe all thyne.
Jesus aunswered him, and sayde: hence from me Satan.
For it is wrytten: Thou shalt honour the Lorde thy god,
and him onely thou shalt serue.

Deut. vi. c.

And he caried him to Ierusalem, and set hym on a pina-
cle of the temple, and sayde vnto him: If thou be the sonne
of God, cast thy self downe from hence. For it is wrytten, he
shall geue his aungels charge over thee to kepe thee, and in
their handes they shal beare thee, lest at any tyme thou dash
thy fote against a stone. And Jesus aunswered and sayde to
him, it is sayd: thou shalt not tempt the Lorde thy God.

And as sone as the deuyl had ended all his temptations, he

Departed^a from him for a season.

Math. iij. c.
Marke. i. c.

And Jesus returned by the power of the sprite into Ga-
lile, and there went a fame of him throughout all the region
rounde about. And he taught in theyr synagoges, and was
coms

commended of all men.

And he came to Nazareth wher he was nourished, and (as ^{Math. xij. b} ^{Marke. vi. a} his custome was) went into the synagoge on the Sabbath daye, and stode vp for to rede. And there was deliuered vnto hym the boke of the Prophete Esaias. And when he had opened the boke, he founde the place, where it was wyrtten. ^{Esai. lxi. a} The spzite of the Lorde vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: and to heale the broken herted: to preache deliuerance to the captiue, and syght to the blynd, and frely to set at libertie them that are bruscd, and preache the acceptable year of the Lorde.

And he closed the boke, and gaue it agayne to the minister, and sate downe. And the eyes of all that were in the synagoge were fastned on him. And he began to say vnto the. This day is this scripture fulfilled in your eares. And all bare hym witnesse, and wondered at the gracious wordes which proceeded out of his mouth, and sayde: Is not this Josephs sonne?

And he sayde vnto them: Ye maye verie well saye vnto me this prouerbe: Whilicion, heale thy self. Whatsoeuer we haue hearde done in Capernaum, do the same here likewise in thine owne countrey. And he sayde, verely I saye vnto you: No prophete is accepted in his owne countrey.

But I tell you of a truth, many wydowes were in Israel ^E in the daies of Helias, when heauen was shutte thre yeaeres and syxe monethes, when great famishment was throught out all the lande, and vnto none of them was Helias sente, ^{1st. Reg. xviij. b} ^{Jacob. v. d.} saue into Sarepta, besydes Sydon, vnto a womanne that was a wydowe. And many lepers were in Israel, in y^e tyme ^{1st. Reg. i. d.} of Heliscus the Prophete: and yet none of them was made cleane, sauinge Naaman of Syria.

And as many as were in the synagoge, when they heard that, were fylled with wyath: and rose vp, and thurst hym out of the citie, and ledde him euen vnto the edge of the hyl, wheron their citie was buylte, to cast him downe headlyuge. But he went his way: euen thzowe the myddes of them,

The Gospell

Math. vii. d
Mark. vi. a.

and came downe into Capernaum a citie of Galile, & there taught them on the Sabbath dayes. And they were astonished at his doctrine: for his preachinge was with power. And in the sinagoge there was a man whiche had a sprite of an vncleane deuyll, and cryed with a loude voyce, sayinge: **L**et me alone, what haste thou to do with vs, thou Iesus of Nazareth: Arte thou come to destroye vs: I knowe what thou arte, euen the holye of God. And Iesus rebuked hym, sayinge: holde thy peace and come out of him. And when the deuyll had throwen him in the myddes of them, he came out of him, and hurt him not. And feare came on them all, and they spake among them selues, saying: what maner a thing is this: For with autoritie and power he commaundeth the foule sprites, and they come out. And the fame of him spred abrode, thozow out all places of the countrey rounde about.

Math. vii. d
Mark. i. c

And he rose vp and came out of the synagoge, and entred into Symons house. And Symons mother in law was taken with a greate feuer, and they made intercession to hym for hyr. And he stode ouer hyr, and rebuked the feuer: and it lefte hyr. And immediately she arose and ministred vnto them.

When the sunne was downe, al they that hadde sycke taken with diuers diseases, broughte them vnto hym, and he layde his handes on euery one of them, and healed them. And deuyls also came out of many, cryinge and saying: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knew that he was Christ.

Mar. i. d. iij. b.

As sone as it was day, he departed & went awaye into a desert place, and y people sought him, & came to him, & kepte him that he shoulde not departe from them. And he sayde vnto them. I muste to other citie also preach: the kyngedom of God: for therfore am I sent. And he preached in the synagoges of Galile.

The Notes.

a. If at any tyme we overcome Sathan, through the grace geuen vs of God, let vs not therfore be proude, or thinke that we are without all peryll: but rather let vs be circumspecte and ware: for Satan wyll come vpon vs agayne, as he did vpon Christe, whome (after he had bene overcome by hym) he tempted many wayes by his synners.

THE END OF THE FIRST CHAPTER OF THE GOSPEL ACCORDING TO MARK. The

The. v. Chapter.

¶ Christ preacheth in the shyppe. The Disciples forsake all, and folowe him. He clenseth the leper: healeth the man of the palsey, calleth Mather the customer: and eateth with open synners.



It came to passe (as the people pleased vpon him, to heare þe worde of God) that he stode by the lake of Genesareth: and sawe two shippes stande by the lake syde, but the fyfthermen were gone oute of them, and were waschyng the ynettes. And he entred into one of the shippes (whiche perteyned to Simon) and prayd him that he woulde thrust out a litle from the lande. And he late downe, and taughte the people out of the shyppe. When he hadde leste speakyng, he sayde vnto Symon: Launche out into the depe, and let shyppe youre nettes to make a draught. And Symon answered and sayd to him: Master, we haue laboured al nyght, & haue taken nothing. Neuerthelater, at thy commaundement I wyll lose forth the net. And when they had so done, they inclosed a greate multitude of fyshes. But their nette brake, and they beckened to theyr felowes (whiche were in the other shyppe) that they shoulde come and help them. And they came, and fylled both the shippes that they couerde agayne.

✠ The Gospel
on the v sonne
day aft Trin.
Mark, iij. 6

When Symon Peter sawe that, he fell downe at Iesus knees

The Gospell

knees sayinge: **L**orde go from me, for I am a synful man. For he was utterly astonied, and all that were with hym, at the draught of fyshes whiche they toke, and so was also James and John the sonnes of zebede, which were parteners with Symon. And Jesus sayde vnto Symon, feare not, from henceforth thou shalt catche men. And they brought the shypes to lande, and forsoke all, and folowed hym.

Math. viij. a
Mark. i. d

And it fortunied as he was in a certayne citie, beholde, there was a man full of leprosy, and when he had spied Jesus, he fell on his face, and besoughte him sayinge: **L**orde, if thou wilt, thou canst make me cleane. And he stretched forth his hande, and touched him, sayinge: **I** will, be thou cleane. And immediately, the leprosy departed from him. And he warned him that he shoulde tell no man, but that he shoulde go, and shewe him selfe to the prieste, and offer for his cleansing accordeynge as Moyses commaundemente was, for a wytnes vnto them.

Leuit. xij. a

But so muche the more went there a fame abroad of him, and muche people came together to heare, and to be healed of him of theyr infyrmities. And he kept him selfe aparte in the wyldernes, and gaue him selfe to prayer.

Mark. ij. a

And it happened on a certayne daye, that he taught, and there sate the Phariseis and doctours of lawe, whiche were come out of all the townes of Galile, Turpe, and Ierusalem. And the power of the Lord was to heale them. And behold men brought a man lyinge in his bedde, whiche was taken with a palsey, and soughte meanes to brynge him in, and to laye him befoze him. And when they coulde not synde by what waye they might brynge him in (because of the prease) they went vp on the toppc of the house, and let him downe thowowe the tylinge, bedde and al, in the myddes befoze Jesus. And when he sawe theyr sayth, he sayde vnto him: man, thy synnes are forgiven thee: And the Scribes and the phariseis beganne to thinke, sayinge: What felow is this which speaketh blasphemy? who can forgeue synnes but god only?

Math. ix. a.
Marke. ij. a.

But when Jesus perceaued their thoughtes, he aunswered and sayd vnto them: What thinke ye in youre hertes?

Whye?

Whether is easer to saye, thy synnes are forgiven thee, or to saye: rise and walke. But that ye may know that þe sonne of man hath power to forgive synnes on earth, he sayde vnto the sycke of the palsey: I saye to thee, arise, take vp thy bedde, & go home to thy house. And immediately he rose vp before them, and toke vp his bedde (where on he laye) and departed to his owne house praylinge God. And they were amazed, and they lauded God, and were fylled with feare, sayinge: We haue sene straunge thinges to daye.

And after that, he went forth and saw a publican named **L**euuy, sittinge at the receypte of custome, and sayd vnto him: **F**olowe me. And he leste all, rose vp, and folowed hym. And **L**euuy made him a great feaste at home in his owne house. And there was a great company of publicans, and of other that sate at meate with him. And the Scribes and Phariseis murmured against his disciples, sayinge: Why eate ye and drinke ye with publicans and sinners. Iesus answered and sayde vnto them: They that are whole, nede not of the Physition, but they that are sycke. I came not to call the righteous, but synners to repentance.

Then they sayd vnto him: Why do the disciples of Iohn fast often, and praye, and the disciples of the Phariseis also: **S** and thye eate and dryncke. And he sayde vnto them: Can **S** ye make the chyl dren of the weddyng faste, as longe as the bydegrome is with them. The dayes wyll come, when the bydegrome also shalbe taken awaye from them: then shall they faste in those dayes.

Then he spake also vnto them a similitude: No man putteth a pece of a newe garment, into an olde vesture: for if he do, then breaketh he the newe, and the pece that was taken out of the new, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For if he do, the new wyne breaketh the vessels, and runneth out it selfe, and the vessels perishe: But newe wyne muste be poured into newe vessels, and both are preserved. Also, no manne that drincketh olde wyne, strayghtwaye can awaye with newe, for he sayth, the olde is better.

CThe

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The Notes.

a. They whiche eyther of simplicitie, or of superstition, or of ignorance, do thinke the selues vnworthy of Gods grace, and so fflye from Christ, seeking comfort any other where besydes, are lyke vnto Peter. And also they that make of Christ an ydole, or an earthy tyrant, whiche wold receaue no man mercifully vnto hym.

The vi. Chapter.

The excuseth the disciples that plucke the eares of corne, he healeth the man with the wythered hand, cholety his twelue Apostles, maketh a swete sermon, and teacheth to do good for euill.

Math. xij. a.



And it happened on an after principall Sabbath, that he went thorowe the corne felde, and that his Disciples plucked the eares of corne, and ate, and rubbed them in their handes: And certayne of the Phariseis sayd vnto them: Why do ye that which is not lawfull

L. Reg. xxi. a

to do on the Sabbath dayes. And Iesus answered them and sayde: Haue ye not reade what Dauid did, when he himselfe was an hungred, and they which were with him: how he went into the house of God, and toke, and ate the shewe breadye, and gaue also to them which were with him, which was not lawfull to eate, but for the Priestes onelye. And he sayde vnto them: The sonne of man is Lord also of the Sabbath daye.

Math. xij. a.
Mark. iij. a.

And it fortuneth in another Sabbath also, that he entred into the Synagoge & taught. And there was a man, whose ryght hande was dyled vp. And the Scribes and Phariseis watched him, whether he would heale on the Sabbath daye, that they might fynd an accusation agaynst hym. But he knewe theyr thoughtes, and sayde to the man which had the wythered hand: Ryse vp, and stande forth in the myddes. And he arose and stepped forth. Then sayde Iesus vnto them: I wyll aske you a question: Whether is it lawfull on the Sabbath dayes to do good, or to do euyl: to saue life or for to destroy it. And he behelde them all in compasse, and sayde vnto the man: Stretch forth thy hande. And he dyd so: and his hand was restored again, as whole as the other.

Math. xij. b
Mark. vi. d
John. vi. a.

And they were fylled full of madnes, and communed one w another, what they myght do to Iesu.

And it fortuneth in those dayes, that he wente oute into a mounte

mountayne for to praye, and continued all night in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called Apostles, Simon, whom he named also Peter, and Andrew his brother, James and John, Philip and Barthelmew, Mathewe, and Thomas, James the sonne of Alpheus, and Symon called zelotes, and Judas James sonne, and Judas Iscarioth, whiche also was the traytour.

And he came downe with them, and stode in the playne felde, and the company of his disciples, and a greate multitude of people out of all Iurye and Ierusalem, and from the sea coste of Tyre and Sydon, which came to heare him, and to be healed of their diseases, and they also that were vexed with foule spites, and they were healed. And all the people pleased to touche him: for there went vertue out of him, and healed them all.

And he lyfted vp his eyes vpon the disciples, and sayde: **B**lessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye when men hate you, and thrust you out of theyr companye, and rayle, and abhorre youre name as an euill thinge, for the sonne of man sake. Reioyce ye in that daye and be glad: for behold, your rewarde is great in heauen. For after this manner theyr fathers entreated the Prophetes. Math. v. a. 1

But wo be to you that are riche: for ye haue receaued youre consolation. Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall wepe and wepe. Wo be to you when all men prayse you: for so dyd theyr fathers to the false prophetes. Amos. vi. a. Eccle. xxxi. a.

But I saye vnto you whiche hear: Loue your enemies. Do good to them whiche hate you. Blesse them that curse you. And praye for them whiche wrongfullye trouble you. And vnto him that smyteth thee on the one cheke, offer also the other. And him that taketh away thy gowne, forbid not to take thy cote also. Geue to euery man that asketh of thee. And of him that taketh awaye thy goodes, aske them not againe. Math. v. b. 9

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gayne. And as ye woulde that men shoulde do to you: so do ye to them lykwylse.

Math. 5. 46.

And if ye loue them whiche loue you: what thanke are ye worthy of? For the very sinners loue their louers. And if ye do good for them whiche do good for you: what thanke are ye worthy of? For the very sinners do euen the same. And if ye lend to them of whom ye hope to receaue: what thanke haue ye? For the very synners lende to synners, to receaue as much agayne. Wherefore, loue ye your enemies, do good and lende, lokynge for nothyng agayne: and your rewarde shalbe great, and ye shalbe the chyldren of the hyst: for he is kynde vnto the vnkynde, and to the euill.



The Gospell
on the . iij.
sond, of. Tri.
Math. 5. 46.

Be ye therfore mercynul, as your father also is merciful: Judge not, and ye shal not be iudged. Condemne not: and ye shal not be condemned. For geue, and ye shalbe forgiven. Geue, and it shalbe geuen vnto you: good measure, pressed doune, shaken together and runnyng ouer, shal men geue into your bosomes. For with what measure ye mete, with the same shal men mete to you agayne.

Math. 5. 48.
Mark. 9. 47.

And he put forth a similitude vnto them: Can the blynde leade the blynde? Do they not both then fall into the dyche? The Disciple is not aboue his master. Euer ye manne shalbe perfect, euen as his master is. Whye seyst thou a mote in thy

In thy brothers eye, and considerest not the beame that is in thine owne eye: Ether howe cannest thou saye to thy brother: Brother, let me pul out the moote that is in thine eye: when thou perceauest not the beame that is in thyne owne eye: Y pocrite, caste oute the beame oute of thyne owne eye first, and then shalt thou se perfectly, to pull oute the moote that is in thy brothers eye. Math. vij. 4.

For it is not a good tree that bringeth forth euyl frute: neither is that an euyl tree, that bringeth forth the good frute. G. For euery tree is knowen by his frute. Neither of thornes gather men figges, nor of bushes gather they grapes. A good man oute of the good treasure of his herte, bringeth forth that which is good. And an euyl man out of the euyl treasure of his hert, bringeth forth that which is euil. For of the aboundaunce of the hert, his mouth speaketh. Mat. xij. 3.

Why cal ye me Master Master: and do not as I bid you: whosoever cometh to me, and heareth my sayings, & doth the same, I wyll geue you to whome he is lyke. He is like a man which buylt an house: and digged depe, and layde the foundation on a rock. When the waters arose: the floud bet vpon that house, and coude not moue it. For it was grounded vpon a rocke. But he that heareth and doth not, is lyke a man that without foundatiō built an house vpon the erth, agaynst which the floud dyd beate: and it fell by and by. And the fall of that house was greate.

The Notes.

a. Here he speaketh of vngodly ryche men, whiche haue all their comfote, and truste in theyr ryches. For ryches of them selues are the good creatures of God, and his blessinge if we vse them accordynge to his blessed wyll.

The. vij. Chapter.

He healeth the Captaynes seruante: raiseth vp the wydowes sonne from death to lyfe, enfourmeth the discyples whom John Baptist sent vnto hym, commendeth John, and reprooueth the Iewes for theyr vnfaithfulness. He eateth with the Pharisei. The woman washeth his fete with hyr teares, and he forgetteth hir, hir synnes.



When he had ended all his sayings in the audience of the people, he entred into Capernaum. And a certayne Centurions seruante was sycke and readye to die, whom he made much of. And when he hearde of Jesu, he sente vnto hym 3

hym the elders of the Jewes, beseeching hym that he would come and heale his seruaunt. And they came to Iesus, and besought him instantly sayinge: He is worthe that thou shouldest do this for him. For he loueth our nation, and hath buylte vs a synagoge. And Iesus wente with them. And when he was nowe not farre from the house, the Centurion sent frendes to him, sayinge vnto hym: Lorde trouble not thy self: for I am not worthe that thou shouldeste enter vnder my roffe. Wherefore I thought not my selfe worthe to come vnto thee, but saye the word, and my seruaunt shalbe whole. For I lykewyle am a man vnder power, and haue vnder me souldiers, and I saye vnto one, go: and he goeth. And to another, come: and he cometh. And to my seruaunt, do this: and he doeth it. When Iesus hearde this, he merueyled at him, and turned him about, and sayde to the people, that folowed him: I say vnto you, I haue not founde so great fayth, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruaunt that was sycke, whole.



¶ The Gospell And it fortuneth after that, that he wente into a citie called Naim, and manye of his disciples wente with hym, and muche people. When he came nye to the gate of the citie: behold there was a dead man caried out, which was sonely

sonne of his mother, and she was a wydowe, and much people of the citie was with hir. And when the Lorde sawe hir, he had compassion on hyr, and sayd vnto hir: wepe not. And he went and touched the coffyn, and they that bare hym, stode still. And he sayd: Y onge man, I say vnto thee, aryse. And the dead sate vp, and beganne to speak. And he deliuered him to his mother. And there came a feare on them all. And they glorified God saying: a greate Prophete is rysen amonge vs, and God hath visited his people. And this rumour of hym went forth throughout all Iurye, and thowoe out all the regions whiche lye rounde aboute.

ij. Reg. .liij. b.
ij. Reg. .liij. b.

And the disciples of John shewed him of all these thynges. And John called vnto him two of his disciples, & sente them to Iesus, sayinge: Arte thou he that shoulde come, or do we loke for another? When the men were come vnto him they sayd. John Baptiste sente vs vnto thee, sayinge: Arte thou he that shoulde come, or do we waite for another? And at that same time, he cured manye of their infirmities, and plagues, and of euyll sprites, and vnto many that were blind, he gaue syght. And Iesus answered and sayde vnto them: Go youre wayes and shewe John, what thynges ye haue scene and harde, howe that the blynde se, the halte goo, the lepers are censed, the deafe heare, the dead rylse agayne, to the poore is the glad tidinges preached, and happy is he, that is not offended at me.

And when the messengers of John were departed, he began to speake vnto the people of John. What wente ye oute into the wyldernesse for to se? A rede shaken with þ wynde? But what went ye out for to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lye delicately, are in kynges courtes. But what wente ye forth to se? A prophete? yea I saye to you, and more then a prophete. This is he of whom it is wrytten: Behold, I sende my messenger before thy face, which shall prepare thy waye before thee. For I saye vnto you: a greater Prophete then John, amonge womens children is there none. Neuerthelesse, he that is lesse in þ kingdom of God, is greater then he.

Matt. xi. a.

Mal. .ij. .8.
Matt. xi. b.
Mark. i. a.

L.

And

E And all the people that hearde, and the publicans, iustified God, beyng baptised with the baptisme of John. But the Phariseis and Lawiers despyred y^e counsell of God against them selues, and were not baptised of hym.

Math. xxi. b

And the Lorde sayde: Wher vnto shal I liken the men of this generation, and what thinge are they like vnto? They are lyke vnto chyl dren syttinge in the market place, and crynge one to another, and sayinge: We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept. For John Baptist came, nether eating bread nor drynckinge wyne, and ye saye, he hath the deuyl. The sonne of man is come, and eateth and dryncketh, and ye saye: beholde a man whiche is a glotten, and a drincker of wyne, a frende of publicans and synners. And wyledome is iustified of all hir chyl dren.



I

And one of the Phariseis desyred him that he would eate with him. And he wente into the Phariseis house, and sate downe to meate. And beholde a woman in that citie (which was a synner) as sone as she knewe that Iesus sate at meat in y^e Phariseis house, she brought an alabaster boxe of ointment, and she stode at his feet behynde him weppynge, and beganne to walsh his fete with teares, and dyd wype them with the heares of hir head, and kissed his feete, and anoynted

ted

Math. xxi. c
Math. xxvi. a
Marke. xiiij. a
John. xij. a

ted them with the oyntment.

When the Pharisei (which bade him) sawe that, he spake within him selfe, sayinge: If this man were a Prophete, he woulde surely haue knowen who, and what maner of womā this is which toucheth him, for she is a synner. And Iesus answered and sayde vnto him: Symon, I haue somewhat to saye vnto thee. And he sayde: master saye on. There was a certayne lender which had two detters, the one oughte fyue hundred pence, and the other systy. When they had no-thinge to paye, he forgave them both. Which of them therfore tell me, wyl loue him most? Symon answered & sayd: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman, and sayde vnto Symon: Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hath washed my fete with teares, and wyped them with the heares of hyr head. Thou gauest me no kysse: but she, synce the tyme I came in, hath not ceased to kysse my fete. Myne head with oyle thou dyddest not anoynte: but she hath anoynted my feete with oyntment. Wherefore I saye vnto thee: manye synnes are forgiven hyr: for she loued muche. To whom lesse is forgiven, the same doeth lesse loue. And he sayd vnto hyr, thy synnes are forgiven thee. And they that sat at meat with him, beganne to saye within them selues: Who is this which forgiveueth synnes also? And he sayde to the woman: Thy fayth hath saued thee: Go in peace.;

The Notes.

a. We haue no neede of the corporall presence of Christ, for his worde onely (with the workinge of his holy spirit) can heale vs both in body and soule.

The viii. Chapter.

Christ with his Apostles goeth from towne to towne and preacheth, sheweth the parable of the sede, telleth who is his mother and his brother, stilleth the ragynge of the sea, deliuereth the possessed, and driueth the deuyls into the heerde of swyne, helpeth the sycke womanne, and Jairus daughter.

L.ij.

And

3



Luke. xxiij. v.

And it fortunéd afterwarde, that he him selfe wente throughtoute cities and towne, preaching, and shewing the kingdome of God, and the twelue with hym. And also certayne women, whiche were healed of euill sprytes, and infirmities: Marye called Magdalene, (out of whom went seuen deuyls,) and Joanna the wyfe of Chusa Herodes steward, and Susanna, and manye other whiche ministred vnto hym of their substance.



The Gospel
on Sexagesima
sonday.
Math. xij. c
Mark. iij. a

3

When muche people were gathered together, & were come to him out of all cities, he spake by a similitude. A sower wet out to sowe his seed, and as he sowed, some fell by the waye side, and it was troden vnder fete, and the foules of the ayre deuoured it vp. And some fell on the stone, and as sone as it was spronge vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprange vp with it, and choked it. And some fell on good grounde, & sprange vp, and bare frute, an hundred fold. And as he sayde these thinges, he cryed out: He that hath eares to heare, let him heare.

And his disciples asked him sayinge: what maner similitude is this? And he sayd: vnto you it is geuen to know the secretes of the kingdome of God; but to other in similitudes:

des: that when they se, they shoulde not se, & when they hear, they shoulde not vnderstande. Mark. iij. b.

The similitude is this. The seede is the worde of GOD. Those that are besyde the way, are they that heare, and afterwarde cometh the deuil, and taketh awaye the worde oute of their heartes, lest they shoulde beleue and be saued. They on the stones, are they whiche when they heare, receaue the worde with ioye. But these haue no rotes, whiche for a whyle beleue, and in the tyme of temptation go awaye. And that whiche sel amonge thornes, are they which heare and go forth, and are choked with cares and with ryches, and voluptuose lvyng, and byng forth no frute. And that in the good grounde, are they whiche with a good and pure hearte, heare the worde, and kepe it, and byng forth frute with patience.

No man when he lyghteth a candell, couereth it vnder a C Math. v. b. Mark. iij. c. beuell, nether putteth it vnder the table, but setteth it on a candellsticke, that they that entre in, maye se the lyght. For nothyng is in secreete, that shall not come abrode: Neither any thinge hid, that shall not be knowen, and come to lyght. Take hede therfore howe ye heare. For whosoener hath, to him shall be geuen: And whosoener hath not, from him shall be taken euen that same, whiche he supposed that he hath. Math. xij. b. Then came to him his mother and his brethren, and coulde not come at him for prease. And it was tolde him, and sayd: Thy mother and thy brethren stande without, and woulde se thee. He answered and sayd vnto them: my mother, and Gene. xij. b. my brethren are these whiche heare the worde of GOD, and do it.

And it chaunced on a certayne daye, that he wente into a Math. xij. c. Mark. iij. d. bryp, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in leopardy. And they wēt to hym, and awoke him, sayinge: Master Master, we are lost. Then he arose, & rebuked the wynde, and the tempest of water, and they cea-

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sed, and it waxed calme. And he sayde vnto them: where is your fayth? They feared and wondred among them selues saying: what felowe is this? for he commaundeth both the wyndes and water, and they obey him. And they sayled vnto the region of the Gadarenites, whiche is ouer agaynste Gaile.

Math. blis. d.
Marke. v. a.

And as he went oute to lande, there met hym a certayne man out of the citie, whiche had a deuyll longe tyme, & ware no clothes, nether abode in any house, but in graues. When he sawe Iesus, he cryed out, and fell downe before him, and with a loude voyce sayde: what haue I to do with thee Iesus the sonne of God most hpyest? I beseech thee tormente me not. For he commaunded the foule spyte to come out of the man. For ofte tymes he caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caried of the fende into wyldernesse.

And Iesus asked him saying: what is thy name? And he sayde: Legion, because manye deuyls were entred into him. And they besought him, that he would not commaund them to go oute into the depe. And there was thereby an hearde of many swyne, feedinge on an hyl, and they besought him, that he woulde suffre them to entre into them. And he suffred them. Then went the deuyls out of the man, and entered into the swine: And the hearde ran headling with violence into the lake, and were choked. When the heerdmen sawe what had chaunced, they fled and tolde it in the ctyte, and in the byllages.

And they came out to se what was done, and came to Iesus, and found the man, out of whom the deuyls were departed, sittinge at the feete of Iesus, clothed, and in his ryghte mynde, and they were astrapde. They also whiche sawe it, tolde them by what meanes he (that was possessed of the deuyll) was healed. And all the whole multitude of the countreye of the Gadarenites, besought hym, that he would departe from them: for they were taken with great feare. And he gate him into the shyppe, and returned backe agayne.

Then the man (out of whom the deuyls were departed) besought

sought him that he might be with him. But Jesus sent hym ^f away saying: Go home againe into thine owne house, and ^{Mark. v. b} shewe what great thinges God hath done to thee. And he went his way, and preached thorowout all the citie, what great thinges Jesus had done vnto him.

And it fortunied when Jesus was come agayne, & the peo ^{Math. ix. c.} ple receaued him. For they all wayted for hym. And behold ^{Mark. v. b.} there came a man named Jairus (and he was a ruler of the Synagoge) and he fell downe at Jesus feete, and besought him that he woulde come into his house, for he hadde but a daughter only, vpon a twelue yeare of age, and she laye a dyynge. And as he went, the people thronged him.

And a woman hauyng an issue of bloude, twelue yeares (whiche had spent al hir substaunce amonge Physitions, ne-ther couide be holpen of anye) came behynde him, and touched the hem of his garment, and immediatlye hyr issue of bloude staunched. And Jesus sayde: Who is it that touched me? When euery man denied, Peter and they that were wth him, sayde: Master, the people thruste thee, and vexe thee, & sayest thou who touched me? And Jesus sayd: Some body touched me. For I perceaue that vertue is gone out of me. When the woman sawe that she was not hyd, she came trum- blyng, and fell at his feete, and tolde hym befoze all the peo- ple, for what cause she had touched hym, and howe she was healed immediatly. And he sayde vnto hyr: Daughter, be of good comfort. Thy fayth hath made thee whole, Go in ^{Math. ix. d.} peace. ^{Mark. v. d.}

Whyle he yet spake, ther came one from the rulers of the Synagoges house, whiche saide to him: thy daughter is ^G deade, diseale not the master. When Jesus hearde that, he answered him, sayinge: feare not, beleue only, & she shalbe made whole. And when he came to the house, he suffered no man to go in with hym, saue Peter, James, and John, and the father and mother of the maiden. Euery body wept, and sorowed for hyr. And he sayd: wepe not, for she is not deade, but ^a slepeth. And they laughte him to scozne. For they knewe that she was deade. And he thrust them all oute, and

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caught hyr by the hande: and cryed, sayinge: ~~Mayde~~, aryse. And hyr spyte came agayne, and she rose strayghtway. And he commaunded to geue hyr meate. And the father, and the mother of hir were astonied. But he warned them that they shoulde tell no man what was done.

¶ The Notes.

a. All that are deade, to Christe they do but slepe, for it is easier for him to rayse them from death, then for one man to wake by an other out of slepe,

The ix. Chapter.

¶ He sendeth out the xij. Apostles to preache. Herode heareth tell of him. He feedeth fyue thousand men with fyue loaves, and two fyshes. The disciples confesse him to be the sonne of God. He transfigurcth hym selfe vpon the mount, deliuereth the possessed, and teacheth his Disciples to be lowly. They desyre vengeance, but he reproveth them.

Math. x. a.
Marke. vi. a



Hen called he the xij. together, and gaue the power & autoritie ouer al deuyls, and y they myght heale diseases. And he sente them to preache the kyngedome of God, and to cure the syck. And he said to them: Take nothing to your iourney, nether staffe, nor scrippe, ne ther breade, nether monye, nether haue two coates. And whatsoeuer house ye entre into, there abyde, and thence depart. And whosoever wyll not receaue you, when ye go out of that citie, shake of the berpe duste from youre feete, for a testimony against them. And they went out, and went thorow the townes, preachynge the gospel, and healynge euery where.

Math. xij. a.

And Herode the Tetrarch heard of al that was done by hym, and douted because that it was sayde of some, y John was rysen agayne from death: and of some that Eliias had appeared: and of some, that one of the olde Prophetes was rysen agayne. And Herode sayde: John haue I beheaded: who then is this of whom I heare suche thinges? And he desyred to se hym.

B

And the Apostles retourned: and tolde hym what great thynges they had done. And he toke them, and wente alyde into a solitary place, nye to a citie called Bethsaida. And when the people knewe of it, they folowed hym. And he receaued them, and spake vnto them of the kingedome of God,

Math. xij. b.
Marke. vi. b
John. vi. a

and

and healed them that had nede to be healed. And when the daye beganne to weare awaye, then came the twelue, and sayde vnto him: sende the people awaye, that they maye go into the towne and byllages rounde about, and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayd. We haue no mo but fyue loues and two fyshes, except we should go and bye meate for all this people. And they were aboute fyue thousande men. And he sayde to his disciples: Cause them to syt downe by fyfties in a company. And they did so, and made them all syt downe. And he toke the fyue loues, & the two fyshes, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set befoze the people. And they all did eate, and were satisfyed. And there was taken vp of that remayned to them, twelue baskettes ful of broken meate.

And it fortuneth as he was alone prayinge, his disciples were with him, and he asked them saying: Whome saye the people that I am? They aunswered and said: John Baptist C Math. xvi. b, Marke. viij. c. Some saye Helias. And some saye, that one of the olde prophetes is rylen agayne. He sayd vnto them. But whom say ye that I am? Peter aunswered and sayd: thou art Christ of God. And he warned, and commaunded them, that they shoulde tell no man that thynge sayinge: that the sonne of man must suffre many thynge, and be reproued of the elders, and of the hye priestes and scribes, and be slayne, and the thyrde daye rylse agayne.

And he sayde to them all, if any man wyll come after me, let hym denie him selfe, and take vp his crosse dayly, and folowe me. For whosoever wyll saue his lyfe, shall lose it. And whosoever shall lose his lyfe for my sake, the same shall saue it. For what auantageth it a man, if he wyne the whoole worlde, and loose him selfe, or runne in damage of him selfe? For whosoever is ashamed of me, and of my sayinges: of him shall the sonne of man be ashamed, when he cometh in hys gloze, and in the gloze of his father, and of the holye angels. And I tell you of a suretye. There be some standynge here,

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here, whiche shall not tast of death, tyl they se the kyngdome of God.

And it folowed about an. viij. dayes after those sayynges that he toke Peter, James, and John, and wente vp into a mountayne to praye. And as he prayed, the fashion of hys countenaunce was chaunged, and his garment was whyte and shone. And beholde two men talked with hym, and they were Moses and Elias, whiche appeared in glory, & spake of his departynge, which he shoulde ende at Jerusalem. But Peter and they that were with hym, were heuy wyth slepe. And when they woke, they sawe his glorie, and two men standinge with hym.

And it chaunfed as they departed from hym, Peter sayd vnto Jesus: Master, it is good beyng here for vs: Let vs make thre tabernacles, one for thee, and one for Moses, and one for Elias, and wiste not what he sayde. Whyle he thus spake, there came a cloude and ouershadowed them, & they feared when they were entring into the cloude. And there came a voyce oute of the cloude sayinge: This is my deare sonne, heare him. And as sone as the voyce was past, Jesus was founde alone. And they kept it cloose, and tolde no man in those dayes, any of those thinges which they had sene.

And it chaunfed on the nexte daye, as they came downe from the mountayne, muche people met him. And beholde, a man of the company cryed out, sayinge: Master, I beseeche thee beholde my sonne, for he is all that I haue: and se, a spyrite taketh him, and sodenly he crieth, and he teareth hym, that he cometh agayne, and with muche payne departeth from him, when he hath rent him, and I besought thy disciples to cast him oute, and they coude not. Jesus answered and sayde: O generation without faith, and croked: howe longe shall I be with you, and shall suffre you? Bring thy sonne hither. As he yet was a comyng, the fend rent him, and tare him. And Jesus rebuked the vncleane spyrte, and healed the chylde, and deliuered him to his father. And they were all amased at the mighty power of God.

While they wondred every one at all thinges whiche he dyd

Math. xxiij. a
Mark. ix. a

Math. ix. d
Mark. i. b

dyd, he sayde vnto his disciples: Let these sayinges syncke
downe into youte eares. For the tyme wyll come, when the
sonne of man shalbe delyuered into the handes of men. But
they wist not what that worde meant, and it was hyd from
them, that they vnderstode it not. And they feared to aske
hym of that saying. Then there arose a disputation amonge
them, whiche of them shoulde be the greateste. When Iesus
perceaued the thoughtes of their heartes, he toke a chylde,
and set him harde by him, and sayde vnto them: Whoso euer
receaueth this chylde in my name, receaueth me. And who-
so euer receaueth me, receaueth him þe sence me. For he that
is least among you all, the same shalbe greate.

G
Math. xxiij. 12.
Marke. ix. 36.
Luke. xxiij. 15.

And Iohn answered and sayd: Master, we sawe one ca-
sting out denyis in thy name, and we forbade him, because
he foloweth not with vs. And Iesus said vnto him: forbid
ye him not. For he that is not agaynst vs, is with vs.

And it fortunied, when the tyme was come that he shoulde
be receaued by, he set his face to go to Ierusalem, and sente
messenger before him. And they went and entred into a ci-
tie of the Samaritans, to make readye for him. But they
woulde not receaue hym, because his face was as though he
woulde go to Ierusalem. When his disciples, James and
Iohn sawe that, they sayde: Lorde, wylt thou that we com-
maunde, that fyre come downe from heauen, and consume
them, euen as Helias did? Iesus turned about, and rebuked
them sayinge: ye wote not what maner spyte ye are of.
For the sonne of man is not come to destroy mens liues, but
to saue them. And they went to another towne. And it chaū-
ced as they went in the way, a certayne man sayd vnto him:
I wyll folow thee whither soeuer thou go. And Iesus sayd
vnto him: foxes haue holes, and byrdes of the ayre hane nes-
tes, but the sonne of man hath not, wheron to lay his head.

And he sayde vnto another: folowe me. And the same
sayd: Lorde suffre me fyist to go and bury my father. Iesus
saide vnto him. Let the dead bury their dead, but go thou
and preache the kingdome of God.

And another sayd: I will folow thee Lorde: but let me

first

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fyrst go byd them farewell, whiche are at home at my house.
 Jesus sayde vnto him: No manne that putteth his hande
 to the plowe, and loketh backe, is apte to the kingedome of
 God.

The Notes.

1. God doth paciently tary and looke for repentance at our handes. Therefore, whoso-
 ever hath a fele of God accordynge to knowledg, and is endued with his holy spire, he
 shalbe longe sufferynge, and shall rather seeke to saue, then to destroye.

The x. Chapter.

He sendeth the seuentie before him to preache, and geueth them a charge
 how to behaue them selues, prayeth his heauenly father, aunswereth
 the Scribe that tempted hym, and (by the example of the Samaritan)
 sheweth who is a mans neyghbour, Martha receaueth the Lord into
 hyr house. Mary Magdalene is feruent in hearyng his woorde.



¶

The Gospell
 on S. Lukes d.

Math. ix. d.

Math. x. b.



After these thinges, the Lord appoynted o-
 ther seuentye also, and sente them two and
 two before him into euery city & place, whi-
 ther he hym selfe woulde come. And he sayd
 vnto them, the haruest is great, but the labo-
 rers are few. Pray therfore the Lord of the

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harueste, to sende forth labourers into his harueste. Go
 your wayes: beholde, I sende you forth as lambes amonge
 wolues. Beare no wallet, nether scripppe, nor shoes, and sa-
 lute no man by the waye. Into whatsoeuer house ye enter,
 fyrsyt saye: Peace be to this house. And if the sonne of peace
 be there, your peace shall rest vpon him: if not, it shall turne

to you againe: And in the same house tarp styll, eatinge and drinckinge suche as they haue. For the labourer is worthe of his rewarde.

Go not from house to house, and into whatsoeuer cytpe ye entre, if they receaue you, eate suche thinges as are sette before you, and heale the sycke that are there, and saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoeuer city ye enter, if they receaue you not, go your wayes out into the stretes of the same, and saye: euen the very dust, (which cleueth on vs) of your citie, we wypp of agaynste you: Notwithstandyng, marke this, that the kyngdome of **G O D** was come nye vppon you. I saye to you, that it shalbe easer in that day for s^d dome, then for y^e citie.

Wo be to thee Chorazin: wo be to thee Bethsaida. For if the miracles had ben done in Tyre and Sydon, which haue ben done in you, they hadde a great whyle agone repented sittinge in heare and almes. Neuerthelesse it shalbe easer for Tyre and Sydon, at the iudgemente, then for you. And thou Capernaum (whiche arte exalted to heauen) shalte be thruste downe to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me despiseth him that sent me.

And the seuentie turned againe with ioye, saying: Lorde euen the very deuyls are subdued to vs throuwe thy name. And he sayde vnto them: I sawe Satan, as it had ben ligh-teninge, faule downe from heauen. Beholde, I geue vnto you power to treade on serpentis and scorpions, and ouer all maner power of the enemye, and nothyng shal hurt you. Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyce, because your names are writtē^a in heauen.

That same houre reioysed Iesus in the sprite, and sayd: I confesse vnto thee father, Lord of heauen and earth, that thou hast hid these thinges from the wise and prudente, and hast opened them to the babes. Euen so father, for so it pleased thee. All thinges are geuen me of my father. And no mā knoweth who the sonne is, but the father: nether who y^e fa-ther

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ther is, saue the sonne, & he to whom þe sonne wyl shewe him.



✠ The Gospell
on the .xiiij.
Jond. of. Tri.

☞ Math. xxij. d

Deut. vi. b.

And he turned to his disciples, and sayde secretly. Happy are the eyes, which se that ye se. For I tell you that many prophetes and kynges, haue desyred to se those thinges which ye se, and haue not sene them: and to heare those thinges which ye heare, and haue not hearde them.

☞ And beholde a certayne lawyer stode vppe, and tempted him, saying: Master, what shal I do to inherite eternal life? He sayde vnto him: What is written in the law? Howe readest thou? And he aunswered and sayd: Thou shalt loue thy Lorde God, with all thy hert, and with all thy soule, & with all thy strength, and with all thy minde: and thy neighbour as thy selfe. And he sayde vnto him: Thou haste aunswered ryght. This do, and thou shalt liue. But he wylinge to iustifie him selfe, said vnto Iesus: Who is then my neighbour?

Iesus aunswered and sayde: A certayne man descended from Hierusalem to Hierico, and fell into the handes of theues, which robbed him of his rayment, and wounded him, and departed, leuinge him halfe dead. And by chaunce, ther came downe a certayne Prieste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he was come nye to the place, went and loked on him, and passed by. Then a certayne Samaritane, as he iourneyed, came nye

nye vnto hym, and when he sawe him, he had compassion on him, and went to, and bounde vp his woundes, and powred in oyle and wyne, and put him on his owne beast, & brought hym to a common ynne, and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayde vnto hym: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. Whiche now of these thre thinkest thou, was neyghboure vnto him that fell into the theues handes. And he sayd: he that shewed mercy on him. Then sayd Iesus vnto him. Go and do thou lyke wise.

It fortuneth as they went, that he entred into a certayne towne. And a certayne woman named Martha, receaued him into hyr house. And this woman hadde a syster called Marye, whiche also sate at Iesus fete, and hearde his preachinge. And Martha was combred about muche seruyng, and stode and sayde: master, doest thou not care that my syster hath left me to minister alone? Bid hir therfore, that she helpe me. And Iesus answered, and saide vnto hyr: Martha, Martha, thou carest, and arte troubled aboute manye thinges, verely one is nedeful. Mary hath chosen the good parte, which shall not be taken awaye from hir.

The Notes.

a. Though we shoulde worke miracles, and cast forth deuils, yet ought we in no wyse to reioyce therfore. For we shall haue no profyt at all therby, but other shall haue the profit, that come therof. But this ought to be our chiefe ioye and comforte, that we are electe and chosen in Christ Iesu afore the foundations of the worlde were layde, whiche is to be wyrtten in the booke of lyfe.

The xi. Chapter.

He teacheth his disciples to pray, dyueth out a deuyll, and rebuketh the blasphemous Phariseis. They require signes and tokens. He catcheth the Pharisei, & reprooueth y^e ypocrisie of the Phariseis, scribes, and ypocrites.



And it fortuneth as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto hym: Master, teache vs to pray, as Iohn also taught his disciples. And he sayd vnto them: when ye pray, say: Our father which arte in heauen, halowed be thy name. Thy kyngedome come. Thy will be fulfilled euen in earth, as it is in heauen. Sure daylye bread geue vs euery daye.

Math. vi. d.

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Daye. And for geue vs our synnes: For euen we for geue euery man that trespaseth agaynst vs. And leade vs not into temptation. But Delyuer vs from euyll.

And he sayde vnto them : yf anye of you shoulde haue a frende, and shoulde go to hym at mydnighte, and saye vnto hym: frend lend me thre loaues, for a frend of myne is come oute of the waye to me, and I haue nothynge to sette before hym: and he within shoulde aunswere and saye, trouble me not, the doore is now shutte, and my chyl dren are with me in the chaumber, I can not ryse and geue them to thee. I saye vnto you, though he would not aryse and geue hym, because he is his frende : yet because of his importunitie he would ryse, and geue him as many as he neded. And I say vnto you : aske, and it shalbe geuen you. Seeke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euerie one that asketh, receaueth: and he that seeketh, fyndeth: and to him that knocketh, it shalbe opened.^a Yf the sonne shall aske breade of any of you that is a father: wyl he geue hym a stone? Or if he aske fysh, wyl he for a fysh geue hym a Serpent? Or if he aske an egge: wyl he offer him a Scorpi on? If ye then whiche are euyll, can geue good gyftes vnto youre chyl dren, howe muche more shall the father of heauen geue an holy spyte to them, that desyre it of hym.

Math. vij. a
John. xvi. f.
Jacob. i. a.



And

✠ The Gospel
on the thirde
sonday in Iune

And he was castynge oute a deuill, whiche was domine. And it folowed when the deuill was gone oute, the domine spake, and the people wondred. But some of them sayde: he casteth oute deuyls, thoroowe Belzebub the chiefe of the deuyls. And other tempted him, sekynge of him a signe from heauen. But he knew their thoughtes, and sayd vnto them **E**uery kingedome deuided agaynste it selfe, is desolate, and one house doth fall vpon another. So if Satan be deuyled agaynst him selfe: how shall his kyngdome endure? Because ye saye that I cast out deuyls thoroowe Belzebub. If thoroowe Belzebub cast out deuyls: by whome do your chyldren caste them out. Therfore shall they be youre iudges. But if I with the finger of God cast out deuyls, no doute the kingdome of God is come vpon you.

Math. xi. c

When a stronge man, armed, watcheth his house, that he posselleth, is in peace. But when a stronger then he cometh vpon him, and ouercommeth him: he taketh from him all his harnes (wherin he trusted) and deuidereth his goodes. He that is not with me, is agaynste me. And he that gathereth not with me, scattereth.

Math. xii. b;
Mark. iij. c.

When^b the vncleane sprite is gone out of a man, he walkeyth thoroowe waterlesse places, sekynge reste. And when he fyndeth none, he sayeth: I wyll retourne agayne vnto my house whence I came oute. And when he cometh, he fyndeth it swept and garnished. Then goeth he, and taketh to hym seuen other sprites worse then him self: and they entre in, and dwell there. And the ende of that man, is worse then the begynnynge.

D

And it fortuneth as he spake these thynges, a certayne woman of the companie, lyfte vphyr voyce, and sayde vnto him. Happye is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde: Yea, happy are they that heare the worde of God, and kepe it.

When the people were gathered thicke together, he began to saye: This is an euill nation, they seke a sygne, and there shall no sygne be geuen them, but the sygne of Jonas the Prophete. For as Jonas was a sygne to the Ninuites,

¶

so

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in. lxxv. r. a.
in. lxxv. r. a.
Math. xii. d.

It shall also the sonne of man be to this nation. The quene of the south shall ryle at the iudgement, with the men of this generation, and condempne them: for she came from the end of the worlde, to heare the wysedome of Salomon. And beholde, a greater then Salomon is here. The men of Ninive shall ryle at the iudgemente wyth this generation, and shall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

Math. v. b
Mark. iij. c.

No man lyghteth a candell, and putteth it in a pryue place, ne ther vnder a bushell: but on a candlesticke, that they whych come in maye se the lyght. The lyght of thy body is the eye. Therfore when thyne eye is synge: then is all thy body ful of lyght. But yf thyne eye be euill: then thy body is ful of darcknes. Take hede therfore, that the light which is in the, be not darcknes. Yf therfore all thy body shalbe light, hauinge no parte darcke: then shall al be full of light, even as when a candell doeth lyght thee with his brightnes.

Math. xxiij. c.

And as he spake, a certaine Pharisei besought him to dyne with hym: and he went in a late donne to meate. And when the Pharisei sawe that, he marueyled that he had not fyrst washed befoze dynner. And the Lord sayd to him: Now do ye Phariseis make cleane the out syde of the cup, and of the platter: but youre inwarde partes are full of raueninge and wyckednes. Ye folow, dyd not he that made that whiche is without: make that whiche is within also. Neuerthelesse, geue almosse of that ye haue, and beholde, all is cleane to you. But wo be to you Phariseis, for ye tithe the mynt & rewe, and all manner Erbes, and passe ouer iudgement & the loue of God. These ought ye to haue done, and yet not to haue left the other vndone.

Math. xlii. a

Wo be to you Phariseis: for ye loue the vppermost seates in the synagoges, and gretings in the market. Wo be to you scribes and Phariseis, ye ypocrites, for ye are as graues whiche appere not, and the men that walke ouer them are not ware of them. Then answered one of the lawiars, and sayd vnto hym: Master, thus sayinge: thou puttest vs to rebuke also. Then he sayde: wo be to you also ye lawiars: for ye

ye lade men with burthens greuous to be bozne, and ye your selues touche not the packes, with one of your fyn-
gers. Wo be to you: ye buyld the sepulchres of the Proph-
etes, and your fathers kylled them, truly ye beare witnesse,
that ye allow the dedes of your fathers: for they killed the,
and ye buyld their sepulchres.

Therefore sayd the wysdome of God: I wyll sende them
Prophetes and Apostles, & of them they shal sle and perse-
cute, that the blode of al Prophetes, which is shedd from the
beginninge of the worlde, maye be requyred of this genera-
tion: from the bloude of Abel, vnto the bloude of zacharye,
whiche perished betwene the aulter and the temple. Veres-
lye I saye vnto you, it shalbe required of this nation.

Wo be to you lawyers: for ye haue taken awaye the keye
of knowledge, ye entred not in your selues, and them that
came in, ye forbade. When he thus spake vnto them, the la-
wyers, and the Phariseis began to were busye aboute him,
and to stop his mouth with many questions, layinge wayte
for hym, and sekynge to catche some thyng of his mouth,
whereby they myght accuse hym.

The Notes.

a. Here we learne, that God wyl graunt vs no maner of thinge, that maye be hurtfull
vnto vs. The cause then, wherfore we do not obteyne al thinges, that we pray for, is that
we of a carnall affection do aske hurtfull and pernicious thinges.

b. When by the grace of God, we are induced and broughte into the knowledge of the
truth, then are we deliuered from the power of Sathan. Therefore we muste take hede,
that he do not (to our better destruction) retorne agayne into vs, that is to say, that we fal
not agayne into our olde infidelitie, superstition, and ignorance, then in dede shal we be
in a worse case, then euer we were before.

The xii. Chapter.

The leuen of the Phariseis. Christ comforteth his Disciples against
persecution, warneth them to beware of couetousnesse, by the simili-
tude of a certayne ryche man: he wyl not haue them to hange vpon
earthly thynges, but to wathe and to be readye agaynst his coming.



And there gathered together an innumerable
multitude of people (insomuche that they
trode one another) he began to say vnto his
Disciples: fyrst of al beware of the leuen of the
Phariseis, which is ypocrisie. For there is
nothyng couered, that shal not be vncouered.

A

Math. xvi. 12.
Marke, viij. 16.

Mat. ii. red

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red: neither hyd, that shall not be knownen. For whatsoever ye haue spoken in darcknes: that same shall be hearde in the lyghte. And that whiche ye haue spoken in the eare, euen in secreete places, shall be preached on the toppe of the houses.

Math. x. e. 1

I saye vnto you my frendes: be not afrayde of them that kyl the body, & after that haue no more that they can do. But I wil becoue you, whom ye shall feare. Feare him which after he hath kyled, hath power to cast into hell. Yea, I say vnto you, hym feare. Are not fyue sparowes bought for two farthings? And yet not one of them is forgotten of God. Also euen the very haire of your heades are nombred. Feare not therfore: ye are more of value then many sparowes.

Mathe. xliij. d.

I say vnto you: whosoever confesseth me before me, euen him shall the sonne of man confesse also before the aungels of God. And he that denyeth me before men: shall be denyed before the aungels of God. And whosoever speaketh a word against the sonne of man, it shall be forgiven him. But vnto him that blasphemeth the holy gost, it shall not be forgiven. When they brynge you vnto the synagoges, and vnto the rulers & officers, take no thought how or what thing ye shall answer, or what ye shall speake: For the holy gost shall teache you in the same houre, what ye ought to saye.

John. viij. b
Math. xij. c.
Mark. iij. d.

One of the company sayd vnto hym: Master, bid my brother deuide the enheritaunce with me. And he sayde vnto him: "Man, who made me a iudge or a deuider ouer you? Wherfore he sayd vnto them: take heede, and beware of couetousenes. For no mannes lyfe standeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them saying: The grounde of a certayne ryche man brought forth frutes plenteously, & he thought in hym selfe saying: what shall I do, because I haue no roume, wher to bestowe my frutes? And he sayd: This wyll I do. I wyll destroye my barnes, and buyld greater, and therein wyll I gather all my frutes, and my goodes: and I wyll saye to my soule: Soule, thou hast muche goodes layde vp in stooze for many years, take thine ease: eate, drinke, and be mery. But

God

God sayde vnto him: Thou folle, this night wyl they fetch away thy soule agayne from thee. Then whose shall those things be which thou hast prouided? So is it with him that gathereth riches: and is not riche toward God.

And he spake vnto his disciples. Therefore I saye vnto you: Take no thought for your life, what ye shall eat: nether for youre bodye, what ye shall put on. The life is more then meate, and the bodye is more then rayment. Consydre the rauens, for they nether sowe nor reepe, whiche nether haue storehouse nor barne, and yet God fedeth them. How much more are ye better then fowles. Which of you (with taking thought) can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thoughte for the remnaunt? Consydre the lylies how they grow: They labour not: they spin not: and yet I say vnto you, that Salomon in all his royaltie, was not clothed lyke one of these. D. Math. vi. 2

If the grasse whiche is to daye in the fildes, and to morowe shall be cast into the foyr, God so clothe: howe much more wyl he clothe you, o ye of litle fayth? And aske not, what ye shall eat, or what ye shall drinke, nether clyme ye vp an hye, for all suche thinges the heathen people of the worlde seke for. Your father knoweth that ye haue nede of suche thinges. Wherefore seke ye after the kyngedome of God, and all these thinges shall be ministred vnto you. Feare not lytle focke, for it is your fathers pleasure, to geue you a kyngedome. Sell that ye haue, and geue almes. And make you bagges, whiche were not olde, and treasure that faileth not in heauen, where no thiefe cometh, nether moeth corrupteth. For where your treasure is, there wyl your hertes be also.

Let your loynes be girded aboute, and^r youre lyghtes^r bycunninge, and ye your selues like vnto men that wayte for their master, when he wyl retorne from a weddinge: that as sone as he cometh and knocketh, they maye open vnto him immediatlye. Happy are those scruautes, whiche the Lorde (when he cometh) shall finde wakinge. Verely I saye vnto you, he will gird him selfe about, and make them to syt M. iij. to syt

The Gospell

Math. xxiii. b
Mark. xiii. a

to syt do bene to meat, and walke by, and minister vnto them And if he come in the seconde watche, yea, if he come in the thyrde watche, and shall fynde them so, happy are those seruautes. This vnderstande, that if the good man of y^e house knewe what houre the these woulde come, he woulde surely watche, and not suffer his house to be broken vp. Be ye prepared therfore: for the sonne of man wyl come at an houre when ye thinke not.

Then Peter sayd vnto hym: Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayd: Who is a faythfull steward, and wyse, whom his Lord shal make ruler ouer his household, to geue them theyr duetie of meate at due season: happy is that seruaunt, whom his master when he cometh, shall fynd so doing. Of a truth I say vnto you: that he wyl make him ruler ouer all that he hath. But and if that seruaunt saye in his herte: My master wyl defer his comynge, and shall begynne to smyte the seruautes, and maydens, and to eate and dryncke, and to be dzonken: the lord of that seruaunt wyl come in a day when he thinketh not, and at an houre when he is not ware, and wyl denyde hym, and wyl geue hym his rewarde with the vnbelievers.

The seruaunt that knewe his masters wyl, and prepared not him selfe, nether dyd accordynge to his wyl, shalbe beaten with many strypes. But he that knewe not, and yet dyd comynge things worthy of strypes, shalbe beaten with fewe strypes. For vnto whome muche is geuen, of him shalbe muche required. And to whom men much committe, the more of hym wyl they aske.

I am come to send fyre on earth: and what is my desyre, but that it were alreadye kyndled. Notwithstandynge I must be baptised with a baptisme, and howe am I payned til it be ended. Suppose ye that I am come to geue peace on erth?

I tel you nay, but rather debate. For from hence forth there shalbe fyre in one house deuided, thre agaynst two, & two agaynst thre. The father shalbe deuyded agaynst the sonne, and the sonne agaynst the father. The mother agaynst the
Dough

Math. x. d.

doughter, and the doughter agaynst the mother. The mother in lawe agaynst hir doughter in lawe, and the doughter in lawe agaynst hyr mother in lawe.

Then sayde he to the people: when ye se a cloude ryse out of the west, strayghtwaye ye say: we shall haue a shower, and so it is. And when ye se the South wynde blow, ye say: we shall haue heate, and it cometh to passe. Y porrites, ye can skyll of the fashon of the earth, and of the skye: but what is the cause, that ye cannot skyll of this tyme? Yea, and why iudge ye not of your selues what is righte.

Whyle thou goest with thine aduersarye to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered from hym, leaste he byynge thee to the iudge, and the iudge deliuer thee to the iayler, & the iayler caste thee in to the prison. I tel thee, thou departest not thence, tyll thou haue made good the vtmost myte. Math. v. d.

The Notes.

a. It is to be noted, that Christ at his first cominge, came not to be a iudge, but to be iudged. And yet it can not folowe by this, but that Christians maye be iudges in matters of controuersye. 1. Corinth. vi,

b. These byennynge lightes that Christ wyllith vs to haue in oure handes, are a liuely sapth workynge through charite. The workes of the Christians ought to be liuely, feruent, and byennynge.

The. xiii. Chapter.

Of the Galileans whome Pylate slewe, and of those that dyed in Syloe. The similitude of the figge tree. Christus healeth the sycke woman. The parable of the mustarde seede and leuen. Fewe entre in to the kyngedome. Christ reproveth Herode and Jerusalem.



Here were certayne men present at the same season that shewed hym of the Galileans: whose bloude Pylate mengled with theyr owne sacrifice. And Jesus answered, and sayde vnto them.^a Suppose ye that these Galileans were greater synners then al the other Galileans, because they suffered suche punyschement? I tell you naye: but except ye repente, ye shal all likewise perishe. Or those. xviij. vpon whiche the towre in Syloe fell, and slewe them, thinke ye that they were sinners aboue all men that dwell in Jerusalem? I tell you naye. But excepte ye repent, ye all shal likewise perishe.

The Gospell

He put forth also this similitude: A certayne man hadde a fygge tree planted in his vineyard, and he came and sought frute thereon, and founde none. Then saide he to the dresser of his vineyard: beholde, this thre yere haue I come and sought frute in this fygge tree, and finde none, cut it downe: why combreth it the ground: and he answered and saide vnto hym: Lorde let it alone this yere also, tyll I digge rounde aboute it, and donge it, to se whether it wyll beare frute, and if it beare not then, after that thou shalt cut it downe. And he taught in one of their Synagoges on the Sabbath dayes. And beholde there was a woman whiche had a spyte of infirmitie. xviij. yeres, and was bowed together, and coulde not lyfte vp hir selfe in anye wise. When Jesus sawe hyr, he called hyr to him, and saide to hyr, woman thou art deliuered from thy disease. And he layde his handes on hyr, and immediatly she was straight, and glorified God. And the ruler of the Synagoge answered with indignation (because that Jesus had healed on y^e Sabbath daye) and sayde vnto the people. There are syxe dayes in whiche men ought to worke: in them come and be healed, and not on the Sabbath daye.

Math. xij. a
Luce. xij. a

Then answered him the Lorde, and sayde: ypocrite, doth not eache one of you on the Sabbath daye, louse his oxe or his ass from the stall, and leade him to the water? And ought not this daughter of Abraham, whom Sathan hath bounde (lo. xviij. yeres) be loused from this bonde on the Sabbath daye? And when he thus saide, all his aduersaries were ashamed, and all the people reioysed on al the excellent dedes, that were done by him.

Math. xij. b.
Mark. iij. c

Math. xij. d

D Then saide he: what is the kingedome of God lyke? or wherto shall I compare it? It is like a graine of mustarde seede, which a man toke and sowed in his garden, & it grew, and waxed a greate tree, and the fowles of the ayre made nestes in the braunches of it.

And againe he saide: where vnto shall I liken the kingedome of God? it is like leuen, whiche a woman toke, & hyd in thre busshels of flour, till all was thowen leuened. And he.

he went through all cities and townes, teachinge, and iour-
neyinge towardes Ierusalem. Then sayde one vnto hym: Math. ix. d.
Lorde, are there fewe that shalbe saued? And he sayde vnto C
them: Strive to entre in at the strayne gate: for many (I saye Math. vii. b
vnto you) will seke to enter in, and shall not be able.

When the good man of the house is rysen vp, and hath shut
to the doore, and ye beginne to stande without, and to knocke
at the doore, sayinge: Lorde Lorde, open to vs: and he shall
answere and saye vnto you: I knowe you not whence ye
are. Then shall ye beginne to saye: we haue eaten in thy pre-
sence, and droncke, & thou hast taught in our streets. And he F
shall saye, I tell you I know you not whence ye are: Depart
from me, all ye workers of iniquitie. There shalbe weeping
and gnashinge of teeth, when ye shall se Abraham and Isa-
ac, and Jacob, and all the Prophetes in the kingedome of
God, and your selues thruste oute at doores. And they shall
come from the east, and from the west, and from the North,
and from the South, and shall sit downe in the kingedome
of God. And beholde, there are last, whiche shalbe fyrst: And Math. vii. d.
there are first, whiche shalbe laste. Psal. vi. b
Math. viii. b.
Math. xix. d.
Mark. x. d.

The same daye there came certaine of the Phariseis, G
and saide vnto him: get thee oute of the waye, and depart
hence: for Herode will kill thee. And he sayde vnto them.
Go ye and tell that foze, behold I caste out deuids, and heale
the people to daye, and to morowe, and the thyrde daye I
make an ende. Neuerthelesse, I must walke to daye, and to-
morrowe, and the daye folowing: for it can not be, that a pro-
phete perishe any other where, saue at Ierusalem.

O Ierusalem, Ierusalem, whiche killest Prophetes, and Math. xxi. d.
stonest them that are sent to thee: howe often would I haue
gathered thy childzen together, as the henne gathered hyr
nest vnder hir winges, but ye woulde not. Beholde youre
habitation is lefte vnto you desolate. For I tell you, ye shall
not se me vntyll the tyme come that ye shall say, blessed is he Psal. cxxv. d.
that commeth in the name of the Lorde. Math. xxii. d.

The Notes.

a. We oughte in no wyse to iudge rashelye of them that receaue open punishmente
for theyr misdoings, nor yet to despise them. For yf our synnes and lewdenesse were open
lys knowen.

The Gospel

the knowen, we shoulde be counted worthy of lyke punishment. I gayne, God doth other whyles punishe some (as them vpon whom the tounse fell in Siloe) for to admonishe other that they perishe not lyke wyse.

b. Unless we do both beleue, and also byynge forth fruyte worthy of repentance, we shall with the vnyprofitable fygge tree be cut downe, and also our talent shalbe taken from vs, and geuen vnto an other, that shall put it to a better vse.

The.xiiii.Chapter.

Jesus eateth with the Pharisei, healeth & dropsey vpon the Sabbath, teacheth to be lowly, telleth of the great supper, and warneth them that wyl folowe hym, to laye theyr accounts befoze, what it wil cost them. The salt of the earth.



The Gospel
on the.xvii s.
day aft.Trin.

Math.xii.a
Marke.vii.d
Luk.xv.c



And it chaunced that when he was entred into the house of one of the chief Phariseis, to eate bread on a Sabbath day: they watched him. And beholde, there was a certaine man before him, which had the dropsey. And Jesus answered and spake vnto the lawiars and Phariseis, sayinge: is it lawfull to heale on the Sabbath daye. And they held their peace. And he toke him, and healed him, and let him go: and answered them, sayinge, whiche of you shall haue an asse, or an oxe fallen into a pytte, and wyl not straightwaye pull him oute on the Sabbath daye. And they coulde not aunswere him againe to that.

He put forth a similitude to the geastes, when he marked how they pleased to the hiest rowmes, and said vnto them: when thou arte bidden to a weddinge of any man, sytte not
Downe

Downe in the hiest roome, lest a more honorable man then thou be bydden of him, and he that bad both him and thee, come and saye to thee, geue this man roome, and thou then beginne with shame to take the lowest roome. But rather when thou art bydden, go and sit in the lowest roome, that when he that badde thee, cometh, he maye saye vnto thee, frende syt by hier. Then shalt thou haue woꝛshyppe in the presence of them that sit at meat with thee. For whosoener exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

Math. xxiii. 5.
Luke. xiiii. 11.

Then sayde he also to him that had desyred him to dynner: When thou makest a dynner or a supper, call not thy frendes, nor thy brethren, neyther thy kinsmen, or yet riche neighbours: lest they also bid thee agayn, and a recompence be made thee. But when thou makest a feaste, call the poore, the maymed, the lame, and the blynd, and thou shalt be happye, for they cannot recompence thee. But thou shalt be recompensed at the resurrection of the iust men.

When one of them (that sate at meate also) hearde that, he sayde vnto him: happye is he that eateth breade in the kingedome of God.



Ther

The Gospel
on the. ii. son
day aft. Trin.

Math. xxii. a.
Apoca. xix. b

Then saide he to him. A certaine man ordeyned a greate supper, and bade many, and sent his seruaunt at supper time, to say to them that were bidden, come, for all thinges are now readye. And they all at once beganne to make excuse. The first saide vnto him: I haue bought a serme, & I muste nedes go and se it, I pray thee haue me excused. And another sayde: I haue boughte fyue yooke of oren, and I go to proue them, I pray thee haue me excused. And another said I haue married a wife, and therefore I cannot come. And the seruaunte returned, and broughte his Master worde therof.

Then was the good man of the house displeased, and said to his seruaunt: Go out quickely into the stretes and quarters of the citie, and bringe in hyther the poore and the maimed, and the halte, and the blynde. And the seruaunt sayde: Lord it is done as thou commaundest, & yet there is roome. And the Lord sayde to the seruaunt: Go eute into the hye wayes and hedges, and compell them to come in, that my house maye be filled. For I saye vnto you, that none of those men whiche were bidden, shall taste of my supper.

Math. xvi. d.
Marke. viij. d

There went a great companye with him, and he turned and saide vnto them: If a man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his owne lyfe also, he can not be my Disciple. And whosoever beare not his crosse, and come after me, can not be my Disciple.

Whiche of you disposed to builde a towre, sitteth not downe befoze, and counteth the coste, whether he haue sufficient to perfourme it: leaste after he hath layde the foundation, and is not able to perfourme it, all that behold it, begin to mocke him sayinge: this manne beganne to buylde, and was not able to make an ende. Or what kynge goinge to make battails against another kynge, sitteth not downe fyrste, and casteth in his mynde, whether he be able, with ten thousande, to mete him that cometh against him with. xx. thousande. Or els while the other is yet a greate waye of, he sendeth ambassadeours, and desyeth peace. So lyke-
wyse

woyle, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Salt is good, but if salt haue losse hyr saltnes, what shall be seasoned therewith? It is nether good for the lande, nor yet for the donge hyll, but men caste it oute at the doores. He that hath eares to heare, let him heare.

Math. v. b
Mark. ix. g

The Notes.

a. Howe coulde Iesus aunswere, syth that they sayde nothyng vnto hym? we muste vnderstande, that he aunswered vnto theyr thoughtes, whiche as very naturall G. D. D., equall with the father; he knewe most perfectly.

The. xv. Chapter

The louynge mercy of God, is openely set forth in the parable of the hundred shepe, and of the sonne that was lost.



Then resorted vnto him all the publicans and synners, for to heare him. And the Phariseis and Scribes murmured sayinge: He receaueth synners, and eateth with them. Then put he forth this similitude to them, sayinge: What man of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is losse, vntyll he fynde it? And when he hath founde it, he putteth it on his shoul- ders with ioye: And asone as he cometh home, he calleth together his louers and neyghbours, sayinge vnto them:

The Gospel on the .iij. sond, af. Tri. Math. ix. b Mark. vi. b.

Woyle

Rejoice with me, for I haue found my shepe which was lost, I saye vnto you, that lyke wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nede no repentaunce. Ether what woman hauynge .x. grotes, if she loose one, doth not light a candle, and swepe the house, and seke diligently till she fynd it. And when she hath founde it, she calleth hyr louers, and hyr neyghbours sayinge: Reioyce with me, for I haue founde the grote whiche I had lost. Lyke wyse I say vnto you, ioye is made in the presence of the aungels of God, ouer one synner that repenteth.

Pron. xxi. a. And he sayde: A certayne man had two sonnes, and the yonger of them sayde to his father: father geue me the portion of the goods that to me belongeth. And he deuyned vnto them his substance. And not longe after, when the yonger sonne had gathered all that he had together, he toke his iorneye into a farre countrey, and there he wasted his goodes with ryotous liuynge. And when he had spente all that he had, there arose a great dearth throughtout all that same lande, and he began to lacke. And he went and claued to a citeyn of that same countrey, and he sent him to his field, to kepe swyne. And he woulde fayne haue fylled his belly with the coddys that the swyne ate: and no man gaue to hym.

When he came to hym selfe and sayde: howe many hyred seruauntes at my fathers haue breade ynoughe, and I dye for hunger. I wyll aryse and go to my father, and I wil saye vnto hym: father I haue sinned agaynst heauen, and before thee, & am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose and came to his father. And when he was yet a great waye of, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed him. And the sonne sayde vnto hym: Father, I haue synned agaynst heauen, and in thy sight, & am no more worthy to be called thy sonne. But his father saide to his seruauntes: bringe forth that best garment, and putte it on hym, and put a ringe on his hande, and shooes on his feete. And bringe hyther that fatted calfe^a and kill him and let vs

hs eate and be mery: for this my sonne was deade^b, and is alpye agayne, he was losse, and is found. And they beganne to be mery. The elder brother was in the field, and when he came and drew nye to the house, he hearde minstrelsie, and daunsyng, and called one of his seruautes, and asked what those thynges meante. And he sayde vnto him: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receaued him safe and sounde. And he was angrye, and would not go in. Then came his father out and entreated hym. He answered and sayd to his father: Lo^c these many yeares haue I done the seruice, nether brake I at any tyme thy commaundemente, and yet gauest thou me neuer so muche as a kid to make mery with my frendes: but assone as this thy sonne was come (which hath deuoured thy goodes with harlottes) thou hast for his pleasure kylled the fatted calfe. And he sayd vnto him: Sonne, thou art euer with me, and all that I haue is thine: it was mete that we shulde make mery, and be glad: for this thy brother was dead, and is alpye agayne: and was losse, and is founde.

The Notes.

- a. That fat calfe, is Christe, whiche hath washed awaye our synnes in his bloude, and seadeth vs daylye through fayth with his bodye and bloude vnto lyfe euerlastyng. If he was kylled therfore, that he myght be the foode, and meate of our soules.
- b. To be gone from God (whiche is the onely lyfe of the soule) is to be deade. But to returne vnto hym, with repentance and amendement of lyfe, is to be reuiued, or restored to lyfe agayne.
- c. A liuely example of a pharisaicall righteousnesse, which is sorpy and greued, that synners should be frely forgiven and receaued into the fauour of God.

The xvi. Chapter.

The parable of the wycked Mammon. Not one tytle of Gods worde shall perishe. Of the ryche man, and poore Lazarus.



And he sayd also vnto his disciples,^a There was a certayne ryche man, whiche had a steward, and he was accused vnto him, that he wasted his goodes. And he called him, & said vnto him: How is it, that I hear this of thee? Geue accountes of thy stewardshyp, for thou mayst be no longer steward. The steward sayde within hym selfe: what shall I do? for my master wyll take awaye from me the stewardshyppe, I can not dygge, and to begge

The Gospel on the i. Son: daye after Trinitie.

I AM



I am ashamed. I wote what to do, that when I am put out of the Stewardshyppe, they maye receaue me into theyr houses.

Then called he all his masters detters, and sayde vnto the fyrste, howe muche owest thou vnto my master? And he sayde an hundred tonnes of oyle. And he sayde to him: take thy byll, and sit downe quickly, and wyte fystie. Then sayd he to another: how muche owest thou? And he said: an hundred quarters of wheate. He sayde to him: Take thy byll, and wyte foure scoze. And the Lorde commended the vnjust steward, because he had done wiselye. For the chyl dren of this worlde are in their kinde, wiser then the chyl dren of light. And I say vnto you: make you frendes of the wicked Mammon, that when ye shall depart, they may receaue you into euerlastinge habitations.

He that is faithfull in that which is least, the same is faythfull in muche. And he that is vnfaithfull in the leaste: is vnfaithfull also in muche. So then, if ye haue not ben faithfull in the wicked Mammon, who will beleue you in that which is true? And if ye haue not bene faithfull in another mans busines: who shall geue you that whiche is your owne? No seruaunt can serue, ij. masters, for ether he shall hate the one and loue the other, or els he shall leane to the one, and despise the

the other. Ye can not serue God and Mammon.

All these thinges hearde the Phariseis also whiche were couetous, and they mocked him. And he sayde vnto them: Ye are they whiche iustify your selues before men: but God knoweth your heartes. For that which is hyghlye esteemed amonge men, is abhominable in the syght of God.

The lawe and the Prophetes reigned vntill John: and synce that tyme the kingedome of God is preached, and euery man stryuethe to go in. Easier it is to go heauen and earth to peryshe, then one tytle of the lawe to faile. Whosoever forsaketh his wyfe, and marieth another, comitteth aduoutrye. And whosoever marieth hir that is deuorced from hir husbande, comitteth aduoutrye also.

Math. xi. b

Esa. xi. a



There was a certayne ryche man, whiche was clothed in purple and fine bysse, and fared deliciously every daye. And there was a certayne begger named Lazarus, whiche laye at his gate full of soores, desyringe to be refreshed with the crommes whiche fell from the ryche mans borde. Neuerthelesse, the dogges came and licked his soores. And it fortuned that the begger dyed, & was caried by the Angelles into^b Abrahams bosome. The ryche man also dyed, and was buryed.

* The Gospe
on the. i. son
day aft. Trin.
E.

R. i.

And

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And being in hell in tormentes, he lyfte up his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and he cried, and sayd: father Abraham, haue mercy on me, & sende Lazarus that he maye dippe the tyype of his finger in water, and cole my tongue: for I am tormented in this flame.

¶ But Abraham sayde: Sonne, remembre that thou in thy lyfe tyme, receavedst thy pleasure, and contrarywyse Lazarus payne. Now therefore is he comforted, and thou art punished. Besydes all this, betwene you & vs there is a greate space set, so that they whiche woulde goe from hence to you cannot: neyther may come from thence to vs.

Then he sayde, I praye thee therefore father, send him to my fathers house, for I haue fīue brethren: for to warne them, least they also come into this place of torment. Abraham sayde vnto him: they haue * Moyses and the Prophetes, let them heare them. And he sayde: nay father Abraham, but yf one came vnto them from the dead, they woulde repent. He sayd vnto him: If they heare not Moyses & the Prophetes, neither wyll they beleue, though one ryse from death agayne.

The Notes.

a. In all this parable we are taught, that we maye not deere with our goodes, what we like. For oncelesse we vse them according to the wyll and pleasure of him, that doeth sende and geueth them, we shalbe put out from the stewardship.

b. The Ecclesiasticall writers, by the bosome of Abraham, do vnderstand either the promise made vnto Abraham. (In thy seed shall all nations be blessed,) or Christ him selfe, which came of the bosome and seede of Abraham. Or els the fellowship of them that dyed in the sayth of Abraham.

c. We are bidden to beleue Moyses and the Prophetes, and not the dead. And yf we woulde heare the dead speake: Christ ought to be sufficient vnto vs, which being reuīued, taught none other doctryne but that, which he had taught in his lyfe tyme, that is to saye: Moyses and the Prophetes.

The .xvii. Chapter:

Christ teacheth his disciples to auoyde occasions of euill, one to forgive another, stedfastlye to truste in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Math. xviij. 8
Mark. ix. 1



¶ When sayd he to his disciples, it can not bee auoyded but that offences wyl come. Neuertheless woe be to him thorowe whome they come. It were better for him that a milstone were hāged about his necke, & that he were cast into the sea, then that he shoulde offende one.

one of these litle ones. Take hede to your selues. If thy bro-
ther trespass against thee, rebuke him, and yf he repent, for-
geue him. And though he synne agaynst thee seven tymes ^{Matt. xviij. c.}
in a daye, and seven tymes in a daye turne agayne to thee, ^{Leut. xix. c.}
saying: it repenteth me, thou shalt forgeue him. ^{Eccles. ix. b}

And the Apostles sayd vnto the Lord: increase our faith.
And the Lorde sayde: yf ye had fayth lyke a grayne of mu-
stard seede, and should saye vnto this Sicamine tree, plucke
thy selfe vp by the rootes, and plante thy selfe in the Sea, it w
ould obeye you.

Who is it of you, yf he had a seruaunt plovving or feeding
cattell, that woulde saye vnto him when he were come from
the field: Goe quickly and syt downe to meate: and woulde
not rather saye to him, Dresse wherewith I maye suppe, and
gyde vp thy selfe, and serue me, tyll I haue eaten and dron-
ken, and afterwarde, eat thou, and drinke thou: ^a* Doth he
thanke that seruaunt, because he dyd that whiche was com-
maunded vnto him: I trowe not. So lykewyse ye, when ye
haue done all those thinges which are comaunded you, saye, **C**
we are vnpfyttable seruautes. We haue done that which
was oure duetie to doe.



And it chaunced as he went to Ierusalem, that he passed ^{the xiii s.}
thorowe Samaria and Galile. And as he entred into a cer- ^{ay aft. Trin.}
tayne **R.ij.**

& The Gospel

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came to beth, there met him ten men that were lepers. Whiche stode a farre of, and put forth theyr voyces and sayd: Jesu master, haue mercye on vs. And when he sawe them, he sayde vnto them: Go keepe your selues vnto the Priestes. And it chaunced that as they went, they were censed. And one of them, when he saw that he was censed, turned backe agayne, and with a loude voyce praysed God, and fel downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered and sayde: are there not ten censed? But where are those nyne? Ther are not founde that returned agayne, to geue God prayse, saue onely this straunger. And he sayde vnto him, arylse, go thy waye, thy faith hath made the whole.

When he was demaunded of the Phariseis, when the kingedome of God shoulde come, he answered them, and sayde: The kingedome of God cometh not with wayting for. Neither shall men saye: Lo here, lo there. For behold the kingedome of God is within you.

And he said vnto the disciples: the dayes will come, when ye shall desyre to se one daye of the sonne of man, and ye shall not se it. And they shall saye to you: Se here, Se there. Go not after them, nor folow them, for as the lighteninge that appeareth out of the one part that is vnder heuen, and shineth vnto the other parte whiche is vnder heauen: So shall the sonne of man be in his dayes. But first must he suffer many thinges, and be reprobued of this nation.

Math. xxiii. d.
Marke. xiii. d.
Luke. xxiij. c.

And as it happened in the dayes of Noe: so shall it be in the dayes of the sonne of man. They ate, they dranke, they married wyues, & were married, euen vnto that same daye & Noe went into the Arke: & the flood came & destroyed them all. Likewise also, as it chaunced in the dayes of Lot. They ate, they dranke, they bought they solde, they planted, they builde. And euen the same day that Lot went out of sodom, it rained fyre and brimstone from heauen, and destroyed them all. After these ensamples, shall it be in the daye when the sonne of man shall appeare.

At that day he that is on the house toppe, and his suffice
in the

in the house: let him not come doune to take it out. And likewise let not him that is in the fieldes, turne backe againe to that he lefte behinde. Remember Lottes wife. Whosoever will go aboute to saue his life, shall lose it: and whosoever shall lose his life, shall saue it. I tell you in that night, there shall be two in one bedde, the one shall be receaued, and the other shall be forsaken. Two shall be also a grindinge together: the one shall be receaued, and the other forsaken. And they answered, and sayde to him, where LORD? And he sayd vnto them: whersoever the body shall be, thither will also the Eagles resort.

The Notes.

1. Christ doth here with a liuelie example teache vs, that nothyng is due vnto oure merites, or muche rather that we deserue nothinge at all. Our due ty is to walke diligently, and with all feare in the commaundementes of God, and if he rewardeth vs any thinge, it is of his mere mercy, and goodnes.

The. xviii. Chapter.

He teacheth to be seruent in prayer continually. Of the Pharisee & the Publicane. The kyngdome of God belongeth vnto chyldre. Christ answereth the ruler, & promyseth rewarde vnto all such as suffre losse for his sake, and folowe him. The blynde man is restored to his syght.



And he putte forth a similitude vnto them, signifying that menne ought alwayes to pray, & not to be werpe, sayinge: There was a Iudge in a certayne citie, whiche feared not God, neither regarded man. And there was a certayne widow in the same citie, which came vnto him sayinge: auenge me of mine aduersarye. And he woulde not for a while. But afterwarde he sayde with him selfe: though I feare not God, nor care for man, yet because this widow troubleth me, I will auenge hir, lest at the laste she come and rayle on me. And the Lord sayde: heare what the vnrightheous Iudge sayeth. And shall not God auenge his electe, which crye daye and night vnto him, yea though he deferre them? I tell you he will auenge them, and that quickly. Nevertheless, when the sonne of man cometh, suppose ye that he shall finde fayth on the earth?



✠ The Gospel
on tbe. xi. Son
day after
Trinitie.

And he putte forth this similitude, vnto certayne whiche trusted in them selues that they were perfecte, and despised other. Two men went vp into the temple to pray: the one a Pharisee and the other a publican. The Pharisee stode and prayed thus with him selfe. God I thanke thee that I am not as other men are, extortioners, vnjust, aduouterers, or as this publican. I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode a farre of, and would not lyfte vp his eyes to heauen, but smote his brest sayinge: God be merciful to me a sinner. I tell you, this man departed home to his house iustified, more then the other. For every man that exalteth him selfe, shall be brought low: And he that humbleth him selfe, shall be exalted.

Math. x. xiii. a

They brought vnto him also babes that he shoulde touche them. When his disciples saw that, they rebuked them. But Jesus called them vnto him, and sayde: Suffre chyl dren to come vnto me, and forbydde them not. For of such is the kyngdome of God. Verely I saye vnto you: whosoever receaueth not the kyngedome of God as a chylde: he shall not enter therein.

Math. x. x. b.
Luk. x. x. b.

And a certayne ruler asked hym sayinge: good master: what ought I to do, to obtayne eternall lyfe? Jesus sayde vnto him: Why callest thou me good? None is good, saue God

God only. Thou knoweste the commaundementes: Thou shalt not commit aduoutry: thou shalt not kyl: thou shalt not Exo. x. steale: thou shalt not beare false witnes: honoure thy father and thy mother. And he sayd, all these haue I kept from my youth. When Iesus hearde that, he sayde vnto hym: Yet lackest thou one thyng.

Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, and folowe me. When he heard that, he was heauye: for he was verye Marke. x. ryche.

When Iesus sawe him moorne, he sayde: wyth what difficultie shall they that haue ryches, entre into the kingedome of God: it is easyer for a camell to go thorowe a nedles eye, then for a ryche man to entre into the kyngedome of God. Then sayde they that heard that. And who then can be saued. And he sayd: Thinges which are vnpossible with men, are possible with God.

Then Peter sayde: Lo, we haue leste all, and haue folowed thee. And he sayde vnto them: Verely I saye vnto you Math. xix. b. ther is no man that leaueth house, other father and mother Marke. x. b. other brethren, or wife, or children (for the kyngedome of Goddes sake) whiche shall not receaue muche moze in this worlde: and in the worlde to come, lyfe euerlastyng.



& The Gospell
on Quinquage
sima sonda.

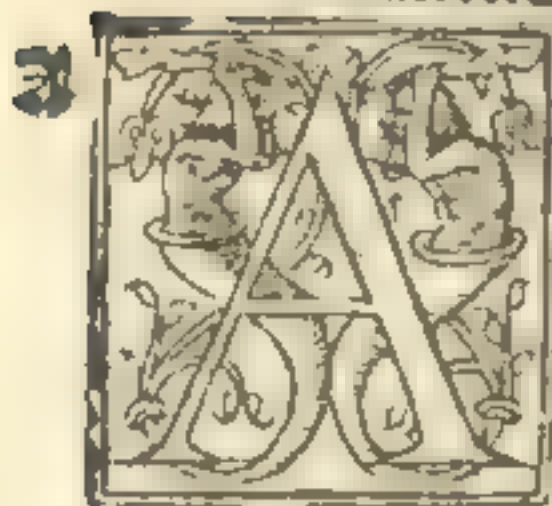
He toke vnto him the twelue, and saide vnto them. Behold, we go by to Ierusalem, and all shalbe fulfilled, that are writtten by the Prophetes of the sonne of man. For he shalbe deliuered vnto the gentils, and shalbe mocked, and shalbe despitefully entreated, and shalbe spitted on: and when they haue scourged him, they will putte him to death, and the thirde daye, he shall arise agayne. But they vnderstode none of these thinges. And this saying was hid from them. And they perceaued not the thinges whiche were spoken.

Math. xx. d.
Mark. x. g.

And it came to passe, that as he was come nye vnto Hierico, a certayne blinde man satte by the waye side begginge. And when he hearde the people passe by, he asked what it meante. And they saide vnto him, that Iesus of Nazareth passed by. And he cried, sayinge: Iesus the sonne of David, haue thou mercye on me. And they which wente before, rebuked him, that he shoulde holde his peace. But he cried so muche the more, thou sonne of David, haue mercye on me. And Iesus stode still, and commaunded him to be broughte vnto him. And when he was come neare, he asked him sayinge: what wilt thou that I do vnto thee? And he sayde: Lorde that I may receaue my sighte. And Iesus sayde vnto him. receaue thy sighte, thy fayth hath saued thee. And immediately he receaued his sighte, and folowed him, prayinge God. And all the people, when they sawe it, gaue laude to God.

The. xix. Chapter.

Of Zacheus, and the tenn seruantes to whome the talentes were deliuered. Christ rideth to Ierusalem, and sweepeth ouer it.



And he entred in and wente thorow Hierico. And beholde there was a man named zacheus, whiche was a ruler amonge the Publycans, and was riche also. And he made meanes to se Iesus, what he would be: and could not for the preace, because he was of a lowe stature. Wherfore he ranne before, and climed by into a wild figge tree, to se him: for he wuld come that waye. And when Iesus came to the place, he looked by, and sawe him, and sayde vnto

unto him: Zache come downe at once, for to day I must abide at thy house. And he came downe hastely, and receaued him ioyfully. And when they sawe that, they all grudged, saying: He is gone in, to tary with a man that is a sinner.

And² Zache stode forth and sayde vnto the Lorde: be-
holde Lorde, the halfe of my goodes I geue to the poore, and
if I haue done any man wronge, I restore him foure folde. **B**
And Iesus sayde to him, this daye is health come vnto this
house, forasmuche as he also is become the childe of Abraham. *Matth. xix. 4.*
For the sonne of man is come to seke, and to saue that which
was losse.

As they hearde these thinges, he added therto a simili-
tude, because he was nie to Ierusalem, and because also they
thought that the kingedome of God shuld shortly appeare.
He sayde therfore: A certayne noble man wente into a farre
countrepe, to receaue him a kingedome, and then to come a-
gayne. And he called his ten seruautes, & deliuered them *Matth. xix. b.*
ten pounde, sayinge vnto them: be and sell till I come. But *Marke. xij. b.*
his citezins hated him, and sent a message after him, saying:
we wil not haue this man to raygne ouer vs.

And it came to passe, when he was come agayne, and had
receaued his kingedome, he commaunded these seruautes
to be called to him (to whome he gaue his moneye) to witte
what euery man had done. Then came the first, saying: lord,
thy pounde hath encreased ten pounde. And he sayde vnto
him: Well good seruaunte, because thou waste faythfull in a *Matth. xix. b.*
very lytell thing, take thou autoritie ouer tenne citieis. And
the other came saying: Lord thy pound hath encreased fve
pound. And to the same he saide: and be thou also ruler ouer
fve citieis.

And the thirde came and sayde: Lorde, beholde here thy
pounde, whiche I haue kepte in a napkin, for I feared thee,
because thou arte a strypte man: thou takeste vp, that thou
laydest not downe, and repest that thou diddest not sowe.
And he sayde vnto him: Of thine owne mouth will I iudge *Matth. xix. 4.*
thee, thou euill seruaunt. Knewest thou that I am a strypte **D**
man, takynge vp that I layde not downe, and reppnge that
I did

The Gospel

I dyd not take: wherfore then gauest thou my money into the banke, that at my comminge, I myght haue requyred myne owne with vauntage.

Math. xix. b.

*Math. xxi. a.
Marke. xi. a.*

And he sayde to them that stode by: take from him that pounde, and geue it him that hath ten pound. And they said vnto him: Lorde he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath, shalbe taken from hym. Moreover those myne enemies, whiche woulde not that I shoulde raygne ouer them, brynge hither, and sleve them before me. And when he had thus spoken, he proceeded forth before, ascendinge vp to Ierusalem.

And it fortunied, when he was come nye to Bethphage, and Bethany, besides the mount whiche is called Oliuete, he sent two of his Disciples, sayinge: go ye into the towne whiche is ouer agaynst you. In the whiche assone as ye are come, ye shall fynde a colt tyed, wheron yet neuer man sate. Louse him, and brynge him hyther. And if any manne aske you, why that ye louse him, thus shall ye saye vnto hym: the Lorde hath neede of him.

They that were sent, went theyr waye, and founde euen as he had sayde vnto them. And as they were a losynge the colte, the owners therof sayde vnto them: why louse ye the colte? And they sayde: for the Lorde hath neede of hym. And they brought him to Iesus. And they cast their rayment on the colte, and set Iesus thereon. And as he wente, they spred theyr clothes in the waye.

And when he was now come nye to the goynge downe of the mount Oliuete, the whole multitude of the Disciples began to reioyce, and to laude God with a loude voyce, for all the miracles that they hadde sene, sayinge: blessed be the kynge that cometh in the name of the Lorde: peace in heauen, and glory in the hiest. And some of the Phariseis of the company sayde vnto him: Master, rebuke thy Disciples. He answered and sayde vnto them: I tell you, if these woulde holde theyr peace, the stones woulde crye.

And



And when he was come nere, he behelde the citie, & wept ¶ The Gospel in the .x. lond. af. Tri.
on it, sayinge: If thou haddest knowen those thinges which
belonge vnto thy peace, euen in this thy daye & But nowe
are they hyd from thine eyes. For the dayes shall come v-
pon thee, that thy enemies shall cast a bancke about thee, and Esa. xlvij. d
compasse thee round, & kepe thee in on euery syde, and make
thee euen with the grounde, and thy chyl dren whiche are
in thee. And they shall not leaue in thee one stoon vpon a-
nother, because thou knoweste not the tyme of thy vylita-
tion.

And he went into the temple, and began to cast out them
that solde therein, and them that bought, saying vnto them:
it is wyrtten, my house is the house of prayer, but ye haue ¶ Ezech. xlvi. c. Jer. vii. b,
made it a denne of theues. And he taught dayly in the tem-
ple. But the hye Priestes and the Scribes, and the chief of
the people went about to destroy him, but coulde not fynde
what to do. For al y people sticke by him, and gaue hym au- John. vii. e
dience.

¶ The Notes.

a. we learne in Zachary, what be the true frutes of repentaunce. He doth not buyde
vp abbeyes nor yet chaunteries with his yll gotten goodes, but maketh restitution, accor-
dyng to the lawe of God. Exod. xxxij. whiche thinge being done, he geueth almosse of his
owne goodes vnto the poore.

The

The Gospell

The.xx. Chapter.

¶ They aske Chyfte one question, and he asketh them another. The Parable of the vineyard. Of tribute to be geuen vnto Cesar, & how Christ stoppeth the mouthes of the Saducees.



And it fortuneth in one of these dayes, as he taught the people in the temple, & preached the gospel: the hie Priestes and the Scribes came with the elders, & spake vnto him saying: Tell vs by what autoritie thou doest these thinges? Ether who is he, y^e gaue thee this autoritie? He answered and saide vnto them: I also will aske you one thing, and answer me. The baptisme of Iohn: was it from heauen, or of men? And they thought within them selues saying: if we shall saie from heauen, he will saye: why then beleued ye him not? But and if we shall say of men, all the people will stone vs. For they be perswaded that Iohn is a Prophete. And they answered that they coulde not tell whence it was. And Iesus saide vnto them: nether tell I you, by what autoritie I do these thinges.

Then began he to put forth to the people this similitude. A certayne man planted a vineyarde, and let it forth to husbandmen, and went him selfe into a straunge countreye for a greate season. And when the time was come, he sent a seruaunt to the husbandmen, that they should geue him of the frute of the vineyarde. And the husbandmen did beate him, and sent him away emptye. And agayne he sent yet another seruaunt. And they did beate him, and foule entreated him also, and sent him away emptye. Moreouer, he sent the third to, and him they wounded, and caste oute. Then sayde the Lorde of the vineyarde: what shall I do? I will sende my deare sonne, him peraduenture they will reuerence, when they se him.

But when the husbandmen sawe him, they thoughte in them selues, sayinge: this is the heyre, come let vs kill him, that the enheritaunce may be ours. And they cast him oute of the vineyarde: and kyled hym. What shall the Lorde of the vineyarde therfore do vnto them? He will come and destroye these husbandmen, and will lette out his vineyard to other.

Math. xxij. c.
Marke. xij. d

Math. xxi. c.

Math. xxi. d
Marke. xij. a.

other. When they heard that, they saide: God forbid.

And he behelde them, and said, what meaneth this then that is written. The stone that the buylders refused, y same is made the head corner stone: Whosoever doth stumbe vpon that stone, shalbe broken: but on whosoever it fall vpon, it will grinde him to powder. And the hie priestes and the Scribes the same houre wente aboute to laye handes on him, but they feared the people. For they perceaued that he had spoken this similitude against them.

And they watched him, and sent forth spies, which shulde sayne them selues perfect, to take him in his wordes, and to deliuer him vnto the power and auctozitie of the Deputie. And they asked him sayinge: Master we knowe that thou sayest and teachest ryght, nether considerest thou any mans degree, but teachest the waye of God truelye. Is it lawfull for vs to geue Ceasar tribute or no: He perceiued their craftines, and sayde vnto them: Why tempt ye me: Shewe me a peny. Whose image and superscription hath it: They answered and sayd: Ceasars. And he sayde vnto them: Geue then vnto Ceasar, that whiche belongeth to Ceasar: and to God, that whiche pertayneth to God. And they coulde not reprove his sayinge befoze the people. But they maruayled at his aunswere, and helde theyr peace.

Then came to him certayne of the Saducees, which deny that there is any resurrection. And they asked him saying: Master, Moses wrote vnto vs, yf any mannes brother die, hauinge a wife, and the same dye withoute issue: that then his brother shoulde take his wife, and rayse vp seede vnto his brother. There were seuen brethren, and the first toke a wife, and died without chyliden. And the seconde toke the wife, and he died chidleffe. And the thyrde toke hyr, and in lyke wise the residue of the seuen, and lefte no chyliden behynde them, and died. Last of al, the woman died also. Now therfore at the resurrection, whose wyfe of them shal she be: For seuen had hyr to wife.

Jesus answered and sayde vnto them. The chyliden of this worlde mary wyues, and are married, but they whiche

Psal. cxv. c
Math. xxi. b
Mark. xii. a

Math. xxii. c,
Mark. xii. b

Math. xxii. c
Marke. xii. b
Deut. xxi. b

ff

Mark

Exod. iij. b.

shalbe counted worthy to enioye that worlde and the resurrection from death, neyther marye wyues, neyther are married, nor yet can bre any more. For they are equall vnto the Angells, and are the sonnes of God, inasmuche as they are the chylzen of the resurrection. And that the dead shal ryl agayne, euen Moyses sheweth besydes the bushe, when he sayde: the Lorde God of Abraham, and the God of Isaac, and the God of Jacob. for he is not the god of the dead, but of them which lyue,* for all lyue vnto him. Then certayne of the Phariseis answered and sayde: Mayster thou haste well sayde. And after that, durst they not aske him any question at all.

Math. xxij. d
Marke. xij. d
Psal. cix. a

Then sayde he vnto them: howe saye they that Christe is Dauids sonne? And Dauid himselfe sayth in the boke of the Psalmes: The Lord sayd vnto my Lorde, syt on my right hande, tyll I make thyne enemies thy fote stole. Seing Dauid calleth him Lorde: how is he then his sonne?

Math. xxij. a.
Marke. xij. d

Then in the audience of all the people, he sayde vnto hye disciples: beware of the scribes, which desyre to go in longe clothynge: and loue gretynge in the markets, and the hieite seates in the Synagoges, and the chiefe rowmes at feastes, which deuoute wydowes houses and that vnder a coloure of longe prayynge: the same shall receaue greater damnaciō.

The Notes.

a. If Abraham, Isaac, and Jacob do lyue: Ergo all the sayntes that be hense departed in fayth do lyue with them. For, we are therfore called the chylzen of Abraham: because that we are heyres with him of the life to come.

The. xxi. Chapter.

Christ commendeth the poore wydowe, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne conynge.



As he behelde, he sawe the riche men, whiche cast theyr offeringes into the treasurye. And he sawe also a certayne poore wydow, which cast in thyrther two mites. And he sayde: of a truth I say vnto you, this poore widow hath put in more then they all. for they all haue of theyr superfluitie added vnto the offeringe of God: but she, of hyr

of hyr penury hath cast in all the substance that he had.

As some spake of the temple, how it was garnished with goodly stones and Jewels, he sayde: The dayes wyl come, when of these thynges which ye se, shall not be leste stone vpon stone, that shall not be thowen downe. And they asked hym, sayinge: Master, when shall these thynges be, and what sygne wyl there be when suche thynges shall come to passe.

And he sayde: take hede, that ye be not deceaued. For many wyl come in my name sayinge: I am he, and the tyme draweth nere. folow ye not them therfore. But when ye heare of warre and dissention, be not afrayde. For these thynges must fyrst come, but the ende foloweth not by and by. Then sayde he vnto them: Nation shall ryle agaynste nation, and kyngedome agaynste kingedome, and greate earthquakes shalbe in all quarters, and hunger, and pestilence, and fearefull thynges. And greate sygnes shall there be from heauen.

But befoze all these, they shall laye their handes on you, and persecute you, deliuerynge you vp to the Synagoges and into pylsonnes, and bynge you befoze kynges and rulers for my names sake. And thys shall chaunce you, for a testimoniall. Let it strike therfore fast in your heartes, for a testimoniall. Let it strike therfore fast in your heartes, not once to studie befoze, what ye shall aunswere: for I wyl geue you a mouth, and wysedom, where agaynste, all youre aduersaries shal not bee able to speake, nor resyste. Yea, and ye shalbe betrayed of your fathers, and mothers, and of your brethren, and kynsemen, and frendes, and some of you shall they put to death. And hated shall ye be of all menne for my names sake. Yet there shal not one heere of your heades perishe. By your patience possesse your soules.

* And when yese Ierusalem besieged with an hoste, then vnderstande that the desolation of the same is nye. Then let them which are in Iewye fflye to the mountaynes. And let them which are in the myddes of it, departe oute. And lette not them that are in other countreyes, entre therein. For these be the dayes of vengeance, to fulfill all that are writ-

Math. xxiii. a
Mark. xij. a.

Math. xxiii. b
Mark. xij. b.

te.

ten. But woe be to them that be with child, and to them that
E gene sucke in those dayes: for there shalbe greate trouble in
the lande, and wrath ouer all this people. And they shall fall
on the edge of the swerde, and shalbe ledde captyue, into al
nations. And Ierusalem shalbe troden vnder foote of the
gentils, vntyll the tyme of the gentils be fulfilled.



✠ The Gospel
on the. ij. son
in Aduente.
Esa. x. b
Joel. ij. c.
Ezec. xxxv. ij.

Math. xxij. c.
Marke. xij. c.

And there shalbe signes in the Sunne, and in the Moone,
and in the Starres, and in the earth the people shalbe in
suche perplexitie, that they shall not tel which way to turne
them selues. The sea and the waters shall roare, and mens
hertes shall fayle them for feare, and for lookinge after those
thinges whiche shall come on the earth. For the powers of
heauen shall moue. And than shall they see the sonne of man
come in a cloude, with power and great gloire. When these
thinges begynne to come to passe: then loke vp, and lyfte vp
your heades, for your redemption draweth nye.

And he shewed them a similitude: beholde the figge tree
and all trees, when they shoute forth their buddes, ye se and
know of your owne selues, that summer is then nie at hand.
So lykewile ye (when ye se these thinges come to passe)
vnderstande, that the kingedome of God is nie. Whereye I
say vnto you: this generation shall not passe, tyll all be fulfilled.
Heauen & earth shall passe: but my wordes shall not passe.

Take

Take hede to your selues, least at any tyme poure hertes be ouercome with surfettinge and Dronckennes, and cares of this worlde: and that, that daye come on you vnwares. For as a snare shall it come on all them that syt on the face of the whole earth. Watche therfore cōtinually and pray, that ye may obtayne grace to fflye al this that shall come, and that ye maye stande before the sonne of man.

In the daye time he taught in the temple, and at nyghte he went out, and had abydinge in the mounte that is called Oliuete. And all the people came in the moynynge to him in the temple, for to heare him.

John. viij. a

The Notes.

a. The same is it, that Mathewe and Marke do call the abomination of desolation. The hooste of the Romayns, is called here desolation, because that by them the cite and the temple were destroyed, and the countrey made wast. And they are also called abomination, both for theyr heathenish impietie, and also for the puttinge downe of the true worshyppe and religion. By the holy place, both Iherusalem and the temple is vnderstanded. Dan. ix.

The xxii. Chapter.

Christ is betrayed. They eate the Easter lambe. The institution of the Sacrament. They strue who shalbe greatest, he reproveth them. He prayeth thre tymes vpon the mount. They take hym, and bynge hym to the hye Priestes house. Peter denieth hym thryse, and they bynge him before the councell.



The Gospell.

A Math. xxi. a.
 Marke. xiiij. a.
 The Gospell
 on the wednes
 day be. Easter



The feast of sweate breade dyewe nye, whiche is called Easter, and the hie priestes & Scribes soughte howe to kyll him, but they feared the people. Then entred Satan into Judas, whose surname was Iscarioth (whiche was of the nombꝛe of the twelue) & he went his way, and communed with the hie priestes and officers, howe he myght betraye him to them. And they were glad, and promysed to geue him moneye. And he consented, and sought oportunitie to betray him vnto them, when the people were awaye.

Math. xxvi. b.
 Marke. xiiij. a.

Then came the daye of swete breade, when of necessitie the Easter lambe muste be offered. And he sent Peter and John, sayinge: go and prepare vs the Easter lambe, that we may eate. They saide to him: Where wylt thou, that we prepare? And he sayde vnto them, Beholde when ye be entred, into the citie, there shal a man mete you, bearing a pitcher of water, him folow into the same house that he entreth in, and saye vnto the goodman of the house: The master sayth vnto thee: where is the geste chamber, where I shall eate myne Easter lambe with my disciples? And he shall shewe you a great parlour paved. There make redye. And they wente & founde as he had sayde vnto them: & made redye the Easter lambe. And when the houre was come, he sate downe, & the twelue Apostles with him. And he sayde vnto them: I haue inwardly desired to eate this Easter lambe with you, befoze that I suffre. For I saye vnto you: henceforth I wyl not eate of it any moze, butyll it be fulfylled in the kingedome of God. And he toke the cup and gaue thankes, and said. Take this, and deuide it amonge you. For I saye vnto you: I will not dryncke of the frute of the vyne, butyl the kyngedome of God be come.

Math. xxvi. c.
 Marke. xiiij. c.
 1. Cor. xi. c.

And he toke breade, and when he had geuen thankes, he brake it, and gaue to the sayinge: This is my body which is geuen for you. This do in remembraunce of me. Likewise also, when thei had supped, he toke the cup saying: This cup is the new^a testament in my bloude, which is shed for you.

Yet

Yet beholde, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed: But woe be to that man, by whom he is betrayed. **C** And they began to enquyre amonge them selues, whiche of them it shoulde be, that shoulde do that.



And there was also a stryfe amonge them, which of them shoulde seme to be the greatest. And he sayde vnto them: the **¶ The Gospel on S. Bartholomewes daye.** kinges of the gentyles raygne ouer them, & they that beare rule ouer them, are called gracious lordes. But ye shall not be so. But he that is greatest among you, shalbe as the yongest: and he that is chiefe, shalbe as the minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? And I am amonge you, as he that ministreth. Ye are they which haue bydden with me in my temptations. And I appoynt vnto you a kingedome, as my father hath appointed to me: that ye maye eate, and drinke at my table in my kingedome, and sit on seates, and iudge the twelue tribes of Isracell.

And the Lorde sayde: Symon, Symon behold, Satan hath desired you, to sifte you, as it were wheate, but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym. Lord I am ready to go with thee into prison, and to death.

The Gospell

D And he sayd: I tell thee Peter, the cocke shal not crowe this
Math. xxvi. c. Daye, tyll thou haue thysle denied that thou knewest me.
Marke. xiiij. c.

Math. xxvi. f.
Marke. xiiij. c.
John. xviij.

And he sayd vnto them: when I sent you without wallet
and scrippe, and shoes, lacked ye any thinge? And they sayd
no. And he sayde to them: but now he that hath a wallet, let
him take it vp, and likewise his scrippe. And he that hath no
swearde, let him sell his cote, and by one. For I saye vnto
you, that yet, the same whiche is wyrtten, muste be perfour-
med in me: Euen with y^e wicked was he numbred. For those
thinges whiche are wyrtten of me, haue an ende. And they
sayde: Lorde, beholde here are two sweardes. And he sayd
vnto them: it is ynoughe.

And he came out, and went (as he was wonte) to mounte
Olyuete. And the disciples folowed hym. And when he
came to the place, he sayde to them: praye, lest ye fall into
temptation.

And he gate hym selfe from them, aboute a stones caste,
and kneled downe, and prayed, sayinge: Father, if thou wilt
withdrawe this cup from me. Neuerthelesse, not my wyll,
but thyne be fulfilled. And there appeared an aungell vnto
E him from heauen, confortyng hym. And he was in an ago-
nye, and prayed some what longer. And his sweate was like
droppes of bloud, tricklyng downe to the ground. And he
rose vp from prayer, and came to his disciples, and founde
them sleppynge for sorowe, and sayde vnto them: why slepe
ye? Rysse and praye, lest ye fall into temptation.

Whyle he yet spake: beholde, there came a company, and
he that was called Judas one of the twelue, wente befoze
them, and preased nye vnto Iesus to kysse him. And Iesus
said vnto him: Judas, betrayest thou the sonne of man with

I a kysse? When they whiche were about hym saw what wold
Math. xxvi. c. folowe, they sayde vnto hym: Lorde, shall we smyte with
Marke. xiiij. c. swearde. And one of them smote a seruaunt of the hye priest
John. xviij. b. and smote of his ryght eare. And Iesus aunswered & sayd:
suffre ye thus farre forth. And he touched his eare, and hea-
led hym.

Then Iesus sayde vnto the hye Priestes, and rulers of
the

the temple, and the elders whiche were come to hym: Be ye come out, as vnto a thefe with sweardes and staues: when I was dayly with you in the temple, ye stretched not forth handes agaynst me. But this is euen your very houre, and the power of darkenes. Then toke they him, and ledde him, and broughit him to the hye Priestes house. And Peter followed a farre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe together: Peter also sat downe amonge them. And one of the wenches behelde him as he sat by the fyre, and set good eye sighte on him, and sayde: this same was also with him. Then he denied him sayinge: woman I knowe hym not. And after a litle while, another sawe him, and sayde: thou art also of them. And Peter sayd: man, I am not. And aboute the space of an houre after, another affyrmed sayinge: verelye euen this felowe was with him, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the cocke crowe. And the Lord turned backe, and looked vnto Peter. And Peter remembred the wordes of the Lorde, howe he sayde vnto him: before the cocke crowe, thou shalt deny me thrise. And Peter went out, and wept bitterly.

And the men that stode about Iesus, mocked him, & stroke him, and when they had blindfolded him, they smote his face. And asked him sayinge: arte thou who it is that smote thee? And many other thinges despytefullye sayde they agaynst him.

And as soon as it was daye, the elders of the people, & the hye Priestes and Scribes, came together, and ledde him into their counsell, sayinge: arte thou very Christ: tel vs. And he sayde vnto them: if I tell you, ye wil not beleue. And if also I aske you, ye will not answer me, or let me go. Hereafter shall the sonne of man sitt on the ryght hande of the power of God. Then sayde they all: art thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we any further witnes? for we our selues haue hearde of his owne mouth.

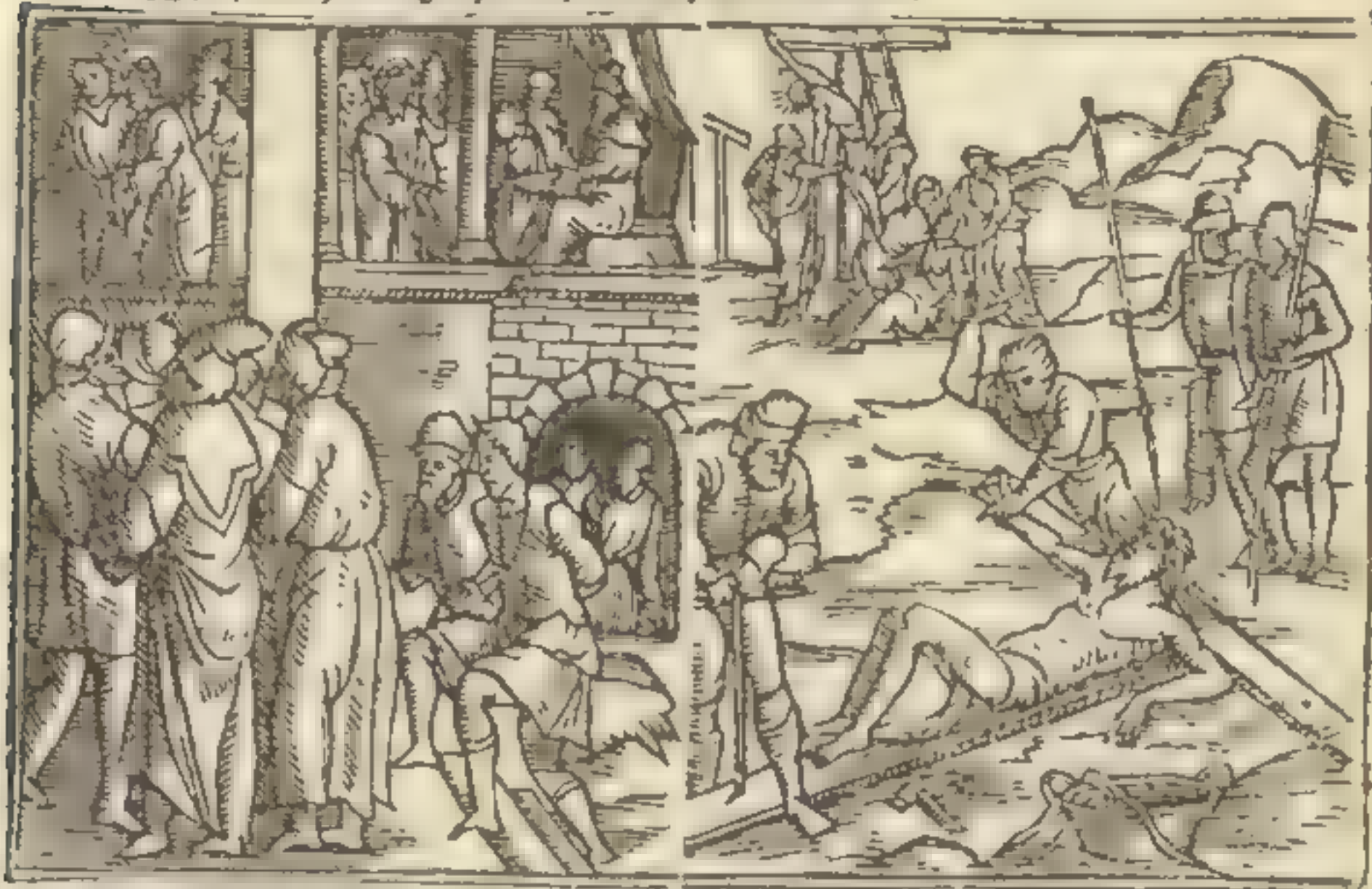
The Gospell

The Notes.

As the cuppe is the newe Testamente so the breade is the bodye of Christe. By the newe Testament, he vnderstandeth the forgeuenesse of synnes. Heb. viij. But the cuppe both onely represent vnto vs the newe testament, that is to saye: the forgeueness of oure synnes, that we haue in the bloude of Christ.

The xxiii. Chapter.

Jesus is brought before Pilate and Herode. The women make lamentation for hym. He prayeth for his enemies, forgeueth the thefe vpon his ryght hande, and dyeth on the crosse, and is buried.



The Gospell
on the thursd
before Easter.
Math. xxviij. a
Mark. xvi. a
John. xix. e



And the whole multitude of them arose, & led him vnto Pilate. And they began to accuse him sayinge: we haue founde this felow peruerting the people, and forbyddinge to paye tribute to Cesar, sayinge: that he is Christ a kynge. And Pilate apposed him sayinge: art thou the kinge of the Jewes. He aunswered him and sayd: thou sayest it. Then sayde Pilate to the hie Priestes, and to the people: I fynde no faute in this man. And they were the more scarce, sayinge: He moueth the people, teachynge thowt out all Iewry, and began at Galile, euen to this place.

When Pilate hearde mention of Galile, he asked whether the man were of Galile. And asone as he knew that he was of Herodes iurisdiction, he sent him to Herode, whiche was also at Ierusalem in those dayes. And when Herode sawe Iesus, he was exceedingly gladde. For he was desyring

to see

rous to se him of a longe season, because he had hearde many thinges of hym, and trusted to haue sene some myracle done by hym. Then questioned he with him of many thynges. But he answered hym not one worde. The hye Priestes and Scribes stode forth and accused hym straytly. And Herode with his men of warre, despyled hym, and mocked hym, and araycd him in whyte, and sent him agayne to Pilate. And the same day Pilate and Herode were made fren- Acts. liij. c.
des together. For befoze they were at variaunce.

And Pilate called together the hye priestes, and the rulers, and the people, and sayde vnto them: ye haue broughte this man vnto me, as one that peruerted the people. And behold I haue examined hym befoze you, and haue found no C
faute in this man, of those thinges wherof ye accuse hym.

Now, nor yet Herode. For I sent you to hym: and lo nothing Math. xxvij. b.
worthye of death is doone to hym. I will therefore cha- Marke. xv. a.
sten hym, and lette hym loose. For of necessitie, he muste. John. viii. a.
haue let one loose vnto them at that feast.

And all the people cryed at once saying: away with him, and delpyer to vs Barrabas: which for a certayne insurrection made in the citie, and murther, was cast in prysen. The Pilate spake agayne to them, willinge to let Iesus loose.

And they cryed, sayinge: Crucify him, Crucify him. He sayd vnto them the thyrde tyme. What euill hath he done? I fynde no cause of death in hym, I will therfore chasten him, and let hym loose. And they cryed with loude voyces, and required that he might be crucified. And the voices of them Math. xxvij. c.
and of the hye Priestes preuayled. Marke. xv. a.
John. xix. a.

And Pilate gaue sentence, that it shoulde be as they required, and let loose vnto them, hym that (for insurrection and murther) was cast into prysen, whom they despyed, and D
beliuered Iesus to do with hym what they would. And as they ledde him awaye, they caught one Simon of Syrene, Math. xxvij. d.
comminge out of the field: and on him layde they the crosse, Marke. xv. b.
to beare it after Iesus.

And there folowed him a great companye of people, and of women: which women bewayled and lamented him. But

Isaiah. liii. a
Sapienc. 17. c
Galath. iii. d.

Jesus turned backe vnto them, and said: Daughters of Ierusalem, wepe not for me: but wepe for your selues, and for your children. For behold, the dayes wyl come, when men shall saye: happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this to a grene tre, what shalbe done to the drye.

Matt. xxv. d
Mark. xv. c.
John. xix. d

And there were two euill doers ledde with him to be dayne. And when they were come to the place (which is called Caluery) there they crucified hym, and the euill doers, one on the right hande, and the other on the lyfte. Then sayde Jesus: father forgene them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stode and behelde.

And the rulers mocked him with them, sayinge: he holpe other men, let him helpe him selfe, if he be Chyste the chosen of God. The souldiers also mocked him, & came and offered him byneger, and sayd: If thou be that kinge of the Jewes, saue thy selfe. And a superscription was wrytten ouer him, in Greke, in Latin, and Hebrewe: This is the kynge of the Jewes.

And one of the euill doers whiche were hanged, railed on him, sayinge: If thou be Chyst, saue thy selfe and vs. But the other answered and rebuked hym, sayinge: Neither fearest thou God, because thou art in the same damnation: we are righteously punished, for we receaue accordyng to our dedes: but this man hath done nothing amysse. And he sayd vnto Jesus: Lorde, remember me, when thou comest into thy kingedome. And Jesus sayde vnto hym: Verely I saye vnto thee, to daye shalte thou be with me in Paradise.

And it was about the sixt houre. And there came a darknes ouer all the lande, vntill the ninth houre, and the sunne was darkened. And the vaille of the temple did rente, euen thorow the middes. And Jesus cried with a great voyce, and sayde: Father, into thy handes I commend my spyrte. And

And when he thus had sayd, he gaue vp the gost. When the Centurion sawe what had happened, he glorified God, saying: Of a suretye, this man was perfecte. And all the people that came together to that sighte, beholdynge the thinges whiche were done: smote their brestes, and returned home. And all his acquaintaunce, and the women that folowed him from Galile, stood a farre of, beholdynge these thinges.

And beholde there was a man named Ioseph, a counsellour, and was a good man, and a iust, and dyd not consent to the counsell and dede of them, whiche was of Aramathia, a citie of the Iewes: whiche same also waited for the kingdome of God: he went vnto Pylate, and begged the body of Iesus, and toke it downe, & wrapped it in a linnen cloth, and layed it in an hewen tounbe, wherein was neuer man before layed. And that day was the preparinge of the Sabbath, and the Sabbath drew on. The women that folowed after whiche came with him from Galile, behelde the sepulchre, and how his body was layed. And they returned and prepared odoures, and oyntmentes: but rested the Sabbath day accordinge to the commaundement.

Matt. xxv. g.
Marke. xvi. d.
John. xix. g.

The. xxiii. Chapter

The women come to the graue, Christe appeareth vnto the two disciples that go toward Emmaus: standeth in the myddes of al his disciples openeth theyr vnderstanding in the scriptures, geueth them a charge, and ascendeth vp to heauen.



At the morowe after the Sabbath, earlye in the morninge, they came vnto the tounbe, and brought the odoures which they hadde prepared, and other women with them. And they founde the stone rowled away from the sepulchre, and went in: but found not the body of the Lorde Iesu. And it happened, as they were amazed therat: Beholde, two men stode by them in shyninge vestures. And as they were afrayde, and bowed downe theyr faces to the earth, they sayd to them: why seke ye the living amonge the dead? He is not here, but is risen. Remember how he spake vnto you, when he was yet in Galile, sayinge: that

Matt. xxvi. a.
Marke. xvi. a.
John. xx. a.

Matt. xxvi. a.
Marke. xvi. b.

The Gospel

that the sonne of man must be deliuered into the handes of synfull menne, and be crucified, and the thyrde daye rise againe.

*Math. xxv. b
Marke. xvi. c.*

And they remembred his wordes, and returned from the sepulchre, and tolde all these thinges vnto the eleuen, and to all the remnaunt. It was Mary Magdalene and Ioanna, and Mary Jacobi, and other that were with them, whiche tolde these thinges vnto the Apostles, and their wordes seemed vnto them fained thinges, nether beleued thei them. Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linnen clothes layde by them selfe, and departed wondyrnge in him selfe at that which hadde happened.



*✧ The Gospel
on the Mond.
after Easter.*

And beholde, two of them wente that same daye to a towne whiche was from Ierusalem aboute thre scoore forlonges, called Emaus: and they talked together of all these thinges that had happened. And it chaunced, as they communed together, and reasoned, that Iesus him selfe drew neare, and went with them. But they eyes were holden, that they coulde not knowe hym. And he saide vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sadde? And the one of them (named Cleophas) answered and sayd vnto him: art thou only

only a straunger in Ierusalem, and haſte not knowen the thinges whiche haue chaunced therein in theſe dayes: And he ſayde vnto them: what thinges?

And they ſaide vnto him: of Jeſus of Nazareth whiche was a Prophet, myghtie in dede and word before God, and all the people. And howe the hie Prieſtes, & our rulers deliuered hym to be condemned to death: and haue crucified him. But we truſted that it hadde bene he that ſhoulde haue deliuered Iſraell. And as touchynge all theſe thinges, to daye is euen the thyrde daye, that they were done.

Yea, and certayne women alſo of our companie made vs aſtoniſhed, whyche came earlye vnto the Sepulchre, and founde not his bodye, and came ſayinge: that they hadde ſene a byſſon of Angels, whiche ſayde that he was alyue. And certayne of them which were with vs, went their way to the ſepulchre, and founde it euen ſo as the women hadde ſayde: but him they ſawe not.

And he ſayde vnto them: O ſoles and ſlowe of herte to beleue all þe Prophetes haue ſpoken. Ought not Chriſt to haue ſuffred theſe thynges, and to enter into his glorie? And he began at Moſes, and at all the Prophetes, and interpreted vnto them in all ſcriptures, whiche were wyrtten of him. And they drewe nie vnto the towne whiche they went to. And he made as though he woulde haue gone further. But they conſtrayned him, ſayinge: abide with vs, for it draweth towardes night, and the daye is farre paſſed. And he went in, to tary with them.

And it came to paſſe as he ſate at meate with them, he took breade, bleſſed it, brake, and gaue to them. And they eyes were opened, and they knew him: and he vaniſhed out of their ſight. And they ſaide betwene them ſelues: didde not our hertes burne within vs, while he talked with vs by the waye, and as he opened to vs the ſcriptures? And they roſe vp the ſame houre, and returned againe to Ierusalem, and founde the eluen gathered together, and them that were with them, whiche ſayde: the Lorde is riſen in dede:
and

The Gospell

¶ And hath appeared to Symon. And they tolde what thinges was done in the waye, and how they knew him in breakeinge of breade.



¶ The Gospell
on the teweſd.
after Eaſter.

As they thus ſpake, Jeſus him ſelfe ſtoode in the myddes of them, and ſayde vnto them: peace be with you. And they were abaſhed and aſtrayde, ſuppoſyng that they had ſene a ſpyte. And he ſayde vnto them: why are ye troubled, and why do thoughtes ariſe in your hertes? Beholde my handes and my fete, that it is euen I my ſelfe. Handle me, and ſee: for ſpytes haue not fleſhe and bones, as ye ſe me haue. And when he had thus ſpoken, he ſhewed them his handes and his fete. And whyle they yet beleued not for ioye, and wondred, he ſayde vnto them: Haue ye here any meat? And they gaue him a peece of a broyled fiſhe, & of an hony combe. And he toke it, and did eate before them.

And he ſayde vnto them. Theſe are the wordes whiche I ſpake vnto you while I was yet with you: that all muſt be fulfilled whiche were wrytten of me in the lawe of Moſes, and in the Prophetes, and in the Pſalmes. Then opened he their wittes, that they might vnderſtande the ſcriptures, and ſayde vnto them: Thus is it wrytten, and thus it behoued Chriſt to ſuffre, and to riſe againe from death the thyrde daye, and that repentance, and remiſſion of ſynnes ſhoulde

Actu. xviij. a.

shoulde be preached in his name amonge al nations, and beginning at Ierusalem. And ye are wytnesses of these thinges. And beholde, I wyll sende the promys of my father vpon you. But tary ye in the citie of Ierusalem, vntyll ye be endued with power from an hie.

And he ledde them out into Bethanye, and lyfte vp his handes, and blessed them. And it came to passe, as he blessed them, he departed from them, & was caried vp into heauen. And they worshipped him, and returned to Ierusalem with great ioye, and were continually in the temple, praylinge, and laudynge God. Amen.

Act. 1. 8
Math. 28. 19

*Here endeth the Gospell of
S. Luke.*

The lyfe of the Euan- gelist S. Iohn. Wrytten by Saint Hierome.



Iohn the
Apostle who
Jesus loved
entirely, being
the sonne of ze-
bedee, and bro-
ther of James the apostle (who
herode after the passion of the
Lorde dyd behead) dydde write
last of all, a Gospel: being desp-
red by the superintendents, and
bysshops of Asia, against Cerin-
thus and other heretikes, and
specially against the secte of the
Ebionites that dydde saye then,
whiche Ebionites dyd aspyne,

that Christ was not before Marye. Whereby, he was compelled to set forth his diuine
byrth. Howbeit, some aspyne that he had an other occasiō to set forth this scripture. That
is to say: that when he had read the booke of Mattheu, Marke, and Luke, he dyd well
allowe the text of the history, and aspyned that they had sayd true: but that they had wryt-
ten only the history of one yere, in the whiche he suffred after the imprisonment of Iohn.
Therefore, he passinge ouer that yere (the actes wherof, were set forth by the other thre)
he dyd declare, what was done in the time before Iohn was imprisoned, as it may be eu-
dent & manifest vnto them, that wyl diligently reade the iij. booke of the Gospels.
Which thing doth take away that disagreement, which Iohn seemeth to haue w other. He
hath also wrytten one epistle, whose begynninge is. That whiche was from the begyn-
ninge, whiche we haue heard and sene with our euen, whiche we haue looked vpon, and
our handes haue handled of the worde of lyfe: whiche epistle is approued and allowed, by
all ecclesiasticall, and learned men. The other two, which begynne. The elder to the elect
Ladys and hyr chyldren. And: The elder to the welbeloued Caius, whom I do sene in the
truth) are thought to be Iohns y elder, whose sepulchre is shewed this day at Ephesus.
Some also do thinke that there be two memorialles of the sayde Iohn Euangelist, vpon
whiche thinge we wyl dispute by order, when we be come to Papias his disciple. In the
xiiij. yere then, Domitianus mouing and styringe the seconde persecution after Nero,
beinge banished into an yle called Pathmos, he dyd wryte the reuelation: whiche Iusti-
nus martyr, and Ireneus do expounde. And after that Domitianus was slayne, and his
actes abrogated by the senate, because of the to muche crudelitie: Pertinax beinge emper-
our) he returned vnto Ephesus. where continuinge vntyll Traianus the emper-
our, he dyd both founde and gouerne all the churches of Asia. He dyed
beinge exceedinge olde, that is to saye. lxviij. yere after the
passion of the Lorde, and was buryed by the
same towne.



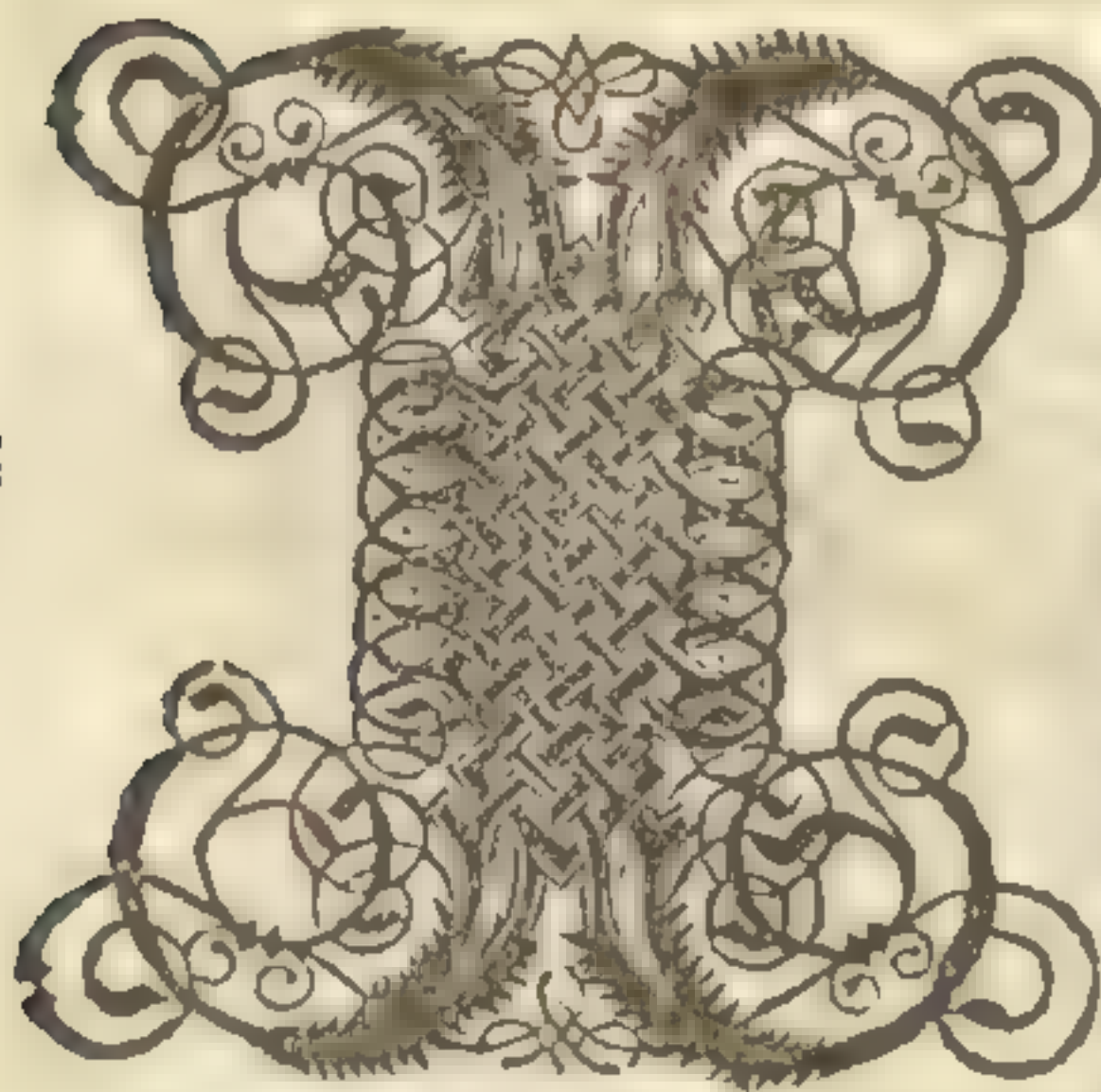


THE GOSPELL
of S. Iohn



The first Chapter.

The everlastynge byrth of Christus. and howe he became man. The testimony of Iohn. The callinge of Andrew. Peter. &c.



In the begynninge **I** was the word, and the word was with God, and God was y word. The same was in y begynninge with God. All things were made by it, & without it was made nothinge y was made. In it was lyfe, and the life was the lighte of men, and the light shineth in darke-
nes, and y darknes

✠ The Gospel
on Christmas
day.
Gene. i. a.

Iohn. i. h.

comprehended it not.

There was a man sent from God, whose name was Iohn. The same came for a wytnes, to beare witnes of the lyghte, that all men through hym mighte beleue. He was not that lyght: but to beare witnes of the lyghte. That was a true lyght, whiche lyghteth all men that come into the worlde.

Iohn. i. d.

He

The Gospell

He was in the worlde, and the worlde was made by hym: and the worlde knewe him not.

Esa. lvi. b.
De. i. b.

Not. But as many as receaued him, to them he gaue power to be the sonnes of God, euen to them that beleue on his name: whiche were bozne, not of bloude, nor of the wyll of the fleshe, nor of the wyll of man: but of God.

Math. i. b.
Luke. iij. e.
Math. xxv. a.
Math. iij. c.
Mark. i. a.
Luke. iij. e.
Collos. ij. b.

And the worde was made flesh*, and dwelt among vs, and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and veritie.

Esa. xliij. b.
1. John. iij. b.

John beareth witnes of him, & cryed sayinge: This was he of whom I spake: he that cometh after me, was before me, because he was before me. And of his fulnes haue all we receaued, euen (grace) for grace. For the lawe was geuen by Moles, but grace and truth came by Iesus Christ. No man hath sene God at any time. The onely begotten sonne, whiche is in the bosome of the father, he hath declared him.



John. b. d.
* The Gospell
on the. iij. so
in Aduente.

And this is the recorde of John: when the Iewes sente Priestes and Leuites from Ierusalem, to aske hym, what arte thou. And he confessed and denied not, and sayd playnly: I am not Christ. And they asked hym: what then arte thou? He sayde: I am not. Art thou that prophete

phete. And he answered no. Then sayde they vnto hym: what art thou, that we may geue an aunswere to them that sent vs. What sayest thou of thy selfe? He sayde: I am the voyce of one cryunge in the wyldernes, make strayghte the waye of the Lorde, as sayd the Propheete Esaias.

Matt. xi. b.
Deut. xviij. b.
Esa. xli. a.
Matt. iii. a.
Mark. i. a.
Luke. iij. c.

And they whiche were sent, were of the Phariseis. And they asked him, and sayd vnto him: why baptisest thou then if thou be not Christ, nor Elias, nether that prophete? Iohn answered them, sayinge: I baptise with water: but there standeth one amonge you, whom ye knowe not, he it is that cometh after me, which was before me, whose shoe I latchet I am not worthe to vnloose. These thinges were done in Bethabara beyonde Iordan, where Iohn dyd baptise.

D
Act. i. a. xij. a.

The nexte daye Iohn sawe Iesus comminge vnto him, and sayde: beholde the lambe of God, which taketh awaye the sinne of the worlde. This is he of whom I sayde: After me cometh a man, which was before me, for he was before me, and I knewe him not: but that he shoulde be declared to Israel, therfore am I come, baptisinge with water.

And Iohn bare recorde, saying: I sawe the sprite descend from heauen, like vnto a doue, & abide vpon hym, & I knew him not. But he that sent me to baptise in water, the same sayde vnto me: vpon whome thou shalt se the sprite descend, and tary still on him, the same is he which baptiseth with the holy goste. And I sawe and bare recorde that this is the sonne of God.

Matt. iii. b.
Mark. i. b.
Luke. iij. d.

The next daye after, Iohn stode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayde: beholde the lambe of God. And the two disciples heard him speake and folowed Iesus. And Iesus turned aboute, and sawe them folowe, and sayd vnto them: what seke ye? They sayde vnto hym: Rabbi (whiche is to say, by interpretation, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelte, and abode with hym that daye. For it was aboute the tenth houre.

The Gospel

One of the two whiche heard John speake, and folowed
Jesus, was Andrew Symon Peters brother. The same
founde his brother Symon fyrst, & sayd vnto hym: we haue
founde Messias, whiche is by interpretation, anointed: and
brought him to Jesus. And Jesus behelde hym, and sayde:
thou art Simon the sonne of Jonas, thou shalt be called Ce-
phas: which is by interpretation a stone.

The daye folowinge, Jesus woulde go into Galile, and
founde Philip, and saide vnto him: folow me. Philip was of
Bethsaida, the citie of Andrew & Peter. And Philip founde
Nathanael, and sayde vnto him: we haue founde hym of
whome Moses in the lawe, and the Prophetes dyd wyte:
Jesus the sonne of Ioseph, of Nazareth. And Nathanael
sayde vnto him: can there any good thinge come out of Na-
zareth? Philip sayde to him: come and se.

E Jesus sawe Nathanael comynge to him, and sayde of
hym. Beholde a ryght Israelite, in whome is no gyle. Na-
thanael sayde vnto him: whence kneweste thou me? Jesus
aunswered and sayde vnto him. Before that Philip called
thee, when thou wast vnder the sygge tre, I sawe thee. Na-
thanael aunswered and sayd vnto hym: Rabbi, thou art the
sonne of God, thou arte the kynge of Israel. Jesus aunswe-
red and sayde vnto hym: Because I sayd vnto thee, I sawe
thee vnder the sygge tre, thou beleuest. Thou shalt se grea-
ter thinges then these. And he sayde vnto him: Verely, ve-
rely, I saye vnto you: hereafter shall ye se heauen open, and
the aungels of God ascendynge, and descendynge vnto the
sonne of man.

The Notes.

- a. The darkenesse, that is to saye, the vnfaithfull, whiche do sit alwayes in darkenesse
and in the shadowe of death, do all that they can, to darken and put out the beames of this
same, but they shall neuer preuaile. Psalm. 119. 1. Corinthy. 1. 19, Esai. 59. 1. Ezechiel. 8. 12.
Abd. 1.
- b. That is to saye, vnto the people of the Iewes, whome the Lorde dyd call his people.
Exod. 19. Deutero. xxxiii.
- c. That is to saye: that euerlastynge worde, whiche is the onely begotten sonne of God
dyd take our fragile nature and fleshe vpon hym, in the whiche (beyng equall with the
father, touchinge his Godhead) he was made a curse for vs: that is to saye, he dyd take
vpon him that malediction and curse that was due vnto vs, for the breakynge of the lawe
of God.
- d. Here the Iewes dyd aske John, whether that he was that Prophecie, whiche was
promysed.

Gen. xlii. b.
Deut. xviij. c.]

prompted by Moses, Deut. xxiij. And therefore Iohn answered them trulpe, when he sayde vnto them: no.

The ii. Chapter.

Christ turneth the water vnto wyne, and dyrecth the byers and sellers out of the temple.



And the thyrde daye, was there a mariage in Cana a cite of Galile, and the Mother of Iesus was there. And Iesus was called also, and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus sayde vnto him: they haue no wyne. Iesus sayde vnto hyr: woman, what haue I to do with thee: mine houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he saith vnto you, do it. And there were standinge there, syxe waterpottes of stone, after the manner of the purifyng of the Jewes, conteyninge two or thre syxtyngs a pece.

And Iesus saide vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he saide vnto them: drawe out nowe, and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water that was turned vnto wine, and knew not whence it was (but the ministers whiche drew the water knewe,) The gouernour of the feaste called þe bydgrome

¶ The Gospel
on the sonday
after Twelf.

The Gospel

and sayde vnto hym: All men at the begynninge, sette forth good wyne, and when men be droncke, then that whiche is worse. But thou hast kept backe the good wyne vntyll now.

Gen. xiiij. b.

This begynninge of myzacles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. After that, he descended into Capernaum, and his mother, and his brethren, and his disciples, and continued not many dayes there.

Math. xxi. b.
Marke. xi. b.
Luke. xix. g.

And the Jewes Easter was euen at hande, and Iesus went vnto Ierusalem, and founde syttinge in the temple those that solde oxen and shepe and doves, and chaungers of money. And he made a scourge of small cordes, and drave them all oute of the temple, with the shepe and oxen, and powzed out the chaungers money, and ouerthrewe the ta-

Psal. lxxv. b.

Bles, and sayd vnto them that solde doves: Haue these thinges hence, and make not my fathers house, an house of merchandise. And his disciples remembred, howe that it was wyrtten: the zeale of thine house hath euen eaten me.

Math. xxvi. f.
Math. xxi. f.

Then answered the Jewes, and sayde vnto him: what token sheweste thou vnto vs, seynge that thou doeste these thinges? Iesus answered and sayde vnto them: Destroye this temple, and in thre dayes I wyll rayse it vp agayne.

Then sayd the Jewes. xlii. yeares was this temple a buildinge: a wilt thou reare it vp in thre dayes? But he spake of the temple of his body. Asone therfore as he was risen from death agayne, his disciples remembred that he thus sayde vnto them. And they beleued the scripture, and the wordes whiche Iesus had sayde.

When he was at Ierusalem at Easter in the feast, manye beleued on his name, when they sawe his myzacles whiche he did. But Iesus put not himselfe in theyr handes, because he ^a* knewe all men, and neded not that any shoulde testifie of man. For he knewe what was in man.

The Notes.

a. Christ knewe all mens myzdes. Therefore no man neded to teache hym, what was in man, for wherhe knewe the secretes of theyr heartes.

The iii. Chapter.

The communication of Christ with Nicodemus. The doctrine and baptisme of John, and what signesse he beareth of Christ.

Thers



There was a mā of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Iesus by night, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God. For no man could doe suche myracles as thou doeste, excepte God were

with him. Iesus answered and sayde vnto him: Verely, verely I saye vnto thee: except a man be bozne from aboue, he can not see the kyngdome of God. Nicodemus sayd vnto him: how can a man bee bozne when he is olde: can he entre into his mothers wombe agayne, and be bozne? Iesus answered: Verely, verely I say vnto thee: except that a mā be bozne of^r water, and of the spirite, he can not enter into the kyngedome of God. That whiche is bozne of the fleische, is fleische, and that which is bozne of the spyrte, is spyrte. Meruaile not that I sayde to thee, ye muste bee bozne from aboue. The wynde bloweth where he listeth, and thou hearest his sounde: but canste not tell whence he cometh, & whether he goeth. So is euery man, that is bozne of the spirite.

Nicodemus answered, and sayde vnto him: Howe can these thinges be? Iesus answered, and sayd vnto him: arte thou a master in Israel, and knowest not these thinges? Verely, verely, I saye vnto thee, we speake that we knowe,

D. iij.

and

N
The Gospel
on T. in the fo.
Iohn. viij. g.

Iohn. iij. g.
and. viij. b
Rom. viij. a

The Gospell

Wand testifie, that we haue sene: and ye receaue not our wit-
nes. If when I tell you earthelye thinges, ye beleue not:
Eph. iij. a how shoulde ye beleue, if I shall tell you of heauenly thinges:

And no man ascendeth vp to heauen, but he that came
downe from heauen, the sonne of man whiche is in heauen.

John. xxi. c And as Moyses lyfte vp the serpente in the wyldernes,
euen so muste the sonne of man be lyfte vp, that none that be-
leueth in him peryshe, but haue eternall lyfe.



The Gospell
on the monday
after whitson
daye.

Luke. xij. a.

John. i. a

Eph. v. b.

For God so loueth the worlde, that he hath geuen hys
onely begotten sonne, that none that beleue in hym, shoulde
peryshe: but shoulde haue euertlastinge life. For God sente
not his sonne into the worlde, to condempne the worlde: but
that the worlde throughe hym, myghte be saued: He that
beleueth on hym, shall not be condemned. But he that be-
leueth not, is condemned alreadye, because he beleueth
not in the name of the onely begotten sonne of God. And
this is the condemnation, that lyght is come into y^e world,
and men loued darkeenes more then lyght, because their de-
des were euill. For euerye man that euill doth, hateth the
lyght: nether commeth to lyght, least his dedes shoulde be
reproued. But he that doth truth, commeth to the lyghte,
that his dedes myght be knowen, how that they are wrought
in God.

After

After these things, came Iesus and his Disciples into the Jewes land, and there tarped with them, and baptised. John. iij. a. Math. iij. a. Marke. i. a. And Iohn also baptised in Enon besides Salym, because there was moche water there, and they came and were baptised. For Iohn was not yet cast into prison.

And there arose a question betwene Iohns disciples and the Jewes, aboute purifyinge. And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with thee beyonde Jordan, to whom thou barest witnes: Behold, the same baptiseth, and all men come to him. Iohn answered, and sayd: a man can receaue nothinge at all, excepte it be geuen hym from heauen. Ye youre selues are witnesses, howe that I sayd: I am not Christ, but am sent befoze him. He y^e hath the bride, is the bridegrome. But the frende of the bridegrome, whiche standeth and heareth him, reioyseth greatlye of the bridegromes voyce. This my ioye therfoze is fulfilled. He muste increase: and I must decrease. John. i. a.

He that cometh from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that cometh from heauen, is aboue all, and what he hath seene and hearde, that he testifyeth: but no man receaueth his testimonye. Howbeit, he that hath receaued his testimony, hath sealed that God is true. For he whom God hath sent, speaketh the wordes of God. For God geueth not the spiryte by measure vnto him. The father loueth the sonne, and hath geuen all thinges into his hande. He that beleeueth on the sonne, hath euerlastynge lyfe: and he that beleeueth not the sonne, shall not se lyfe, but the wrath of God abydeth on him. Rom. iij. a. Esaias. liij. c. Math. xxv. c.

The Notes.

a. Here by the water, he doth vnderstande the word and grace of God, and also the illumination of the holy goste whiche is that heauenly water that Esau the Prophete doth speake of, saying: All that be a christe, come vnto the waters. Joh. iij. and. bn. Ez. xxxij. iij. n. By the spirite, he vnderstandeth the inspiration of the holy goste, and the heauenly workynge of the spyt of God. So that this place helpeth them nothyng, that do affirme that the chyldren of the saythfull are damned, and that they shall neuer enter into the kingdome of heauen, if they dye afore they can be baptized.

The. iiii. Chapter.

The lounge communication of Christe with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

The Gospell

Math. xxiij. b.



Soone as the Lorde had knowledge, howe the Phariseis had hearde, that Iesus made & baptised moo disciples then John (though that Iesus him self baptised not: but his disciples) he leste Iewry, and departed agayne into Galile. And it was so, that he must nedes

Gen. xxiij. d.

goe thorough Samaria. Then came he to a citie of Samaria called Sichar, besydes the possession that Iacob gaue to his sonne Ioseph. And there was Iacobs well. Iesus then wearyed of his iourney, sate thus on the well. And it was about the syxte houre: and there came a woman of Samaria to drawe water. Iesus sayde vnto hyr: geue me dryncke.

Iohn. viij. e

For his disciples were gone awaye, into the towne to bye meate. Then sayd the woman of Samaria vnto hym: howe is it, that thou beynge a Iewe, askest drinke of me, which am a woman of Samaria: For the Iewes medle not with the Samaritans. Iesus answered and sayde vnto hyr: if thou knewest the gyft of God, and who it is that sayeth to thee, geue me drinke: thou wouldest haue asked of hym, and he would haue geuen the water of lyfe. The woman sayde vnto hym: Syr thou hast nothinge to drawe with, and the wel is depe: from whence then hast thou that water of lyfe: Art thou greater then our father Iacob, whiche gaue vs þe wel, and he hym selfe drancke thereof, and his chyliden, and his cattell.

Iesus answered and sayde vnto hyr: whosoener dryncketh^a of this water, shall thyrste agayne. But whosoener dryncketh of the water that I shall geue him, shall neuer be moze a thyrst: but the water that I shall geue hym, shall be in hym a well of water, spryngynge vp into euerlastinge lyfe.

The woman sayde vnto hym: Syr, geue me of that water, that I thyrste not, nether come hyther to drawe. Iesus said vnto hir: Go call thy husbande, and come hyther. The woman answered and sayde to him: I haue no husbande. Iesus sayde to hyr: Thou hast well sayde, I haue no husbande. For thou hast had fyue husbandes, and he whom thou now hast, is not thy husbande. That saydest thou truly.

The

The woman sayde vnto him: Syr, I perceaue that thou arte a Prophete. Our fathers worshipped in this mountayne: and ye saye that in Ierusalem is the place where men ought to worshyppe. Iesus sayde vnto hir: woman belene me, the houre commeth, when ye shall nether in this mountayne^{ij. Regu. ix. a} nor yet at Ierusalem, worshyp the father. Ye worshyppe ye wote not what: we knowe what we worshyppe. For saluation commeth of the Jewes. But the houre commeth and now is, when the true worshippers shall worshyppe the father in spyte, and in truche. For verely such the father requirerth to worshyp him. God is a spyte, and they that worshyp him, must worshyp him in spyte and truth. ij. Paral. vii. c.

The woman sayde vnto hym: I wote well Messias shall come, whiche is called Christ. When he is come, he wyl tell vs all thynges. Iesus sayde vnto hyr: I am he that speake vnto thee. And euen at that poynte came his disciples, and meruayled that he talked with the woman. Yet no manne sayde vnto hym: what meanest thou, or whye talkest thou with hir? The woman then left hyr waterpot, and went hir waye into the citie, & sayde to the men: Come se a man whiche tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the citie, and came vnto hym. Math. xxvi. c.
Marke. xiiij. g
Luce. xxij. c.

And in the meane while the disciples prayed him, saying: Master, eate. He sayd vnto them: I haue meat to eate, that ye knowe not of. Then sayde the Disciples betwene them selues: hath any man brought him meate? Iesus sayd vnto them: my meate is to do the wyll of him that sente me. And to finishe his worke. Saye not ye: there are yet four mone thes, and then commeth haruest? Beholde I saye vnto you, lyfte vp your eyes, and loke on the regions: for they are whyte already vnto haruest. And he that repeth receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that repeth, might reioyce together. And herein is the saying true, that one soweth and another repeth. I sent you to reape that, whereon ye bestowed no labour. Other men laboured, and ye are entred into theyr labours.

I Many of the Samaritans of that citie, beleued on hym, for the sayinge of the woman whiche testified: he tolde me al thinges that euer I dydde. Then when the Samaritans were come vnto him, they besought hym that he would tarry with them. And he abode there two dayes. And manye mo beleued because of his owne wordes, and sayd vnto the woman: Now we beleue not because of thy sayinge: for we haue hearde him our selues, and knowe that this is euen in dede, Christ the sauour of the worlde.

Math. xij. g.
Mark. vi. a.
Luke. ix. e

After two dayes he departed thence, & went away into Galile. And Jesus himself testified that a Prophet hath none honour in his owne countrey. Then asone as he was come into Galile, the Galileans receaued him whiche had sene all the thinges that he dyd at Ierusalem at the feast. For they went also vnto the feast daye. And Jesus came agayne into Cana of Galile, where he turned the water into wyne.

The Gospell
on the. xxi. /
day of the Trin

And there was a certayne ruler, whose sonne was sycke at Capernaum. Asone as the same hearde that Jesus was come out of Jewry into Galile, he wente vnto hym; and besought him, that he woulde descende, and heale his sonne: For he was euen ready to dye. Then sayd Jesus vnto him: Except ye se signes and wonders, ye can not beleue. The ruler sayde vnto hym: Syr come away or euer that my chyld dye. Jesus sayde vnto him: So thy waye, thy sonne lyueth. And the man beleued the wordes that Jesus hadde spoken vnto him, and went his way. And anone as he was goinge downe, his seruautes mette hym, and tolde hym sayinge: thy chyld lyueth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto hym: Yesterdaye the seuenth houre, the seuer lefte hym. Then the father knewe, that it was the same houre in whiche Jesus sayde vnto him: Thy sonne lyueth. And he beleued, and all his houshoulde. This is agayne the second myracle that Jesus dyd, after he was come out of Jewry into Galile.

The Notes.

- a. To drinke this water, is to beleue and credite the worde of God, and to receaue the testimonie of Christ, whiche thinge onely can quench the thyrste of the soule.
- b. We are bounde to no peculiar place, but that we maye praye euery where, lifynge by pure handes, without disceptation and wrath. 1. Tim. v.

This

c. This oughte to be vnderstanded of the preachinge of the kyngedome of God amonge the Israelites, amonge whome the Prophetes hadde laboured alreadye, into whose labours the Apostles dydde enter. But when the Apostles dydde preach amonge the heathen, they were the fynde labourers, as Paule sayeth: I haue planted, Apollos hath watered. I gayne, I haue layed the foundation, and another doth builde vpon it. 1. Cor. 17.

The. v. Chapter.

The healeth the man that was sycke eght and thyrty yere. The Jewes accuse him, he answereth for hun selfe, and reproveth them.



After that there was a feaste of the Jewes, and Iesus went vp to Ierusalem. And there is at Ierusalem, by y^e Daughterhouse, a poole called in the Ebzue tonge Bethesda, hauing fyue porches, in whiche laye a greate multitude of sycke folke, of blynde, halte, and wythered, waytinge for the mouynge of the water. For an Aungell wente downe at a certayne season into the poole, and troubled the water. Whosoever then fyrste, after the styrynge of the water, stepped in, was made whole of what soeuer diseale he hadde. And a certayne man was there, whiche hadde bene diseased. xxxviij. yeres. When Iesus sawe hym lye, and knewe that he nowe longe tyme had ben diseased, he sayde vnto hym: Wylt thou be made whole? The sycke man answered hym: Syr, I haue no man, when the water is troubled, to put me into the poole. But in the meane tyme, whyle I am aboute to come, another steppeth downe before me.

A Math. ix. 13
Mark. 1. 41
Luke. 1. 13

And Iesus sayde vnto hym: ryse, take vp thy bedde, and walke. And immediately the man was made whole; & took vp his bedde, and walked. And the same day was the Sabbath. The Jewes therfore sayd to him that was made whole: It is the Sabbath daye, it is not lawfull for thee to cary thy bedde. He answered the: he that made me whole, sayde vnto me: take vp thy bedde and walke. Then asked they him, what man is that whiche sayd vnto thee, take vp thy bedde & walke. And he that was healed, wylte not who it was. For Iesus hadde gotten him self away, because that there was pryce of people in that place.

A Math. ix. 13
Mark. 1. 41
Luke. 1. 13

And after that, Iesus found hym in the temple, and sayd vnto

John. vi. 14. **C**unto him: behold thou arte made whole, synne no more, leste a worse thinge happen vnto thee. The man departed, and tolde the Jewes that it was Iesus, which hadde made hym whole. And therefore the Jewes dyd persecute Iesus, and soughte the meanes to sleve him, because he had done these thinges on the Sabbath daye. And Iesus answered the: my father worketh hitherto, and I worke. Therefore the Jewes soughte the more to kyll him, not onely beecause he had broken the Sabbath: but sayde also that God was hyg father, and made himselfe equall with God.

Then answered Iesus and sayde vnto them: Verely, verely I saye vnto you: the sonne can doe nothing of hym self, but that he seeth the father do. For whatsoever he doth, that doeth the sonne also. For the father loueth the sonne, and sheweth him all thinges whatsoever he him selfe doeth. And he wyl shewe him greater workes then these, because ye shoulde meruayle. For lykewylse as the father rayseth vp **Math. xi. 1.** the dead, and quickeneth them, euē so the sonne quickeneth whom he wyl. Neyther iudgeth the father any manne: but hath committed all iudgement vnto the sonne, because that all men shoulde honour the sonne, euen as they honour the father. He that honoareth not the sonne, the same honoureth not the father which hath sente him. **Luke. x. c.** Verely, verely I saye **John. vi. 1.** vnto you: he that heareth my wordes, and beleueth on him that sente me, hath euerlastinge lyfe, and shall not come into dampnation: but is escaped from death vnto lyfe.

John. xi. 1. Verely, verely I saye vnto you: the houre shall come, and nowe is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in him selfe, so lykewylse hath he geuen to the sonne to haue life in him selfe: & hath geuen him power also to iudge, in that he is the sonne of man. Maruayle not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce, and shall come forth: they that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of dampnation.

I can of myne owne selfe doe nothing at all. As I heare, I

I iudge, and my iudgement is iust, because I seke not myne owne will, but the wyll of the father whiche hath sente me. If I shoulde beare wytnes of my selfe, my witnes were not true. There is another that beareth wytnes of me, and I am sure that the wytnes whiche he beareth of me, is true.

Iohn. 1. b.

Ye sent vnto Iohn, and he bare wytnes vnto the truthe. But I receaue not the recorde of man. Neuer thelesse, these thinges I saye, that ye mighte be safe. He was a burnynge, and a shynynge light, and ye woulde for a season haue reioysed in his light. But I haue greater wytnes then the wytnes of Iohn. For the workes whiche the father hath geuen me to fynishe: the same workes that I do, beare wytnes of me, that the father sent me. And the father him selfe whiche hath sent me, beareth witnesse of me. Ye haue not heard hym boyce at any tyme, nor ye haue seene his shape: thereto his wordes haue ye not abidynge in you. For whome he hath sent, hym ye beleue not.

Iohn. 8. a.
Iohn. 17. c.

Math. 11. b.
and. xvij. a.
Marke. 1. b.
Luke. 19. d.

Scarche the scriptures, for in them ye thinke ye haue eternall lyfe: and they are they whiche testify of me. And yet wyll ye not come to me, that ye mighte haue lyfe. I receaue not praysse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. If another shal come in his owne name, him wyll ye receaue. How can ye beleue whiche receaue honour one of another, and seke not the honoure that cometh of God onely?

2. Cor. xvij. b.
Deut. xvij. c.

Do not thinke that I wyll accuse you to my father.

There is one that accuseth you: euen Moses in whome ye truste. For hadde ye beleued Moses, ye woulde haue beleued me: for he wrote of me. But sayng ye beleue not his wordes, howe shall ye beleue my wordes?

Deute. xvij. a.

The Notes.

a. As if he should say: they that throughe faith haue done good workes, or by the fr good workes haue declared their faith, shall ryse agayne vnto life euertlastinge. But they that haue brought forth the frutes of infidelitie, or haue not declared the faith, whiche they saynged them selues to haue by good workes, shall ryse agayne vnto danation. The good workes then do not saue nor iustifie, but are signes and tokens that a man is iustified.
As. Ma. 29. of the tree.



The Gospell

The. vi. Chapter

Jesus seadeth fyue thousande men, departeth away, that they shoulde not make hym kynge, and reproveth the fleshy hearers of his woꝛde. The carnall are offended at hym.



A The Gospell
on the .iiij. / 50:
daye in Lent.
Math. xiiij. b.



After these thinges, Jesus wente his waye o-
uer the sea of Galile, nie to a citie called Ti-
berias. And a great multitude folowed hym,
because they had sene his myracles whiche he
did on them that were dyscased. And Jesus
went vp into a mountayne, and there he satte

with his disciples. And Easter, a feast of the Jewes was nie.

Then Jesus lifte vp his eyes, and sawe a greate compa-
nye come vnto hym, and sayde vnto Phylippe: whence shall
we bye breade, that these myghte eate. This he sayde to
proue hym: for he hym self knew what he woulde do.

Philip answered him, two hundred penyworth of bread
are not sufficient for them, that euery man maye take a lyt-
tell. Then sayde vnto him one of his disciples, Andrew Si-
mon Peters brother. Ther is a ladde here, which hath fve
barchyloues, and two fyshes: but what are they amonge so
many. And Jesus sayd: Make the people syt downe. Ther
was muche grasse in that place. Then the men sat downe,
in nombre, about fyue thousande. And Jesus toke the bread,
and gaue thanks, and gaue to the disciples, and his disci-
ples

Math. xiiij. b.
Mark. vi. c

ples to them that were set downe. And lyke wyse of the fyf-
thes as muche as they woulde.

And when they were satysfied, he sayde vnto his Disci-
ples: gather vp the broken meate whiche remayneth, that
nothyng be loste. Then they gathered it together, and fyl-
led twelue baskettes with the broken meate, of the fyue bar-
ly loues: whiche broken meate remayned vnto them that
hadde eaten. Then the men (when they hadde sene the my-
racle that Iesus dydde) sayde: this is of a truely that Pro-
phete that shoulde come into the worlde.

When Iesus therfore perceaued that they woulde come,
and take hym vp to make him kinge, he departed againe in-
to a mountayne him selfe alone.

And when euen was now come, his Disciples went down Math. xliij. e
vnto the sea, and entred into a shyppe, and went ouer the sea Marke. vi. f
vnto Capernaum. And anone it was darke, and Iesus was Luke. vi. c.
not come to them. And the sea arose with a great wind that
blewe. And when they had rowen aboute a. xxv. or a. xxx.
furlonges, they sawe Iesus walkyng on the sea, and draw-
yng nye vnto the shyp, and were afrayd. And he sayd vnto
them: It is I, be not afrayd. Then would they haue recea-
ued him into the shyppe, and the shyppe was by and by at the
lande, whither they went.

The daye folowinge, the people whiche stode on the o-
ther syde of the sea, sawe that there was none other shyppe
there, saue that one wherinto his Disciples were entred, and
that Iesus wente not in with his Disciples in the shyppe: but
that his Disciples were gone awaye alone. Howbeit, there
came other shippes from Tiberias nye vnto þe place where
they ate the breade, after the Lorde had geuen thanks.

Then when the people saw that Iesus was not there, ne-
ther his Disciples, they also toke shyppe: and came to Ca-
pernaum, sekynge for Iesus.

And when they had founde him on the other syde of the
sea, they sayde vnto him: Rabbi, when camest thou hyther?
Iesus answered them, and sayde: Verely, verely I say vn-
to you: ye see me, not because ye sawe the myracles, but be-
cause

The Gospell

cause ye ate of the loues, and were filled. Labour not for the meate whiche perysheth, but for the meate that endureth vnto euerlastinge life, whiche meate the sonne of man shall geue vnto you. For hym hath God the father sealed.

D Then saide they vnto him : what shall we doo, that we myghte worke the workes of God ? Jesus answered and sayde vnto them. This is the worke of God, that ye beleue on hym, whom he hath sent. They sayde therfore vnto him: what signe sheweste thou then, that we maye se and beleue thee ? What doest thou worke ? Our fathers dyd eate Manna in the desert, as it is written: He gaue them breade from heauen to cate. Then Jesus sayd vnto them: Verely, verely I saye vnto you: Moses gaue you not breade from heauen, but my father geueth you the true breade from heauen. For the breade of God is he whiche commeth downe from heauen, and geueth lyfe vnto the worlde.

Psal. lxxv. c.
Sapienc. vi. c.

Then sayde they vnto him: Lorde, euermore geue vs this bread. And Jesus sayde vnto them: I am the breade of life. He that commeth to me shall not hunger: and he that beleueth on me shall neuer thirst. But I sayde vnto you: that ye also haue sene me, and yet beleue not. All that the father geueth me, shall come to me: and him that cometh to me, I cast not away. For I came downe from heauen: not to do myne owne will, but his wyll which hath sent me. And this is the fathers wyll whiche hath sent me, that of all which he hath geuen me, I woulde loose nothinge: but woulde rayse them vp agayne at the last daye. And this is the wyll of him that sent me: that euery man whiche seeth the Sonne, and beleueth on him, haue euerlastynge lyfe. And I wyll rayse hym vp at the laste daye. The Jewes then murmured at hym, because he sayde: I am that breade whiche is come downe from heauen. And they sayd: Is not this Jesus the sonne of Ioseph, whose father and mother we knowe ?
E How is it then that he sayth, I came downe from heauen ? Jesus answered and sayd vnto them. Murmur not among your selues. No man can come to me except y^e father which hath sent me drawe him. And I wil rayse him vp at the last daye.
It is

It is wyrtten in the Propheies, and they shalbe all taughte of God. Every man therfore that hath heard and hath learned of the father, cometh vnto me. Not þ any man hath sene þ father, saue he which is of god, þ same hath sene the father

Math. x. d.
Luce. x. d.
Esa. liij. d.
Hierem. liij. d.
Math. xi. d.

Verely, verely I saye vnto you, he that belueth on me, hath everlastyng life. I am that bread of lyfe. Your fathers dyd eate Manna in the wyldernes, and are deade. This is that breade whiche cometh downe from heauen, that he whiche eateth of it, shoulde also not dye. I am that lyuynge breade, which came downe from heauen. If any man eate of this bread, he shal live for ever. And the breade that I wyll geue, is my fleshe, whiche I wyll geue for the life of þ world.

And the Jewes stroue among them selues, saying: Howe can this scilowe geue vs his fleshe to eate? Then Iesus said vnto them: Verely, verely I saye vnto you, excepte ye eate the fleshe of the Sonne of man, and drinke his bloude, ye haue no lyfe in you. Whosoever eateth my fleshe, and dryncketh my bloude, hath eternall lyfe: and I wyll rayse hym vp at the laste daye. For my fleshe is meate in dede, and my bloude is dryncke in dede. He that eateth my fleshe, and dryncketh my bloude dwelleth in me, and I in hym. As the lyuing father hath sent me, even so lyue I by the father: and he that eateth me, shal lyue by me. This is that breade which came downe from heauen: not as your fathers haue eaten Manna, and are deade. He that eateth of this breade, shal lyue euer.

These thinges sayde he in the synagoge as he taughte in Capernaum. Many therfore of his Disciples when they hearde this sayd: this is an harde sayinge: who can abyde the hearinge of it? Iesus knewe in hym selfe, that his Disciples murmured at it, and sayd vnto them: Doth this offend you? What and if ye shal se the sonne of man ascend by wher he was before? It is the spyte that quickeneth, the fleshe profiteth nothinge. The wordes that I speake vnto you, are spyte and lyfe. But there are some of you that belue not. For Iesus knewe from the begynninge, whiche they were that beleued not, and who shoulde betraye hym. And

Math. xxi. f.
Mark. xiiij. d.

The Gospel.

he sayd: Therfore sayde I vnto you: that no man can come vnto me, except it were geuen vnto hym of my father.

From that tyme, manye of his disciples wente backe, and walked no more with him. Then sayd Iesus to the twelue: wyll ye also go awaye? Then Symon Peter answered: Master, to whom shall we goo? Thou hast the wordes of eternall lyfe, and we beleue and know that thou arte Christe the sonne of the liuinge God. Iesus answered them: Haue not I chosen you twelue, and yet one of you is a deuyll? He spake it of Judas Iscarioth the Sonne of Symon. For he it was that shoulde betraye hym, and was one of the twelue.

Math. xxi. c.
Mar. viii. d.
Luke. ix. f.

The Notes.

a. This is to eat the flesh of Christ, and to drinke his blood: to dwell in Christ, and to haue Christ dwelling in vs. Whosoever then dwelleth not in Christ, and hath not Christ dwelling in him, doth not eat his flesh, nor yet drinke his blood, though he do eat the Sacrament of so high a thinge indifferently euery day. Augustine, Prosper, Am- brose. Here we maye learne, that Christe throughout all this chapter, speaketh onely of the spirituall eatynge and drynckynge of his flesh, and blood, whiche is done through- out faith.

The vii. Chapter.

Jesus cometh to Ierusalem at the feast, teacheth the Iewes, and reproveth them. There are diuerse opinions of him amonge the people. The Phariseis rebuke the officers because they haue not taken him, and chide with Nicodemus for takynge his parte.



After that, Iesus wente aboute in Galile, and wolde not go about in Iewry, for the Iewes sought to kill him. The Iewes tabernacle feast was at hand. His brethren therfore said vnto him: get the hence and go into Iewry that thy disciples maye se thy workes that thou doest. For ther is no man that doth any thinge secretly, and he him selfe seeketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren belened not in hym.

John. xix. b.
Act. v. c.
u. Mar. v. c.

John. xv. a.

Then Iesus sayde vnto them: My tyme is not yet come, but your tyme is alwaye readye. The worlde can not hate you: but me it hateth: because I testifie of it, that the workes of it are euill. Go ye vp vnto this feast. I wyll not go vp yet vnto the feast, for my tyme is not yet fulfilled. These wordes he sayde vnto them, and abode still in Galile. But as

as sone as his brethren were gone vp, then went he also vp into the feaste: not openly, but as it were pꝛeuelye. Then sought him the Jewes at the feaste, and sayde: where is he. And muche murmuring was there of him among the people. Some sayde: He is good. Other sayde naye, but he deceaueth the people. Howbeit no man spake openly of him, for feare of the Jewes.

Now when half the feaste was done, Iesus wente vp into the temple and taught. And the Jewes marueyled saying: How knoweth he the scriptures, seynge that he neuer learned. Iesus answered them, and sayd: My doctrine is not myne, but his that sent me. If any man wyll do his wyll, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seeketh his owne praise. But he that seeketh his praise that sent him, the same is true, and no vnryghtewesnes is in hym.

Whyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye aboute to kyll me. The people answered and sayde: thou hast the deuill, who goeth about to kyll thee. Iesus answered and sayde to them: I haue done one worke, and ye all maruayle. Moses therfore gaue vnto you cyrcumcision, not because it is of Moses, but of the fathers: And yet ye on the Sabboth day, circuncyse a man. If a man on the Sabboth daye receaue cyrcumcision without breakynge of the lawe of Moses: Disdayne ye at me, because I haue made a man euery whit whole on the Sabboth daye? Iudge not after the vtter apperaunce, but iudge ryghtewes iudgement.

Then sayde some of them of Ierusalem: is not this he whom they go about to kyll? And behold he speaketh openly, and they saye nothinge to hym. Do the rulers knowe in dede that this is very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cryed Iesus in the temple as he taught, saying: ye knowe me, and whence I am ye knowe. And yet I am not

Mark. xi. 8.
Luce. x. 4.

Q. ij.

come

Math. xxi. d.
Mark. xi. c.
Luce. xix. g.

come of my selfe, but he that sent me is true, whom ye knowe not. I know him, for I am of him, and he hath sent me. They sought to take him, but no man layde handes on hym, because his hour was not yet come. Many of the people beleeued on him, and sayde: When Christ cometh wyll he do mo myracles then this man hath done?

The Phariseis hearde that the people murmured suche thinges about him. And the Phariseis and hie priestes sent ministers forth to take hym. Then sayde Iesus vnto them: Yet am I a lytell while with you, and then go I vnto hym that sente me. Ye shall seeke me, and shall not fynde me: and where I am, thither can ye not come. Then sayde the Iewes betwene them selues, whither wyll he go, that we shall not fynde hym? Wyll he goo amonge the Gentyles, whiche are scattered all abrode, and teache the Gentyles: What manner of sayinge is this that he sayde: ye shall seeke me, and shall not fynde me: and where I am, thither can ye not come?

In the last daye, that great daye of the feast, Iesus stode and cryed saying: If any man thurst, let him come vnto me, and drinke. He that beleueth on me (as sayth the scripture) out of his belly shall flowe riuers of water of life. This spake he of the sprite, whiche they that beleued on hym, should receaue. For the holy goste was not yet there, because that Iesus was not yet glorified.

Mathe. d. a
Math. ii. a.,

Many of the people, when they heard this saying, sayd: of a truth this is a prophet: other sayd, this is Christe: some sayd: Shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seede of Dauid, and oute of the towne of Bethleem, where Dauid was? So was there dissention amonge the people about him. And some of them woulde haue taken hym: but no man layde handes on hym. Then came the ministers to the hie priestes and Phariseis. And they sayde vnto them: why haue ye not brought hym? The seruantes answered; neuer man spake as this man doeth. Then answered them the Phariseis: are ye also deceayued? Doth anye of the rulers, or of the Phariseis beleue

on hym: But the cominen people, whiche know not þe laboe: are cursed. Nicodemus sayde vnto them (He that came to Iesus by night, and was one of them). Doth our law iudge any man before it heare hym, and know what he hath done? They answered and sayd vnto him: arte thou also of Galile? Search and loke, for oute of Galile ariseth no pꝛoꝛphete. And euery man went vnto his owne house.

The Notes.

a. By this feast of tabernacles, we are admonished that we are but pilgrimes and strangers, as longe as we lyue in this mortall body, and that we haue no permanent cite here and therefore ought we earnestly to desyre that we may enter into the lande of promission, whiche is the lande of the lyuinge. Of this feaste, reade. Leuitici. xxij.

The viii. Chapter

A woman is taken in aduoutrye. Christ deliuereth hyr. The freedom of suche as folow Christ, whom they accuse to haue the Deuyll with hym, and go about to stone hym.



And Iesus wet vnto mount Oliuete, & early in the morning came againe into the temple, and all the people came vnto him, and he sate downe, and taught them. And the Scr:bes and Phariseis brought vnto hym a woman, taken in aduoutrye, and set hir in the middes, and sayd vnto him: Master, this woman was taken in aduoutrye, euen as the dede was a doinge. Moses in the lawe commaunded vs, that suche shoulde be stoned. What sayeste thou therfore? And this they sayde to tempt hym: that they myghte haue, whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the grounde. And while they continued askinge him, he lift him selfe vppe, and sayde vnto them: let him that is among you without sinne, caste the fyrste stone at hir. And againe he stowped downe, and wrote on the grounde. And as sone as they heard that, (Being accused by their ovyne conscience) they wente oute one by one, the eldeste fyrste. And Iesus was left alone, and the woman standynge in the middes. When Iesus had lifte vp him selfe agayne, and sawe no manne, but the woman, he said vnto hir: woman where are those thine accusars? Hath no man condemned thee? She sayde: No man Lord. And Iesus sayd: Nether do I condemne thee. ^a Go and stane

A Luke. xxi. 8

Leui. xx. 2

This is reade in the greke testament of Ste phanus pri

no more.

Then spake Iesus agayne vnto them sayinge: I am the lyghte of the world. He that foloweth me, shall not walke in darknes: but shall haue the lyghte of lyfe. The Phariseis therfore sayde vnto him: thou bearest recorde of thy self, thy recorde is not true. Iesus answered and sayd vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came & whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the flesh, I iudge no man. And if I iudge, my iudgemente is true. For I am not alone: but I & the father that sent me. It is also wyrtten in your lawe, that the testimony of two men is true. I am one & beareth wytnes of my selfe, & the father that sent me, beareth witnes of me. Then sayde they vnto him: wher is thy father? Iesus answered: ye nether know me, nor yet my father. If ye had knowen me, ye should haue knowen my father also. These wordes spake Iesus in the treasury, as he taught in the temple, & no man layd handes on him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go my way, and ye shall seke me, and shall dye in your sinnes. Whether I go, whether can ye not come. Then sayde the Iewes: wyl he kil him selfe, because he sayeth: whether I go, whether canne ye not come? And he sayd vnto them: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. I sayde therfore vnto you, that ye shall die in youre synnes. For excepte ye beleue that I am he, ye shall dye in youre synnes.

Then sayde they vnto him, who arte thou? And Iesus saide vnto them: Euen the very same thinge that I say vnto you. I haue many thinges to saye, & to iudge of you. But he that sente me is true. And I speake in the worlde, those thinges which I haue hearde of him. Howbeit they vnderstode not that he spake to them of his father. Then sayde Iesus vnto them: when ye haue lifte vp an hylpe the soane of man, then shall ye knowe that I am he, & that I do nothing of my selfe: but as my father hath taughte me, euen so I speake

Num. xxxv. d.
Deut. xxi. a.
and. xix. d.
Math. xxi. b.
1. Cor. xii. a

Math. xl. c.

speake: and he that sent me, is with me. The father hath not leste me alone, for I doe alwayes those thinges that please him. As he spake these wordes, many beleued on him.

Then sayde Iesus to those Iewes whiche beleued on him. If ye continue in my wordes, then are ye my very disciples, and shall knowe the trueth: and the trueth shall make you free. They answered him: We be Abrahams seed, and were neuer bonde to any man: why sayest thou then, ye shall be made free.

Iesus answered them: Verely, verely I say vnto you, ^{Rom. vi. f.} that whosoever committeth sinne, is the seruaunt of synne. ^{1. Peter. ii. 1.} And the seruaunte abideth not in the house for euer. But the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams seede: but ye seke meanes to kyll me, because my sayinges haue no place in you. I speake that I haue sene with my father, and ye do that whiche ye haue sene with your father. They answered and sayde vnto him: Abraham is our father. Iesus sayde vnto them: If ye were Abrahams children, ye woulde do the dedes of Abraham. But nowe ye go about to kill me, a man that haue tolde you the truth, which I haue hearde of God: this did not Abraham. Ye do the dedes of your father. Then sayde they to him: we were not borne of fornication. We haue one father, which is God. Iesus sayde vnto them: if God were your father, then woulde ye loue me. For I proceeded forth, and come from God. Neither came I of my selfe, but he sent me. Why do ye not know my speache? Euen because ye can not abide the hearynge of my wordes.

Ye are of your father the deuyll, and the lustes of your father ye wyll do. He was a murtherer from the beginninge, and abode not in the truth, because there is no truth in him. When he speaketh a lye, then speaketh he of his owne. For he is a liar, and the father thereof. And because I tell you the truth, therfore ye beleue me not.

Whiche of you canne rebuke me of sinne? If I saye the truth, why do not ye beleue me? He that is of God, heareth

A. iij.

Goddes

& The Gospel
on the v. sabbath
day in Lente.



1. John. 8. b.

Goddeſ wordes. Ye therefore heare them not, becauſe ye are not of God. Then aunſwered the Jewes and ſayd vnto him: Saye we not well that thou arte a Samaritane and haſt the deuyll? Jeſus aunſwered: I haue not the deuil: but I honour my father: and ye haue diſhonoured me. I ſeek not mine owne praiſe: but ther is one that ſeketh & iudgeth. Verely verely I ſaye vnto you, yf a man kepe my ſayinges, he ſhal neuer ſe death. Then ſayde the Jewes to him. How knowe we that thou haſt the deuyll. Abraham is dead, and alſo the Prophetes: and yet thou ſayeſt, yf a man kepe my ſaying, he ſhal neuer taſte of death. Arte thou greater then our father Abraham, whiche is deade: and the Prophetes are dead. Whom makeſt thou thy ſelfe?

Jeſus aunſwered: If I honour my ſelfe, myne honour is nothyng worth. It is my father that honoureth me, which ye ſaye, is your God, and ye haue not known him: but I knowe him. And yf I ſhuld ſaye, I know him not, I ſhoulde be a liar like vnto you. But I knowe him, and kepe his ſayinge.

Your father Abraham was glad to ſe my daye, & he ſawe it and reioyced. Then ſayde the Jewes vnto him: thou arte not yet. i. yere olde, and haſt thou ſene Abraham? Jeſus ſaid vnto them, Verely verely I ſaye vnto you: yet Abraham was,

was, I am. Then toke they by stones to caste at hym. But Iesus hid him selfe, and went out of the temple.

The Notes.

a. This is the penance that Christ doth enioyne vnto all synners, that is to say: that they synne no more. In the meane season we must marke, that if this woman hadde bene condemned by the lawe, he woulde not haue quytted hir from temporall punishmente, for he was not come to breake the lawe.

The ix. Chapter.

Christ maketh the man to se that was boine blynde.



And as Iesus passed by, he sawe a man whiche was blynde from his birth. And his disciples asked him, saying: Master, who did sinne: this man, or his father & mother, that he was boin blynd? Iesus answered: Neither hath this man sinned, nor yet his father & mother: but that the workes of God woulde be shewed on him. I muste worke the workes of him that sent me, while it is daye. The night commeth when no man can worke. As longe as I am in the worlde, I am the lyght of the worlde.

As sone as he had thus spoken, he spatte on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go washe thee in the poole of Syloe (whiche by interpretation) signifieth sent. He wente his waye therfore, and washed, and came agayne seynge. The neyghboutes and they that had sene him befoze howe that he was a begger, sayde: is not this he that sate and begged? Some sayd: this is he. Other sayd: he is lyke him.

John. 1. 9
and. vii. 2.

B

Eliaz. viij. 9

But he hym selfe sayd: I am euen he. Therfore they said vnto him. How are thine eyes opened then? He answered and sayd. The man that is called Iesus, made claye, and anointed myne eyes, and sayd vnto me. Go to the poole Siloe and wash. And I went and washed, and receaued my sight. They sayd vnto him: where is he? He sayde: I can not tell. They brought to the Phariseis, him that a lytel befoze was blynde: and it was the Sabboth daye when Iesus made the claye and opened his eyes. Then agayne the Phariseis, also asked him how he had receaued his syght. He sayd vnto them: He put clay vpon mine eyes and I washed: and do so. Then

Then saide some of the Phariseis: this man is not of God, because he kepeth not the Sabbath daye. Other saide: how can a man that is a sinner, do suche miracles? And ther was stryfe amonge them. Then spake they vnto the blynde againe: What saist thou of him, because he hath opened thine eyes? And he saide: He is a Prophete.

John. vii. 1

But the Jewes dyd not beleue of him (howe that he was blinde and receaued his sighte) vntill they hadde called the father and mother of him that had receaued his syght. And they asked them saying: Is this your sonne, whom ye saye was borne blinde? How doth he nowe se then? His father and mother aunswered them and sayde: we wote well that this is our sonne, and that he was borne blynd: but by what meanes he now seith, that can we not tell, or who hath opened his eyes, can we not tell. He is olde enough, aske him, he shall aunswere for him selfe. Suche wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspired all redy, that if any man didde confesse that he was Christ, he shuld be excommunicate out of the sinagoge. Therfore sayde his father and mother: he is olde ynough, aske him.

John. xii. 8

Then againe called they the man that was blinde: and saide vnto him: Geue God the praise: we knowe that this man is a sinner. Then he aunswered & saide: Whither he be a sinner or no, I can not tell. One thinge I am sure of, that I was blynd, and now I se. Then said they to him againe. What did he to thee? How opened he thine eyes. He answered them: I tolde you yet while, and ye didde not heare. Wherfore woulde ye heare it againe? Wil ye also be his disciples? Then rated they him, and saide: be thou his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man aunswered and said vnto them: this is a maruelous thinge that ye wote not whence he is, and yet he hath opened myne eyes. For we be sure that God heareth not sinners. But if any man be a worshipper of God and do his will, him heareth he. Sence the worlde beganne was it not hearde,

hearde, that any man opened the eyes of one that was born blind. If this man were not of God, he coulde haue done no thinge. They aunswereD and sayd vnto him: thou art al together borne in synne, and doest thou teache vs? And they cast him out.

Jesus hearde that they hadde excommunicate him, and as sone as he had founde him, he sayde vnto him: Doeste thou beleue on the sonne of God? He aunswereD and sayde: who is it Lorde, that I might beleue on him? And Jesus sayde vnto him: Thou haste seue him, and he it is that talketh with thee. John. iij. c.

And he sayde: Lorde, I beleue, and worshipped him. Jesus sayde: I am come vnto iudgemente into this worlde: that they whiche se not, might se, and they whiche se, myghte be made blynde. And some of the Phariseis whiche were with him, hearde these wordes, and sayd vnto him: are we blynd also? Jesus sayde vnto them: yf ye were blinde ye shoulde haue no sinne. But now ye saye, we se, therefore your sinne remayneth. John. ix. d

The Notes.

1. We must vnderstande that there be, 9. kyndes of synners. They that acknowledge theyr synnes, and repente vnfeignedly, are hearde and forgiven of G O D. Math. ix. m. Ecce. xviij. But they that do of an infidelitie continue in their sinnesfull abominable synne, and despise of the mercy of God, shall neuer be hearde. i. John. b.

The. x. Chapter.

Christ is the true shepheard, and the doze of the shepe. Some saye Christ hath the deuill, and is madde. Some saye: he speaketh not the wordes of one that hath the deuill, because he telleth the trueth, the Jewes take by stones to cast at him, call his preachinge blasphemie, and go about to take him.



Verily, verily I saye vnto you: he that entreth not in by the doze into the shepefolde, but clym- The Gospel on the tuesday after whitsun daye.
meth by some other waye, the same is a theefe and a robber. But he that goeth in by the doze, is the shepheard of the shepe: to him the porter openeth, and the shepe hear his voice, and he calleth his owne shepe by name, and leadeth the out. And when he hath sent forth his owne shepe, he goeth before them, and they folowe



folowe him: for they knowe his voyce. A straunger they wil
 23 not folowe, but wyl flye from him: for they knowe not the
 voyce of straungers. This similitude spake Iesus vnto the.
 But they vnderstode not what thinges they were whyche
 he spake vnto them. Then sayde Iesus vnto them agayne:
 Verely, verely I saye vnto you, I am the doze of the shepe.
 All, euen as many as came^e before me, are theues and rob-
 bers, but the shepe did not heare them. I am the doze, by me
 if any man enter in, he shalbe safe, and shall go in and out, and
 fynde pasture. The thefe cometh not but for to steale, kyll
 and destroy. I am come that they might haue life, and haue
 it more abundantly.

✠ The Gospell
 on the. ii. son.
 after Easter.
 Math. xi. b.
 Luke. x. b.
 Math. xx. b.

I am that good shephearde. A good shephearde ge-
 ueth his life for the shepe. And hired seruaunt, and he which
 is not the shephearde (nether the shepe are his owne) seeth
 the wolfe coming, and leueth the shepe, and flyeth, and the
 wolfe catcheth them, and scattereth the shepe. The hired ser-
 uaunt flieth, because he is an hyred seruaunt, and careth not
 for the shepe. I am that good shephearde, and know myne,
 and am known of myne. As my father knoweth me: euen
 so know I my father. And I geue my life for the shepe: and
 other shepe I haue, whiche are not of this folde. Them also
 muste



must I bringe, that they may heare my voyce, and that there maye be one flocke, and one shepheard.

Therefore doth my father loue me, because I put my lyfe from me, that I might take it agayne. No man taketh it from me, but I put it awaye of my self. I haue power to put it from me, and haue power to take it agayne. This commaundement haue I receaued of my father. Then there was a discention agayne amonge the Jewes for these sayinges, and many of them sayde. He hath the deuyll, and is madde: why heare ye him? Other sayde, these are not the wordes of him that hath the Deuyll. Can the Deuill open the eyes of the blynde?

And it was at Ierusalem the feast of the Dedication, and it was wynter: and Iesus walked in the temple, in Salomons porche. Then came the Jewes rounde aboute hym, and sayde vnto hym: How longe dost thou make vs dout? If thou be Christ, tell vs playnlye. Iesus answered them: I told you, and ye beleue not. The workes that I do in my fathers name, they beare wytnes of me. But ye beleue not, because ye are not of my sheepe. As I sayde vnto you: my sheepe heare my voyce, and I knowe them, and they folowe me, & I geue vnto them eternal lyfe, and they shal neuer perishe, nether shall any man plucke them oute of my hande.

My

The Gospell

My father whiche gave them me, is greater then all, and no man is able to take them oute of my fathers hande. And I and my father are one.

Then the Jewes agayne toke bp stones, to stone hym with all. Iesus answered them: many good workes haue I shewed you from my father: for which of those workes do ye stone me? The Jewes answered hym, sayinge: For thy good workes sake we stone the not: but for thy blasphemye, and because that thou beynge a man, makest thy selfe God.

Iesus answered them. Is it not wrytten in your lawe. I

I said ye are Goddes: If he called them Goddes vnto whom the worde of God was spoken (and the scripture can not be broken) saye ye then to hym, whom the father hath sanctified, and sent into the world, thou blasphemest, because I sayd I am the sonne of God? If I do not the works of my father beleue me not. But yf I do, then though ye beleue not me, yet beleue the workes, that ye may knowe and beleue, that the father is in me, and I in hym.

John. 10. 31.

John. 10. 41.

John. 10. 42.

Agayne they went about to take him, and he escaped out of their handes, and went awaye agayne beyonde Iordan, into the place where John before had baptised, and there abode. And many resorted vnto him, and sayde. John dyd no myracle: but all thinges that John spake of this man were true. And many beleued on hym there.

The Notes.

a. To come before Christ, is to despise Christ, and to seeke other meanes besydes hym, to enter into the folde. They also come before Christ, whiche do attribute and ascribue vnto them selues or to theyr owne inventions, that thynges whiche onely oughte to be ascribed vnto Christ.

The.xi. Chapter.

Christ rapeth Lazarus from death. The hye priestes and Pharisees gather a counsell agaynst him, he getteth him out of the waye.



A

Luke. 10. 1.

And a certayn man was sick, named Lazarus of Bethania the towne of Mary, & hyr sister Martha. It was that Mary whiche anoynted Iesus with ointment, and wiped his fete with hyr heere, whose brother Lazarus was sicke. Therfore his sisters sent vnto him, sayinge: Lorde, beholde he whom thou louest, is sycke. When Iesus

Jesus heard that, he sayd: this infirmitie is not vnto death but for the laude of God, that the sonne of God myghte be praysed by the reason of it. Jesus loued Martha and hyr sy. Iohn. ix. s.
 ster, & Lazarus. Then after he hadde hearde that he was sycke, yet abode he two dayes syl in the same place where he was.

Then after that, saide he to his disciples: lette vs go into Jewye againe. His disciples saide vnto him: Master, the Jewes latelye soughte to stone thee, and doeste thou goo thither agayne? Jesus answered, are there not twelue houres in the day? If a man walke in the daye, he stumbleth not, because he seeth the light of this worlde. But if a man walke in the nighte, he stumbleth, because there is no lighte in him. This saide he, and after that, he sayde vnto them:oure frende Lazarus slepeth, but I go to wake him oute of slepe. Then saide his disciples: Lorde, if he slepe he shall do well ynough. Howbeit, Jesus spake of his death: but they thought that he had spoken of the naturall slepe. Then said Jesus vnto them playnly: Lazarus is dead, and I am glad for your sakes, that I was not ther, because ye maye beleue. Neuerthelesse, let vs go vnto him. Then sayde Thomas, (whiche is called Wydunus) vnto the disciples: let vs also go, that we maye die with him. Then went Jesus, & founde that he hadde lye in his graue foure dayes already. Be- Iohn. vii. d
viii. x. and. x.
 thany was nie vnto Ierusalem, aboute. xii. furlonges of, and many of the Jewes were come to Martha and Marye to comferte them ouer their brother. Then Martha, as sone as she hearde that Jesus was comminge, wente and mette him: but Marye sate still in the house. Iohn. ix. l.

Then saide Martha vnto Jesus: Lorde if thou haddest bene here, my brother had not bene dead, but nowe I know also, that what soeuer thou askest of God, God wyll geue it thee. Jesus sayd vnto hyr: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus saide vnto hir: I am the resurrection and the life: He that beleueth on me, yea, though he were deade, yet shall he liue. And whosoener liueth Iohn. xi. d

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lyueth and beleueth on me, shall neuer dye: Belueste thou this? She sayde vnto him, yea Lord, I beleue that thou arte Christe the sonne of God, whiche shoulde come into the worlde. And as sone as she hadde so sayde she wente hyr waye, and called Marye hyr syster secretlye, sayinge: The master is come, and calleth for thee. As sone as she heard that she arose quickely, and came vnto hym. Iesus was not yet come into the towne, but was in that place where Martha met hym. The Jewes then whiche were with hyr in the house, and comforted hyr, when they sawe Marye that she rose vp hastely, and went out, folowed hyr, saying: She goeth vnto the graue, to wepe there.

Then when Marye was come where Iesus was, and sawe him, she fell downe at his feete, saying vnto him: Lord if thou haddest bene here, my brother had not bene dead.

When Iesus therfore sawe hyr wepe, and the Jewes also wepe whiche came with hyr, he groned in the spyrte, & was troubled in hym selfe, and sayde: Where haue ye layed him? They sayd vnto hym: Lord come and se. And Iesus wept.

Then sayde the Jewes: Beholde howe he loued hym. And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also, that this man shoulde not haue dyed? Iesus therfore agayne groned in hym selfe, and came to the graue. It was a caue, and a stone layde on it.

Iesus sayd: take ye awaye the stone. Martha the syster of him that was deade, sayd vnto hym: Lord, by this tyme he styncketh. For he hath bene deade foure dayes. Iesus sayde vnto hyr: Sayde I not vnto thee, that if thou diddest beleue, thou wouldest se the glozye of God. Then they toke awaye the stone from the place where the deade was layde. And Iesus lifte vp hys eyes, and sayde: Father I thanke thee, because thou hast hearde me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayd it, that they may beleue, that thou hast sent me.

And when he thus had spoken, he cried with a loud voice. Lazarus come forth. And he that was deade, came forth, bounde hand and fote with graue bondes, and his face was bounde

bounde with a napkyn. Iesus sayde vnto them: Iobse hym and let hym go. Then manye of the Jewes whiche came to Mary, and hadde sene the thinges whiche Iesus dydde, beleued on hym. But some of them wente theyr wayes to the Phariseis, and tolde them what Iesus had done.

Then gathered the hye Priestes and the Phariseis a counsell, and sayd: what do we? For this man doeth manye myracles. If we let him scape thus, all men wyll beleue on him, and the Romaynes shall come and take away both our place & the people. And one of them named Caiphas (which was the hye priest that same yere) sayd vnto them: Ye perceaue nothinge at all, nor yet consyder that it is expediente for vs, that one man dye for the people, and not that all the people perishe.^a This spake he not of him selfe, but beyng the hye Priest that same yere, he prophesied that Iesus should dye for the people, and not for the people onelye, but that he shoulde gather together in one, the chyl dren of God, whiche were scattered abrode. Then from that day forth, they held a counsell together, for to put him to death.

Iesus therfore walked no more openly amonge the Jewes: but went his waye thence vnto a countrey neare to a wilderness, into a citie called Ephraim, and there continued with his disciples. And the Jewes Easter was nye at hande, and many went out of the countrey vnto Ierusalem before the Easter, to purifie them selues. Then sought they for Iesus, and spake amonge them selues as they stode in the temple: What thinke ye that he cometh not to the feaste? The hye Priestes and Phariseis had geuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they might take him.

The Notes.

a. The spryte of prophete doth manye times speake by the mouth of an vngodly mā. For the vngodlye are so execrated and blynded, that they do often times speake agaynst theyr owne selues vnsittingly, and that to theyr bitter vndoynge and destruction.

The. xii. Chapter.

Mary anoynteth Christes fete, Judas murmureth, Christ excuseth hie, and rydeth into Ierusalem.

¶ i. Then

Math. xxi. a.
Mark. xiii. a.
Luke. xxi. a.

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Math. xxi. a.
Mark. xxi. a.
Luke. xxi. f



When Iesus (fyre dayes before Easter) came to Bethanye where Lazarus was, whiche was dead, whom Iesus rayled from death. There they made him a supper, and Martha serued: but Lazarus was one of the that sate at the table with him. Then toke Mary a pound of oyntment (called Nardus, perfect and precious) and anoynted Iesus fete, and wypt his fete with hyr heere, and the house was filled with the sauour of the oyntment. Then sayde one of his disciples (euen Judas Iscarioth Simons sonne, whiche afterward betrayed him) why was not this oyntment solde for thre hundred pence, and geuen to y^e pooze? This sayde he, not that he cared for the pooze: but because he was a thefe, and kept the bagge, and bare that whiche was geuen. Then sayd Iesus: Let hyr alone, agaynste the day of my burieng we kept it. For the pooze alwayes ye haue with you, but me ye haue not alwayes.

Muche people of the Jewes had knowledg that he was there. And they came, not for Iesus sake only, but that they myght se Lazarus also, whom he rayled from death. The hye Priestes therfore helde a counsell, that they myght put Lazarus to death also, because that for his sake, many of the Jewes went awaye, and beleued on Iesus.

Math. xxi. a.
Mark. xxi. a.
Luke. xxi. f

On the morowe, muche people that were come to the feast, when they heard that Iesus shoulde come to Ierusalem, toke bzaunches of palmetrees, and wente forth to mete him, and cried: Hosanna, blessed is he that in the name of the Lorde, cometh kinge of Israel. And Iesus gotte a yonge asse, and sate thereon, as it is wyrtten: feare not doughter of Syon, behold thy kinge cometh, syttinge on an asses colt. These thinges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembred they that suche thinges were wyrtten of him, and that suche thinges they had done vnto him.

The people therfore that was with him when he called Lazarus out of the graue, and rayled him from death, bare recozde. Therefore mette hym the people also, because they heard

heard that he had done such a myracle. The Phariseis therfore said amonge them selues: perceauye ye how we preuaile nothinge. Beholde, the worlde goeth awaye after hym.

There were certayne Grekes amonge them, that came to worshyppe at the feast: the same came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desyred him sayinge: Syr we woulde fayne se Iesus. Philip came and tolde Andrew. And agayn Andrew and Philip told Iesus. And Iesus answered them saying: the houre is come that the sonne of man must be glozified.

Verely, verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alone. If it dye, it bringeth forth muche frute. He that loueth his lyfe, shall destroye it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. If any man minister vnto me, lette him folowe me, and where I am, there shall also my minister be. And if any man minister vnto me, hym wyll my father honour.

Matt. x. d.
Marke. viij. d.
Luce. ix. b.

Nowe is my soule troubled, and what shall I saye: Father deliuer me from this houre: but therfore came I vnto this houre. Father glozifye thy name. Then came there a voyce from heauen. I haue both glozified it, and wyll glozifye it agayne. Then sayde the people that stode by and hearde: it thundzeth. Other sayd: an aungell spake to him. Iesus answered and sayde: this voice came, not because of me, but for your sakes.

Nowe is the iudgement of this worlde: nowe shall the prynce of this worlde be caste out. And I (if I were lifte vp from the earth) wyll drawe all men vnto me. This sayd Iesus, signifyinge what death he shoulde dye. The people answered hym: We haue hearde out of the lawe, that Christe bideth euer, and how sayest thou that the sonne of man must be lifte vp: who is that sonne of man. Then Iesus sayd vnto them: yet a lyttell whyle is the lyghte with you. Walke whyle ye haue light, lest the darkenes come on you. He that walketh in the darke, wotteth not whither he goeth. While ye haue light, beleue on the lyghte, that ye maye be the chyl-

The Gospell

I Dren of the lryght.

Esai. liij. a.

Esaias. vi. c.
Math. xij. b.
Marke. iiii. b
Luke. viij. b
Actu. xxiij. f.

These thinges spake Iesus, and departed, and hyd him selfe from them. And though he had done so many myracles before them, yet beleued not they on him, that the saying of Esaias the Prophete might be fulfilled, that he spake.

Lord who beleued our sayinge? And to whom is the arme of the Lord opened? Therefore coulde they not beleue, because that Esaias sayth agayne: he hath blinded theyr eyes, and hardened theyr hearte, that they shoulde not se wyth theyr eyes, and vnderstand with theyr hertes, and shuld be conuerted, and I shoulde heale them. Suche thinges sayde Esaias when he saw his glozy, and spake of him. Neuerthelesse amonge the chiefe rulers, manye beleued on hym. But (because of the Phariseis) they would not be a knowen of it, lest they shoulde be excommunicate. For they loued the prayse of men, more then the prayse of God.

And Iesus cryed and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world that whosoener beleueth on me, shoulde not byde in darckenes. And if any man hear my wordes, & beleue not, I iudge hym not, for I came not to iudge the worlde: but to saue the world. He that refuseth me, and receaueth not my wordes, hath one that iudgeth hym. The wordes that I haue spoken, they shall iudge him in the last day. For I haue not spoken of my selfe: but the father whiche sente me, he gaue me a commaundement what I shoulde saye, and what I shoulde speake. And I know that this commaundement is life euerlastyng. Whatsoeuer I speake therfore, euen as the father bade me, so I speake.

The Notes.

a. Here we haue an example set forth vnto vs, howe we oughte to behaue our selues, when we be visited of the Lord. We ought to acknowledge, that we are therfore visited that so we may by our patient sufferynge, shewe our obedience towarde God, and glorie in his holy and blessed name.

The. xiii. Chapter.

Chryst washeth the disciples fete, telleth them of Judas the traytour, and commaundeth them earnestly to loue one another.

Before



Before the feast of Easter when Iesus knewe that his houre was come, that he should departe out of this worlde vnto the father. When he loued his which were in þe worlde, vnto the ende he loued them. And when supper was ended, after that the deuyl had put in the herte of Judas Iscarioth, Symons sonne, to betraye him: Iesus knowinge that the father had geuen all thinges into his handes, and that he was come from God, and went to God: he rose from supper, and layde aside his vpper garmentes, and toke a towell, and gyrded hym selfe. After that, he powred water into a basyn, and beganne to washe his disciples feete, and to wype them with the towell, wherewith he was gyrded.

*Matt. xxvi. b.
Mark. xvi. b.*

Then came he to Symon Peter. And Peter sayde to hym: Lorde dost thou washe my fete? Iesus answered and sayde vnto hym: what I do, thou wotest not now, but thou shalt knowe hereafter. Peter sayde vnto hym: thou shalt neuer washe my fete. Iesus answered him: if I wash thee not, thou haste no part with me. Symon Peter sayde vnto hym: Lorde, not my fete onely: but also my handes and my head. Iesus sayd to hym: he that is washed, needeth not saue to washe his feete, but is cleane euery whyt. And ye are cleane: but not all. For he knewe who should betray hym. Therfore sayde he: ye are not all cleane.

B

So after he had washed theyr feete, and receaued hyr clothes, and was set downe, he sayd vnto them agayne: wot ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then your Lorde and master, haue washed your feete, ye also ought to washe one anothers feete. For I haue geuen you an ensample, that ye shuld do as I haue done to you. Verely, verely I saye vnto you, the seruant is not greater then his master, nether the messenger greater then he that sent hym.

*Ephes. b. a.
1. Pet. ii. d.
Matt. x. c.
Luke. vi. f.
Luke. xi. d.
Psalm. xl. a.*

If ye vnderstande these thynges, happye are ye if ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: he that eateth bread

R. iij.

with

With me, hath lyfte by his heale agaynst me. Now tell I you before it come, that when it is come to passe, ye might beleue that I am he. Verely, verely I say vnto you: He that receaueth whomsoever I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

When Iesus had thus sayde, he was troubled in þe spirit, and testified saying: Verely, verely I saye vnto you, that one of you shall betraye me. Then the disciples looked one on another, doutinge of whome he spake. There was one of his disciples, whiche leaned on Iesus bosome, whom Iesus loued. To him beckened therefore Simon Peter, that he shoulde aske who it was of whome he spake. He then (as he leaned on Iesus brest) sayd vnto him: Lorde who is it? Iesus answered, he it is to whom I shall geue a sopp, when I haue dypt it. And he wette a sopp, and gaue it to Iudas Iscarioth, Symons sonne. And after the sopp, Satan entered into him. Then sayde Iesus vnto him: that thou doest, do quickly. That wiste no man at the table, for what intent he spake vnto him. Some of them thought (because Iudas hadde the bagge) that Iesus had saide vnto him, bye those thinges that we haue nede of agaynst the feaste: or that he shoulde geue somethinge to the poze. Asone then as he had receaued the sopp, he went immediatlye oute, and it was nyght. Therefore when he was gone out, Iesus said: Now is the sonne of man glorified. And God is glorified by hym. If God be glorified by him, God shall also glorifie hym by himselfe: and shall strayghtwaye glorifie him.

Lyttell children, yet a litell while am I with you. Ye shall seeke me, and as I saide vnto the Jewes, whither I go, thither can ye not come. Also to you saye I now. Another commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. By this shall all men knowe that ye are my disciples, if ye haue loue one to another. Symon Peter saide vnto hym: Lorde whither goest thou? Iesus answered hym: whither I go thou canst not folowe me now, but thou shalt folowe me afterwarde.

Peter

Plal. xl. a.

Math. xxvi. b.
Marke. xiii. b.
Luce. xxii. c.

1. John. i. b.

Peter sayde vnto him: Lorde, why can not I folow thee now? I wyl ieoparde my life for thy sake. Iesus answered him: wilt thou ieoparde thy life for my sake? Verely, verely I saye vnto thee, the cocke shall not crowe, tyll thou haue denied me thrise.

Matt. xxvi. c.
Mark. xiii. c.
Luke. xxii. 34.

The Notes.

a. whosoever is washed, that is to saye, whomsoever beleueth in the bloude of Christ, whiche doth washe awaye all our synnes, he is cleane, but yet he hath nede to washe his feete, that is to saye: he hath nede with continuall watche to tame his carnall affections and fleshely concupiscences, daylye with a true repentant heart, synging vnto the Lorde for mercy, and pardon of his synnes. Here they are confounded that asseyme vs to be, without synnes, after that we be once regenerate.

The .xiiii. Chapter.

The armeth his disciples with consolation agaynst trouble, and promyseth them the holy goste, the spryde of comforte.



And he sayde vnto his disciples: let not your herte be troubled. Beleue in God, and beleue in me. In my fathers house are many mansions. Y fit were not so, I woulde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come agayn, and receaue you euen vnto my self, that where I am, there may ye be also. And whither I go ye knowe, and the way ye knowe.

The Gospel
on S. Philip
and James day

Iohn. xij. d.
and. xviij. d.

The Gospell.

Math. xli. d.
John. vi. c.

Thomas sayd vnto him: Lorde we knowe not whither thou goest. Also, how is it possible for vs to knowe the way? Iesus sayde vnto him: I am the way, the truth, and the life. No man cometh vnto the father, but by me. If ye hadde knowen me, ye hadde knowen my father also. And nowe ye knowe him, and haue sene hym.

John. x. e.

23

Philip sayde vnto him: Lorde shewe vs the father, and it sufficeth vs. Iesus said vnto him: haue I bene so longe time with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And how sayest thou thē: shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. At the lest beleue me for the very workes sake.

Math. xlii. a.
and .xli. c.
Marke. xi. d.
Luke. ix. b

Verely, verely I saye vnto you, he that belcueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that wil I do, that the father may be glorified by the Sonne. If ye shall aske enye thyng in my name, I will do it.



If ye loue me, kepe my commaundementes, and I wyll pray the father, and he shal geue you another comforter, that he may byde with you for euer: euen the spryte of trueth, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. I wyll not leaue you comfortlesse: but wyll come to you.

The Gospel on Whitson daye.

Yet a litle while, and the worlde seeth me no moare: but yese me. For I yue, and ye shal lyue. That daye shal ye knowe that I am in my father, and you in me, and I in you.

He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue him, and will shewe myne owne selfe to him. Judas sayde vnto hym (not Judas Iscarioth) Lorde what is the cause that thou wylt shewe thy self vnto vs, and not vnto the worlde? Icans answered and said vnto hym: yf a man loue me, he will kepe my sayinges, and my father will loue him, and we wil come vnto hym, and will dwell with him. He that loueth me not, kepeth not my sayinges. And the wordes which ye heare, are not mine, but the fathers which sent me.

*Iohn. xii. c.
I. Iohn. v. a.*

These haue I spoken vnto you, beyng yet presente with you. But that comforter which is the holy goost (whom my father wyll sende in my name) he shal teache you all thinges, and bringe ^a* all thinges to youre remembraunce, what so euer I haue tolde you.

*Iohn. xvi. d
and. xvi. b.
I. Iohn. vi. a*

Peace I leue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be troubled, nether scare ye. Ye haue heard how I sayd vnto you: I go and come vnto you. If ye loued me, ye wold be rely reioyce, because I sayde: I go vnto the father. For the father is greater then I. And now haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Hereafter wil I not talke many wordes vnto you. For the ruler of this worlde cometh, and hath nought in me. But that the worlde may knowe that I loue the father: therefore as the father gaue me commaundemente, euen so do I.

*Iohn. xiii. c.
and. xvi. a*

Ryse

The Gospell

Wyle let vs go hence.

The Notes.

a. The spirite (whom Christ dyd promyse) shall teache only those thinges, that Christ had taught befoze: whosoever therfore doth teache any other doctryne, besydes Christes doctrine, he is not of the spryte of truth, but of the spryte of lerynge.

The xv. Chapter.

The true vyne, the husbandman and the braunches. A doctryne of lone, and a swete comforte agaynst persecution.



The Gospell
on S. Markes
daye.
Ecclie. xliij.



I Am the true vyne, and my father is an hus-
bande man. Euerye braunche that beareth
not frute in me, he taketh away. And euery
braunche that beareth frute, he pourgeth,
that it may bringe forth moze frute. Nowe
are ye cleane thowowe the wordes which I
haue spoken vnto you. Abide in me, and I in
you. As the braunche can not beare frute of it selfe, except it
abide in the vyne: no moze can ye excepte ye abide in me. I
am the vyne, ye are the braunches. He that abydeth in me,
and I in him, the same bringeth forth much frute. For with-
out^a me can ye do nothing. If a man byde not in me, he is
cast forth as a braunche, and is wythered: and men gather
them and cast them into the fyre, and they burne. If ye byde
in me and my wordes also in you: aske what ye wyll, and it
shalbe done to you. Herein is my father glorified, that ye
beare much frute and be made my disciples.

23
Math. xxi. b
1. John. 19. d

As

As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shal kepe my commaundementes, ye shal byde in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. These thynges haue I spoken vnto you, that my ioye myghte remaine in you, and that your ioye might be full.



This is my commaundement: that ye loue together as I haue loued you. Greater loue then this hath no man, that a man bestowe his life for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth cal I you not seruautes: for the seruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thynges that I haue hearde of my father, I haue opened to you.

† The Gospel
on S. Barnas
bas days.

Ye haue not chosen me, but I haue chosen you and ordeyned you, that ye goo and bringe forth frute, and that your frute remaine, that whatsoeuer ye shall aske of the father in my name, he maye geue it you.

This commaunde I you, that ye loue together. If the worlde hate you, ye know that he hated me before he hated you. If ye were of the worlde, the worlde woulde loue bys owne. Howbeit, because ye are not of the world, but I haue chosen you out of the world, therfore hateth you the world. Remember the saying that I sayde vnto you: the seruaunt is not

† The Gospel
on Symon and
Iudas days.

The Gospell

Math. x. c.
Luke. xxi. c.
Mark. x. c.

is not greater then the Lorde. If they haue persecuted me, so will they persecute you. If they haue kepte my sayinges, they wyll also kepe youres.

John. xvi. a.

But all these thinges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they woulde not haue had synne: but now haue they nothinge to cloke their sinne with all. He that hateth me, hateth my father also. If I had not done woorkes amonge them which none other man did, they hadde not hadde synne. But now haue they both sene, and haue hated both me, and also my father: euen that the sayinge mighte be fulfilled, that is wyrtten in theyr lawe: They hated me without a cause.

psal. xxi. d.
end. lxxvi. d.



The Gospell
on the sonday
after Ascensi
on daye.

But when the comforter is come, whome I wyll sende vnto you from the father (euen the spyte of trueth, whiche proccadeth of the father) he shall testifie of me. And ye are wytnesses also, because ye haue bene with me from the beginninge.

The Notes.

a. Christ with this one onely sayinge, doth ouerthrowe free wyll, wyth all humayne strength and force. Here also he condemneth all our merites and deservynges. To be short here we learne that we are all synners, and that we haue neede of the glory of God, but we are iustified freely by his grace.

The xvi. Chapter.

Consolation agaynst trouble. Prayers are heard thorow Christ.

These



These thinges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you: yea, the tyme shall come, that whosoever kylleth you, will thinke that he doth GOD seruyce. And suche thynges wyl they do vnto you, because they haue not knowne the father, nether yet me. But these thynges haue I tolde you, that when that houre is come, ye mighte remembre them, that I tolde you. These thinges sayde I not, vnto you at the beginninge, because I was with you.

A
Math. x. d.
Mark. xij. b.
Luke. xxi. c.



But nowe I go my way to him that sent me, and none of you asketh me: whither goeste thou? But because I haue sayde such thinges vnto you, your hertes are ful of sorowe. But I tell you the truth, it is expediente for you that I go awaye. For if I go not^a awaye, that comforter wyl not come vnto you. But if I departe, I wyl send him vnto you. And when he is come, he will rebuke the world of sinne, and of ryghtewesnes, and of iudgement. Of synne, because they beleue not on me: Of ryghtewesnes, because I go to my father, and ye shall se me no moze: Of iudgement, because the prince of this worlde is iudged already.

The Gospel
on tbe. iiij. jo
after Easter.

John. xiii. d
and. xv. d.
Acta. ij. a.

I haue yet many thinges to saye vnto you, but ye can not

The Gospel

Not beare them away now. Howbeit, when he is come (whiche is the spryte of truth) he wil leade you into all truth. For he shall not speake of him selfe: but whatsoeuer he shall hear, that shall he speake, and he will shewe you thinges to come. He shall glorifie me, for he shall receaue of myne, and shall shewe vnto you. All thinges that the father hath, are mine. Therfore sayde I, that he shall take of myne, and shewe vnto you.

Math. xi. d.
and. xxvii. d.
Luke. x. d.
John. iij. e.



¶ The Gospel
on the. iij. son.
after Easter.

After a while ye shall not se me, and agayne after a while ye shall se me: for I go to the father. Then sayde some of his Disciples betwene them selues: what is this that he sayth vnto vs, after a while ye shall not se me, and agayne, after a while ye shall se me: and that I go to the father. They sayd therefore: what is this that he sayth, after a while: we can not tell what he sayeth. Iesus perceaued that they woulde aske hym, and sayde vnto them: This is it that ye enquire of betwene your selues, that I sayde after a while ye shall not se me, and agayne after a while ye shall se me.

John. x. e.

Merelye, verelye I saye vnto you: ye shall wepe and lament, but the worlde shall reioyce. Ye shall sorowe: but your sorowe shall be turned to ioye.

A woman when she trauayleth hath sorowe, because hys
houre

houre is come : but assone as he is velynered of the chylde, & he remembreth no moze the anguisshe, for ioye that a man is bozne into the worlde. And ye now therfore are in sorow: but I will se you againe, and your hertes shall reioyce, and your ioye shall no man take from you. And in that day shall ye aske me no question.



Verely, verely I saye vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothinge in my name. Aske, and ye shall receaue: that your ioye maye be full. These thinges haue I spoken vnto you in prouerbes. But the time will come, when I shall no moze speak to you in prouerbes: but I shall shew you plainly of my father. At that daye shall ye aske in mine name. And I saye not vnto you, that I will pray vnto my father for you. For the father him self loueth you, because ye haue loued me & haue beleued that I came out from God. I went out fro the father, and came into the worlde: and I leaue the world againe, and go to the father.

His disciples said vnto him : lo, now speakest thou plainly, and thou speakest no prouerbe. Nowe knowe we that thou knowest all thinges, and nedest not that any man should aske thee any questiō. Therefore beleue we, that thou can-

✠ The Gospel
on the .v. sons
after Easter.
Math. vii. a
Luke. xi. d.
Iacob. i. s
F

The Gospell

Goeth from God. Jesus answered them: Now ye do beleue
Math. xxi. c.
Marke. xiiij. c. Beholde the houre draweth nye, and is alreadye come, that
 ye shalbe scattered eury man into his owne, and shal leaue
 me alone. And yet am I not alone. For the father is with
 me.

These wordes haue I spoken vnto you, that in me ye
 myght haue peace. In the worlde shal ye haue tribulation:
 but be of good cheare. I haue overcome the worlde.

The Notes.

a. The corporall presence of Christ, is hurtfull vnto men, and that through their owne
 faulte, for why? They are so muche addicted vnto it. Therefore his fleshe muste be taken
 awaye from vs, that we may woe and encrease in the spryte. Therefore they are farre out
 of the waye, that dreame in the mysticall breade and wyne, a bodely presence.

The. xvii. Chapter.

The moste hartye and louynge prayer of Christ vnto his father, for all
 suche as receaue the trueth.

John. xij. b. **I**n these wordes spake Jesus, and lyfte vp hys
 eyes to heauen, and sayd: father the houre is
 come, glorifye thy sonne, that thy sonne also
 may glorifye thee: as thou hast geuen him po
 wer ouer all fleſhe, that he should geue eter
 nall lyfe, to as many as thou hast geuen him.

This is lyfe eternall, that they myght knowe thee, the only
 very God, and whom thou hast sent, Jesus Christ.

John. xix. f I haue glorified thee on the earth. I haue fynished the
 worke which thou gauest me to do. And nowe glorifye me
 thou father with thine owne selfe, with the glorie whiche I
 had with thee, yer y^e world was. I haue declared thy name
 vnto the men whiche thou gauest me out of the worlde.

Thyne they were, and thou gauest them me, and they haue
 kepte thy sayinges. Now they know that al thinges what
 soeuer thou hast geuen me, are of thee. For I haue geuen
 vnto them the wordes which thou gauest me, and they haue
 receaued them, and knowe surclye that I came oute from
 thee, and do beleue that thou dyddest sende me.

I praye for them, and praye not for the worlde: but for
 them whiche thou hast geuen me, for they are thine. And al
 myne are thine, and thine are myne, and I am glorified in
 them. And now am I no more in the worlde, but they are in
 the

the worlde, and I come to thee. Holye father, kepe them in thyne name, whiche thou hast geuen me, that they maye be one, as we are. While I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is losse, but that losse chylde, that the scripture might be fulfilled.

Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioye full in them. I haue geuen them thy wordes, and the world hath hated them, because they are not of the worlde, euen as I am not of the worlde. I desyre not that thou shouldest take them oute of the worlde: but that thou kepe them from euill. They are not of the worlde, as I am not of the worlde. ^a * Sanctifye them with thy truth. Thy sayinge is truth. As thou dydest send me into the world, euen so haue I sent the into the worlde, and for theyr sakes sanctifye I my selfe, that they also myght be sanctified thorow the truth.

I pray not for them alone: but for them also whiche shall beleue on me thorow their preachinge, that they all maye be one, as thou father arte in me, & I in thee, and that they may be also one in vs, that the worlde may beleue that thou hast sent me. And the glory that thou gauest me, I haue geuen them, that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one, and that the world may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

Father, I wyll that they whiche thou hast geuen me, be with me where I am, that they maye se my glorie, whiche thou hast geuen me. For thou louedst me before the making of the worlde. O ryghteous father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou halte sente me. And I haue declared vnto them thy name, and wyll declare it, that the loue wherewith thou hast loued me, be in them, and I in them.

D
Math. x. d.
Luke. x. d.

The Notes.

a. To sanctifye is to selecte and chose oute a thinge, from a prophane vse, to the true vserpynginge of God. The saythfull then are by the truth of Gods word sanctified.

D. l.

Chap

The Gospel

That is to say: selected and chosen out from amonge the flocke of Adam, beyng cleane by the bloude of Iesu Christ, from the spithynesse of this worlde. Christe doth sanctifye him selfe, when he offereth him self vpon the crosse for vs. Here we must note, that Christ doth in this place praye, as a very naturall man, and not as God.

The xviii. Chapter

Christ is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smiteth of Malchus eare. Iesus is brought before Anna, Caphas, and Pylate.



The Gospel
on good Friday
Math. xxvi. d.
Marke. xvi. d.
Luce. xxii. d.



When Iesus had spoken these wordes, he went forth with his Disciples ouer the broke Cedron, where was a garden, into the which he entred, and his disciples. Judas also whiche betrayed him, knewe the place: for Iesus oft tymes resorted thither to his disciples. Judas then after he had receaued a bande of men (and ministers of the hie Priestes & Phariseis) came thither with lanternes and fyrebrandes, & wepens. Then Iesus knowynge all thinges that shoulde come on him, went forth and sayde vnto them: whom seke ye? They answered hym: Iesus of Nazareth. Iesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with them. But assone as he had sayde vnto them, I am he, they went backwardes, and fel to the ground. And he asked them agayne: whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I sayde vnto you: I am he, Therfore if ye seke me, let these go their waye.

Math. xxvi. e.
Marke. xvi. e.
Luce. xxii. e.

waye. That the sayinge might be fulfilled whiche he spake:
Of them whiche thou gauest me, haue I not lost one.

Then Symon Peter hauinge a swearde, drew it, and smote the hie prestes seruaunt, and cut of his ryghte eare. The seruautes name was Malchus. Then sayde Iesus vnto Peter^b put vp thy swearde into the sheath: Shall I not drinke of þe cup which my father hath geuen me? Then the company of the Captayne, and ministers of the Jewes toke Iesus and bounde him, and ledde him awaye to Anna fyrst: for he was father in lawe vnto Cayphas, whiche was the hie Priest that same yere. Cayphas was he, that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people.

And Simon Peter folowed Iesus, and another Disciple: that Disciple was knowen of the hie priest, and went in with Iesus into the pallace of the hie Priest. But Peter stode at the doore without. Then wet out that other Disciple (whiche was knowen vnto the hie Priest) and spake to the damsell that kepte the doore, and brought in Peter. Then sayde the damsell that kepte the doore vnto Peter: Arte not thou also one of this mannes Disciples? He sayde: I am not. The seruautes and the ministers stode there, whiche had made a fyre of coles: for it was cold, and they warmed themselves. Peter also stode amonge them and warmed hym selfe.

C
Math. xxvi. f
Mark. xiii. f
Luke. xxii. f

The hie Priest then asked Iesus of his Disciples, and of his doctryne. Iesus answered hym: I spake openly in the worlde. I euer taught in the Synagoge and in the temple whither all the Jewes resorted, and in secreete haue I sayd nothyng. Why askest thou me? Aske them whiche hearde me, what I sayde vnto them. Beholde, they can tell what I sayd. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face sayinge: answereste thou the hie prieste so? Iesus answered him. If I haue euill spoken, beare wytnes of the euill: but if I haue wel spoken, why smyttest thou me? And Annas sente him bounde vnto Caiphas the hie prieste.

Mark. xvi. f.
Luke. xxii. g

Symon Peter stode and warmed hym selfe. And they
S. iij. sayd

The Gospell

Math. xxi. a.
Mark. x. a.
Luke. xxi. a.

sayde vnto hym: art not thou also one of his disciples? He denied it, and sayd: I am not. One of the seruantes of the hye priestes (his cosyn whose eare Peter smote of) sayd vnto him: dyd not I se thee in the garden wth him? Peter then denied againe: and immediately the cocke crewe. Then led they Iesus fro^m Cayphas into the hal of iudgement. It was in the morninge, and they them selues wente not into the iudgement hall, lest they shoulde be defyled, but that they myght eate the Paschall lambe. Pilate then went out vnto them and sayde: what accusation bypnyng ye agaynst this mā? They aunswored and sayde vnto him. If he were not an euyl doer, we woulde not haue deliuered him vnto thee. Then sayde Pilate vnto them: take ye hym, and iudge him after your owne lawe. Then the Iewes sayde vnto hym: It is not lawfull for vs to put any man to death. That the wordes of Iesus myght be fulfilled whiche he spake, signifie what death he shoulde dye.

Then Pilate entred into the iudgement hal agayne, and called Iesus, and sayde vnto him: art thou the kynge of the Iewes? Iesus aunswored: sayst thou that of thy selfe, or did other tell it thee of me? Pilate aunswored: Am I a Iewe? Thine owne nation and hie Priestes haue delyuered thee vnto me. What hast thou done? Iesus aunswored: my kingdome is not of this worlde. Yf my kingdome were of this worlde, then would my ministers suerly fyght, that I shuld not be delyuered to the Iewes, but nowc is my kingdome not from hence. Pilate sayde vnto him: Arte thou a kynge? then? Iesus aunswored: thou sayest that I am a kinge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnes vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayd vnto him: what thinge is trueth? And when he had sayd that, he went out agayne vnto the Iewes, and sayde vnto them: I finde in him no cause at all. Ye haue a custome, that I shulde delyuer you one louse at Ester. Wil ye theⁿ that I louse vnto you y^e king of the Iewes? Then cried they al agayn sayyng: Not him but Barrabas: that Barrabas was a robber.

Math. xxi. a.
Mark. x. a.
Luke. xxi. c.

The

The Notes.

a. In this, that they which came to take Christ, went backwards & fell downe as sone as he sayde that he was he, whom they soughte) Christe declared his diuine power, and howe easie it was for hym, yf it had ben expedient for the saluation of mankynde, to haue ouerthrowen his enemies with one only becke.

b. Let no man presume to take the swerde into his hande, onlesse he be lawfullye called ther vnto: for yf he doth, he is by the sentence of Christ, the chyld of death.

Ihe. xix. Chapter.

Christ is crucified, he commendeth his mother. vnto Iohn, the adether his bloude, and is buried.



Then Pilate toke Iesus and scourged him. **A** And y^e souldiers wound a croune of thornes and put it on his head. And they did on him a purple garment, and sayd: hayl king of the Jewes: and thei smote him on the face. The Pilate went forth againe and said vnto the:

Math. xxiii. 2
Mark. xv. 19.

behold, I bringe him forth to you, that ye maye knowe, that I fynde no faulte in him. Then came Iesus forth wearyng a croune of thorne, & a robe of purple. And Pilate sayde vnto them: behold the man. When the hie Priestes and ministers sawe hym, they cried saying: crucify him, crucify him. Pilate sayd vnto them: Take ye him and crucify him: for I find no cause in him. The Jewes answered him. We haue a lawe, and by oure lawe he ought to dye, because he made him selfe the sonne of God. When Pilate heard that sayinge, he was the more asfayde, and wente agayne into the iudgemente hall, and sayde vnto Iesus: whence arte thou? But Iesus gaue him none aunswere. Then sayde Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucify thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at al agaynst me, except^a it were geue thee from aboue. Therfore he that deliuered me vnto thee, is the more in sinne. And from thence forth, sought Pilate meanes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou arte not Cesar's frende. For whosoever maketh hym selfe a kynge, is agaynst Cesar.

Mark. xv. 2
Luke. xxiij. 10

3

Math. xxiii. 2
Mark. xv. 2
Luke. xxiij. 10

C

When Pilate heard that saying, he brought Iesus forth, and late doune to geue sentence, in a place called the payement: but in the Hebrue tonge, Sabbathath. It was the pre-

The Gospel

paringe daye of the Ester, and aboute the fyrte houre. And he sayd vnto the Jewes: beholde youre kinge. They cryed, away w him away with him, crucify him. Pilate sayde vnto them, What I crucifie your kinge. The hie priests answered: we haue no kyng but Cesar. Then deliuered he hym vnto them to be crucified.

Matt. xxvii. d
Mark. xv. c
Luke. xxiii. e

And they toke Iesus, and led hym awaye. And he bare his crosse, and went forth into a place called the place of ded mens sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with him, on eyther syde one, and Iesus in the middes. And Pilate wrote also a title and put it on the crosse. The writinge was, Iesus of Nazareth kinge of the Jewes. This title read manye of the Jewes. For the place where Iesus was crucified, was nye to the citie. And it was written in Hebrue, Greke and Latin. Then sayde the hie priests of the Jewes to Pilate: wryte not king of the Jewes, but that he sayde I am kyng of the Jewes. Pilate answered: what I haue wrytten, that haue I wrytten.

Psalm. xxi. f

Then the souldiers, when they had crucified Iesus, toke his garmentes and made foure partes, to euerye souldier a parte, and also his coote. The coote was withoute seme, wrought vpon thozowe out. Therfore they sayd one to another. Let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture might be fulfilled whiche sayth: They departed my rayment among them, and on my coote dyd cast lottes. And the souldiers did such thinges in dede.

Then stode by the crosse of Iesus, his mother, and his mothers syster Mary the wife of Cleopas, & Mary Magdalene. When Iesus sawe his mother, and the disciple standinge whome he loued, he sayde vnto his mother: woman beholde thy sonne. Then sayde he to the disciple: behold thy mother. And from that houre, the disciple toke hyr for hyr owne.

Psalm. lxxiiij. b
Matt. xxvii. f
Mark. xv. d

After that, Iesus knowinge that all thynges were per-
fourmed: that the scripture mighte be fulfilled, he sayde: I
thyrste. There stode a vessel full of vineger by. And they fil-
led.

led a sponge with vinegar, and wounde it about with yflope, and put it to his mouth. As soon as Jesus had receaved of y vinegar, he layde: It is finished, and bowed his head, & gaue vp the ghost. The Jewes then because it was the Sabbath euen, that the bodies shoulde not remayne vpon the crosse on the Sabbath daye (for that Sabbath daye was an hye daye) besought Pylate that their legges might be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the first, and of the other whiche was crucified with Jesus. But when they came to Jesus, and sawe that he was dead alreadye, they brake not his legges: but one of the souldiers with a speare, thrust him in to the syde, and forthwith came therout bloude and water.

And he that sawe it, bare recozde, and his recozde is true. And he knoweth that he saith true, that ye might beleue also. For these thinges were done, that the scripture shoulde be fulfilled. Ye shall not breake a bone of hym. And agayne another scripture sayth: they shall loke on him whome they pierced. After that, Ioseph of Aramathia (whiche was a discipule of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take downe the bodye of Jesus. And Pylate gaue him licence. And there came also Nicodemus (whiche at the begynninge came to Jesus by nighte) and brought of myrrre and aloes mingled together, about an hundred pound weight. Then toke they the body of Jesus, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man layde. There layde they Jesus because of the Jewes Sabbath euen, for the sepulchre was nie at hande.

Exod. xij. g
Num. ix. b
Icha. xij. c.
Math. xxv. g
Mark. xvi. d.
Luke. xxij. g

The Notes.

1. Here we do learne that all power is of God, yea the power of darknesse, which God causeth to raigne for our synnes, and disobediente to wardes hym and his worde. Job xxxij. whosoever then doth resist any power, he doth resist the ordinaunce of God, and so purchaseth vnto him selfe viter destruction and vndoing. Let also magistrates remember of whome they haue receaued theyr power, and vse theyr auctoritie, accordynge to the wyll of him, vnto whom they must render accompte of all theyr doynge.

The xx. Chapter.

The resurrection of Christ, which appeareth to Mary Magdalen and to all his disciples, to their great comfort.

Mat.

The



A The Gospell
on Easter day
Math. xxviii. a.
Marke. xvi. a.
Luke. xxiv. a.



He morowe after the Sabbothe daye, came Mary Magdalene, earlye (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the tombe. Then she ranne, and came to Symon Peter, and to the other Disciple whome Iesus loued, and sayde vnto them. They haue taken awaye the Lord out of the tombe, and we can not tel where they haue layde him. Peter therfore went forth, and that other Disciple, and came vnto the sepulchre. They ranne bothe together, & that other Disciple did out runne Peter, and came first to the sepulchre. And he stouped doune and sawe the linnen clothes lying, yet went he not in. Then came Symon Peter folowynge him, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was aboute his heade, not lrynge with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other Disciple whiche came fyrst to the sepulchre, and he sawe and beleued. For as yet they knew not the scriptures, that he shoulde rylc agayne from death. And the Disciples went awaye agayne vnto theyr owne home.

Walm. xvi. b.
Actes. ii. d.
iij. c. xviij. f

Luke. xxiij. a

Mary stode without at the sepulchre wepinge. And as she wept, she bowed hir selfe into the sepulchre and sawe two
Aun-

Cungels in whyte sittinge, the one at the heade, and the o-
ther at the fete, where they hadde layde the bodye of Je-
sus. And they sayde vnto hyr: woman why wepeste thou?
She sayd vnto them: for they haue taken away my Lorde,
and I wote not where they haue layde him. When she had
thus sayde, she turned hir selfe backe and sawe Jesus stan-
dyng, and knewe not that it was Jesus. Jesus sayde vnto
hir: woman why wepest thou? Whom seekest thou? She sup-
posinge that he had bene a gardener, sayde vnto hym. Syr,
yf thou haue borne him hence, tell me where thou haste layd
him, and I will fet him. Jesus sayde vnto hir: Mary. She
turned hir selfe, and sayde vnto him: Rabboni, whiche is to
saye master. Jesus sayde vnto hir, touche me not, for I am
not yet ascended to my father. But go to my brethren and
saye vnto them, I ascende vnto my father and your father:
to my God and your God. Mary Magdalen came & tolde
the disciples that she had sene the Lord, and that he had spo-
ken soche thinges vnto hyr.

D Psalm. xxi. c
Heb. ii. c.
John. xvi. f
Luke. xxiv. a.



The same day at night, which was the morowe after the
Sabboth day*, whē the doores were shut (where the disci-
ples were assembled together for feare of the Jewes) came
Jesus and stode in the myddes, and sayde to them: peace be
vnto you. And when he had so sayde, he shewed vnto them
his

* The Gospel
of the 1. / 113
after Easter.

The Gospel

his handes, and his syde. Then were the disciples gladde when they sawe the Lorde. Then sayde Iesus to them againe: peace be vnto you. As my father sent me, even so send I you. And when he had said that, he breathed on them, and sayde vnto them: Receaue the holpe gooste. Whosoeverg synnes ye remit they are remitted vnto them. And whosoeverg synnes ye retayne, they are retayned.



✠ The Gospel
on S. Thomas
daye.

But Thomas one of the twelue (called Didymus) was not with them when Iesus came. The other disciples therefore sayd vnto him: we haue sene the Lorde. And he sayde vnto them: except I se in his handes the print of the nailes, and put my synger into the prynte of the nayles, and thruste my hande into his syde, I wyll not beleue. And after eyght dayes, againe his disciples were within, and Thomas with them. Then came Iesus whē the doores were shut, and stode in the myddes and sayde, peace be vnto you.

After that sayd he to Thomas: bringe thy finger hether and se my handes and bringe thy hande and thruste it into my syde, and be not saythlesse, but beleuinge. Thomas answered and sayde vnto hym: my Lorde and my God. Iesus sayde vnto hym: Thomas, because thou haste sene me, thou beleuest. Blessed are they that haue not sene, and yet beleue.

And

And many other signes truly did Iesus in the presence of his disciples, whiche are not wrytten in this booke. These are wrytten that ye might beleue, that Iesus is Christe the sonne of God, and that (in beleuinge) ye might haue life thowrowe his name.

• The Notes.

a. In this place the euangelist doth diligently note the tyme that Christe our saviour came in to his disciples, not meaninge that he wente in throughe the doores, for the greake hath not $\Delta\iota\alpha\ \theta\upsilon\rho\omega\mu\ \kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\acute{\epsilon}\nu\omega\mu$. that is to saye: throughe the doores beyng shute, but $\tau\omega\mu\ \theta\upsilon\rho\omega\mu\ \kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\acute{\epsilon}\nu\omega\mu$. That is to saye: the gates or doores beyng shute, as a man myght saye: late in the euenynge, and at that tyme that the gates and doores be wont to be shute. For Christ our saviour throughe his diuine power was able to cause the doores (were they neuer so surely shute) to open vnto hym of theyr owne accorde: as when he deliuered Peter out of prison by his aungell, then not onely the chaynes that he was bounde withall fell off from hym: but also all the doores and lockes dyd open of theyr owne felues, and did geue him passage. Actes. xij. I gaue howe the Apostles were deliuered. Reade. Actes. v.

The xxi. Chapter.

He appeareth to his disciples agayne by the sea of Tiberias, and commaundeth Peter earnestly to fede his shepe.



After that, Iesus shewed him selfe agayne, at the sea of Tiberias. And on this wise shewed he him selfe. There were together; Simon Peter and Thomas (whiche is called Didimus) & Nathanael of Cana in Galile, and the sonnes of zebede, and two other of his disciples. Symon Peter sayd vnto them: I go a fylling. They sayd vnto him: we also wil go with thee. They wente theyr way and entred into a myppe straight waye, and that night caught they nothyng. But when the moornyng was now come, Iesus stode on the shore: neuerthelesse the Disciples knewe not that it was Iesus. Iesus sayde vnto them: Children, haue ye any meate? They answered him, no. And he sayde vnto them: cast out the nette on the right syde of the myppe, and ye shall fynd. Then they cast out, and anon they were not able to drawe it, for the multitude of fyshes.

Then sayd the disciple whom Iesus loued vnto Peter: It is the Lorde. When Symon Peter hearde that it was the Lorde, he gryd his coate to hym (for he was naked) and sprang into the sea. The other disciples came by myppe, for they were not farre from lande, but as it were two hundred cubites

Iohn. xij. e
and. xij. e

The Gospell

Luke. xxiij. c. cubites, and they drew the net with fishes. None then as they were come to lande, they sawe whote coles, and fysh layde thereon, and breade. Jesus sayde vnto them: brynge of the fysh which ye haue now caught. Simon Peter stepped forth and drew the net to lande full of greate fyshes, an hundred and. liij. And for al ther were so many, yet was not the net broken. Jesus sayd vnto them, come and dyne. And none of the disciples durste aske hym, what arte thou: for they knewe that it was the Lorde. Jesus then came & toke bread, and gaue them, and fysh likewise. This is now the thyrde time that Jesus appeared to his disciples, after that he was risen agayne from death.

So when they had dined. Jesus sayd to Simon Peter: Symon Ioanna, louest thou me more then these? He sayde vnto hym: yea Lorde, thou knoweste that I loue thee. He sayde vnto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Symon Ioanna, louest thou me? He sayd vnto hym: yea Lorde, thou knoweste that I loue thee. He sayde vnto hym: fede my shepe. He sayde vnto hym the thirde tyme: Symon Ioanna, louest thou me? Peter sorowed because he sayde to him the thirde tyme louest thou me, and sayde vnto him: Lorde, thou knowest all thinges, thou knoweste that I loue thee. Jesus sayde vnto hym: fede my shepe.

Verely, verely I saye vnto thee, when thou wast yonge, thou gyrddest thy self, and walkedst whither thou wouldest: but when thou art olde, thou shalt stretch forth thy hands, and another shall gyrd thee, and leade thee whither thou wouldest not. That spake he signifyinge by what death he

Woulde glorifie God.

And when he had sayde thus, he sayde to him: folow me. Peter turned about, and sawe that disciple whom Jesus loved folowing: which also leaned on his brest at supper, and saide: Lorde which is he that betrayeth thee. When Peter sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto him: If I wyll haue him to tarye tyll I come, what is that to thee? folowe thou me. Then wente
this

** The Gospell
on S. Iohn euā
gelstes daye.*



this sayinge abroode amonge the brethren, that that same Disciple shoulde not dye. Yet Iesus sayde not to hym, he shall not dye: but if I wyll that he tary tyll I come, what is that to thee? The same Disciple is he, whiche testyfeth of these thynges, and wrote these thinges. And we knowe that his testimonie is true. There are also manye other thinges whiche Iesus dyd, the whiche yf they shoulde be written euery one, I suppose the worlde could not containe the bookes that shoulde be wrytten.

The Notes.

a. After the passion of Christ, the Apostles dyd thinke that it was an vnseemly thinge for them to be ydell, therfore they did get them selues agayne to theyr olde occupation, and dyd labour with theyr owne handes (yth they were not yet sent for to preache) whiche thinge all ministers ought for to do, and specially they that be only superintendentes and ministers in name, and not performinge the office of preachinge. No man ought ydell to lyue with the sweate of other mens browes.

*Here endeth the Gospell of
S. Iohn.*



The Argumente of the

second booke of S. Luke, called the Actes of the Apostles.



In this seconde booke, the blessed Euangelist S. Luke (whose life we haue set forth alreadye at the begynning of his Gospel) doth declare and wyte vnto vs (yf we wyll be Theophile, that is to saye: vnspayed louers of God) what was done and wrought for our singuler comforte, after the glorious resurrection, and moste triumphant Ascencion of our sauyour Iesu Christ. Howe that our Lorde Iesus dyd both promyse, and also geue moste abundantly his holy spyte vnto all his disciples. And what this spyte did worke, by the preachyng of the worde, both in the Iewes and also in the Gentiles, that beleued in Christ. This booke hath alwayes ben in great estimation, and that moste deservynglye. For the Actes of the Apostles (sayth S. Hierom) seme to be but a bare history, because in them, only the infancy of the church, (whiche then began to sprynge) is set forth: but if we consider that Luke the Philition (whose prayse is in the Gospel) hath wytten them: we shal also perceaue that all his wordes are the Philicke of a languishyng and sycke soule. What other thyng (I beseeche you) is this sacred and heauenly history, but one of the chiefeest partes of the Gospel. For truly in the other bookes (whiche are intituled Gospels) the corne of wheat cast into the ground is described: but here in this booke, the same selfe corne is set forth, beynge alreadye sprongt vp, and declaryng moste effectuously his ryches vnto the worlde. Agayne, yf we hadde not by Luke knowne, after what maner Christe forsoke the earth, where and in what place, howe and after what fashion the promysed comforter dyd come, what begynninge the churche had, wherein it did flourish, by what meanes it did encrease: should we not haue lacked a great parte of the Gospel? Therefore Weede dyd wyte ryghte well, sayyng: that Luke had not onely made an history vntyll the resurrection and Assumption of the Lord, as the other dyd, but also dyd so set forth by wyting, the doynges of the Apostles, as much as he knewe to be sufficient to edify the sayth of the readers or hearers, that onely his booke (touchinge the Actes of the Apostles) was by the churche thoughte worthy to be credited, all other whiche presumed to wyte of the same matter, beynge reiected and disaproued. Thisostome also, to them that dyd maruaile why S. Luke hadde not wytten forth all the Apostolicall history vnto the ende, or that he had not described the Actes of every one of them scuerally in bookes by them selues, doth aunswer goodlye, sayyng: These are sufficient vnto them that wyll applye theyr myracles and take hede. Therefore leaunge vnproffytable questions (why was not this wytten, or that wytten?) let vs take hede vnto these wholesome sayynges of the Euangeliste, that so we maye applye this moste comfortable saluace (ministred vnto vs by hym) vnto oure wounded soules.



The Actes of the Apo-

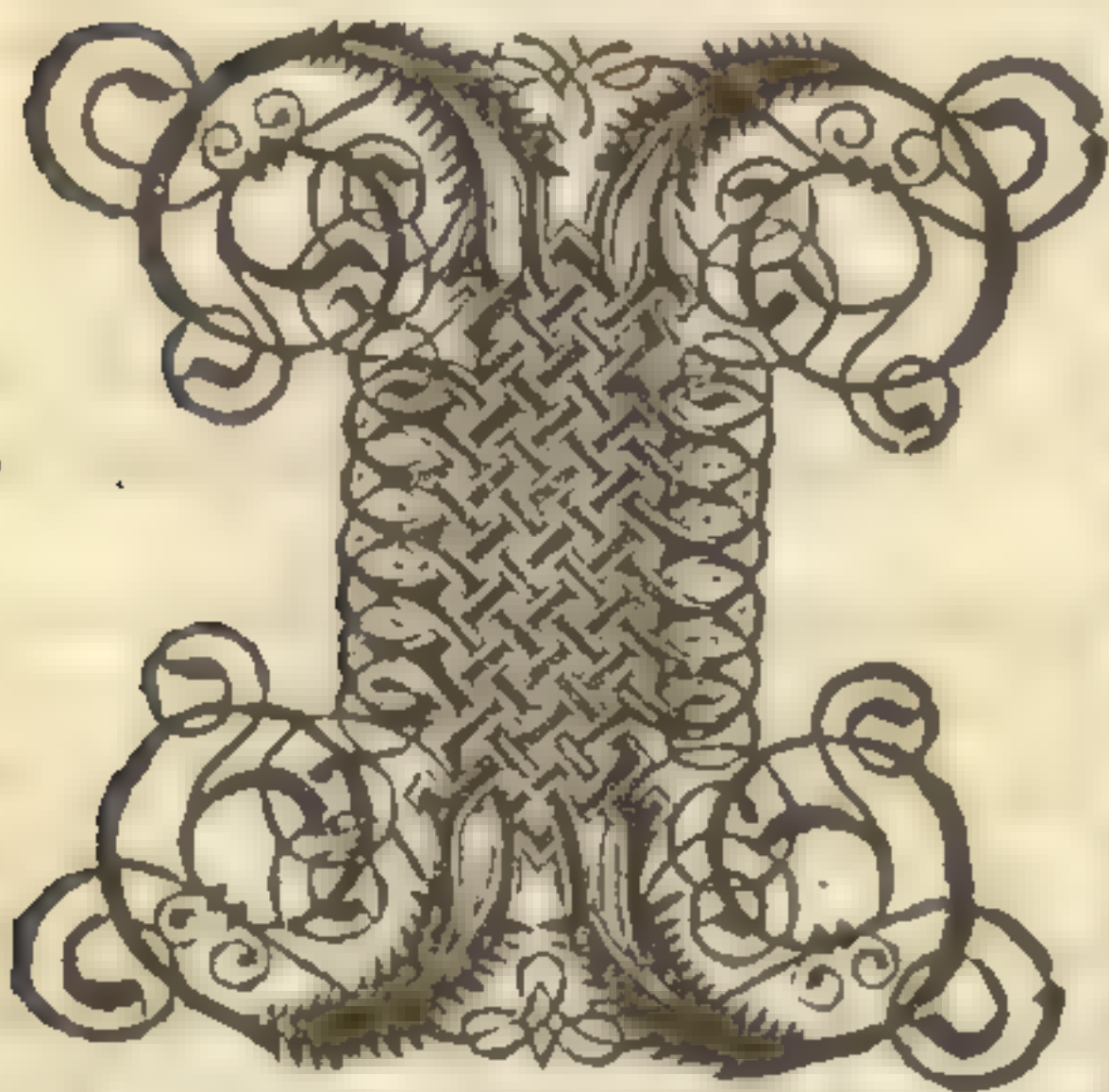
Chap. i.

stes, wyrtten by S. Luke the Euangelist, whiche
was present at the doynges of them.



The fyrst Chapter.

The Ascension of Christ, Matthias is chosen in the steede of Judas.



In the former treatise (deare friend Theophilus) I haue writtē of al that Iesus began to do & teach, vntyl the day in which he was taken vp, after þ he thoroꝝ the holy goste, had geuen commaundementes vnto the Apostles, whiche he had chosen: to whō also he shewed him self alpye after his passion by many tokēs,

The pistle
on Assentions
daye.

Luke. xliij. b.

appearng vnto them forty dayes, and speakng of the kyngedome of God, and gathered them together, and commaunded them, that they shuld not depart from Ierusalem: but

John . iij . d.
xv . d and . xvi . d
Math . iii . b.
Luce . iij . c.

but to wayte for the promys of the father whereof ye haue herde of me. For John trulye baptised with water : but ye shalbe baptised with the holy goost, with in this fewe dayes. When they therfore were come together, they asked of hym sayinge : Lorde dost thou at this tyme, restore agayne the kyngedome to Israel. And he sayd vnto them: It is not for you to knowe the tymes, or the seasons, whiche the father hath put in his own power: but ye shal receaue power of the holy goost which shal come on you. And ye shalbe witnesses vnto me both in Ierusalem, and in al Iewry, & in Samary, and euen vnto the uttermost partes of the earth.

Mark . xvi . d
Luce . xxij . c

B And when he had spoken these thinges whil they beheld, he was taken vp an hie, and a cloude receaued hym vp oute of theyr sight. And while they looked stedfastly vp to heuen as he went, beholde two men stode by them in whyte apparell, which also sayde: ye men of Galile, why stande ye gasing vp into heauen. This ^b* same Iesus whiche is taken vp fro you into heuen, shal so come euē as ye haue sene him go into heauen. Then retourned they vnto Ierusalem from the mount (that is called) Oliuete, whiche is nye to Ierusalem, conteyning a Sabbath dayes iorney. And when they were come in, they went vp into a parlet, where abode both Peter and James, John and Andrew, Philippe and Thomas, Bartlemew and Mathew, James y^e sonne of Alpheus, and **C** Simon zelotes, and Judas James (brother) These al continued with one accorde in prayer and supplication with the women and Marpe the mother of Iesu, and with his brethren.

Math . iij . b

2^o The pistle
on s. Matbias
day.

And in those dayes, Peter stode vp in the middes of the disciples and sayde (the noumbre of names that were together, were aboute an hondred and twentye.) Ye men and brethren, this scripture must haue nedes ben fulfilled, which the holy goost thozow the mouth of Dauid spake before of Judas, which was gyde to them that toke Iesus. For he was noumbred with vs, and had obtayned felowship in this ministration. And the same hath nowe possessed a platte of grounde with the rewarde of inquitie, and when he was hanged

hanged, brast a sondie in the myddes, and all his bowels
guished oute. And it is knowen vnto all the inhabitants of
Ierusalem: insomuche, that that felde is called in theyr mo-
ther tonge, Acceldama, that is to saye, the bloude felde.

For it is wyrtten in the booke of Psalmes: his habitation
be voyde, and no man be dwellinge therein: a his Bisshoprik
let another take. Wherfore, of these men whiche haue cōpa-
nied with vs, all the tyme that the Lord Iesus went in and
out amonge vs, beginninge at the baptisme of Iohn, vnto
that same day that he was taken vp from vs, must one be or
deyued to be a witnes with vs of his resurrection.

psal. lxxv. 2

psal. cxiij. 1

D

And they apoynted two, Ioseph called Barsabas (whose
syr name was Iustus) and Mathias. And they prayed say-
inge: thou Lord which knowest the hertes of al men, shewe
whether of these two thou hast chose, that the one may take
the roune of this ministratiō and Apostleshippe, from which
Judas by transgression fell, that he myghte go to his owne
place. And they gaue forth their lottes, and the lotte fell on
Mathias, and he was counted with the cleuen Apostles.

The Notes.

a. The kyngedome of God is taken two maner of wayes. Firste it is taken for that
blessedfull lyfe, and for that euerlastinge felicitie, whiche we shall enioye after this mor-
tall lyfe. Secondly, when by the preachynge of the Gospell, the heartes of the godlye are
prepared and made the temples of the holy God: it is sayde, and that ryght well, that god
doth reygne in the earth. For then doth he reigne in the heartes of the godly through faith
innocency and purenesse of lyfe. Of this kyngdome did I huske speake with his Apostles.
b. As Christ dyd ascende vifiblye into heauen, so shal he come agayne in the same shape
and forme that he wente vp. Till that tyme then, that we maie see him with oure owne
eyen come downe, as the Apostles saw hym go vp: Let vs neuer beleue, that he is here in
the earth, touchinge his myrhode. For, as he is euery where, in that he is god: so, in that
he is a very naturall man, he is in heauen, and syttery at the ryght hand of the father. Au-
gust, ad Darbanum.

The ii. Chapter.

The comynge of the holy ghoſte. The sermon of Peter before the con-
gregation at Ierusalem, and the increase of the saythfull.



When the fyftith daye was come, they were al
with one accorde together in one place. And
soderly there came a sound from heauen, as
it had ben the comynge of a mighty wynde,
and it filled al the house where they sat. And
there appeared vnto the clouen tonges, like

Al

as the pisse
on whitsonde

C. j.

as

Actes. iij. f.
and. xix.

as they had bene fier, and it sate vpon eche of them: and they were all fylled with the holy Gooste, and begarne to speake with other tonges, euen as the same spyrite gaue them vtterance.

And there were dwelling at Ierusalem, Jewes, deuout men, whiche were of all nations vnder heauen. When this was noysed aboute, the multitude came together and were astonied, because that euery manne hearde them speake his owne tounge. They wondred all, and maruayled, sayinge amonge them selues: beholde, are not all these whiche speake of Galile? And how heare we euery man oure owne tounge, wherin we were borne? Parthians, Medes and Elamites, and the inhabiteurs of Mesopotamia, of Iuryc, and of Capadacia, of Ponthus and Asia, Phrygia, Pamphilia, and of Egypt, and of the parties of Libia, whiche is besyde Syrene, and straungers of Rome, Jewes and conuerteres, Cretes, & Arabians: we haue hearde them speake in our owne tonges the great workes of God. They were all amased, and wondered, sayinge one to another, what meaneth this? Other mocked sayinge: they are full of newe wyne.

But Peter stepped forth with the eleuen, and lyft vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabite Ierusalem: be this knowen vnto you, and in your eares heare my wordes. These are not droncken, as ye suppose: for it is yet but the thyrde houre of the daye. But this is that, whiche was spoken by the Prophete Joel. It shalbe in the laste dayes sayth GOD: of my spyrite I wyll powze oute vpon all fleshe. And youre Sonnes, and your daughters shal prophete, and your yonge men shal se visions, and your olde men shal dreame dreames. And on my seruautes, and on my handmaydens, I wyll powze out of my spyrite in those dayes, and they shal prophesy. And I wyll shewe wonders in heauen aboue, and tokes in the earth beneath, bloud and fire, and the vapour of smoke. The Sunne shalbe turned into darknes, and the Moone into bloude, befoze that great and notable daye of the Lorde come.

Joel. ij. 3

come. And it shalbe, that whosoever shall call on the name of the Lorde, shalbe saued.

Roma. x. c.

Ye men of Israel heare these wordes. Iesus of Nazareth, a man approued of God amonge you with myracles, wordes and sygnes, which God did by him in the myddes of you (as ye your selues knowe) hym haue ye taken by the handes of vnrighthewis personnes, after he was deliuered by the determinate counsel and foreknowledge of God, and haue crucified and slayne: whom God hath rayled vp, and loosed the sorowes of death, because it was impossible that he shoulde be holden of it. For Dauid speaketh of hym. Afore hande I saw God alwayes before me: for he is on my ryght hande, that I should not be moued. Therfore dyd my herte reioyse, and my tounge was glad. Moreover also, my fleshe shall rest in hope, because thou wilt not leaue my soule in hell, nether wilt suffer thyne holpe to be corruption. Thou hast shewed me the wayes of lyfe, and shalte make me ful of ioye with thy countenaunce.

Psalm. cxv. c.

Men and brethren, let me freely speake vnto you of the Patriarke Dauid. For he is both dead and buried, and his sepulchre remaineth with vs vnto this daye. Therfore, sayinge he was a Prophet, and knewe that God hadde sworne with an othe to him, that Christ (as concernynge the fleshe) shoulde come of the frute of his loynes, and syt on his seate: he knowinge this before, spake of the resurrection of Christ, that his soule shoulde not be left in hell, nether his fleshe shuld be corruption. This Iesus hath God raised vp, wherof we all are wytnesses.

1. Reg. i. c.

Since now that he by the righte hande of God is exalted, and hath receaued of the father the promyse of the holy Goste, he hath shewed forth that whiche ye now se & heare. For Dauid is not ascended into heuen, but he sayde: The Lorde sayde to my Lorde, syt on my right hande, butyll I make thy foes thy focestole. So therfore, lette all the house of Israel knowe for a suerty, that God hath made that same Iesus (whom ye haue crucified) Lorde and Christe.

When they hearde this, they were pricked in theyr hertes,

C. ij.

and

The Actes of

and sayd vnto Peter and vnto the other Apostles: Ye men
and brethren, what shall we do. Peter said vnto them: repent
and be baptised euery one of you in y^e name of Iesus Christe
for the remission of synnes, and ye shall receaue the gyfte of
the holy geest. For the promyse was made vnto you and to
your chylidren, and to all that are a farre of, euen as manye
Eas the Lord our God shall call. And with many other woꝝ-
des bare he witnes, and exhorted them, saying: Saue your
selues from this vntowarde generation. Then they that
gladly receaued his preaching, were baptised: and the same
daye, there were added vnto them, aboute thye thousande
soules.

And they continued in the Apostels doctrine and felow-
shippe, and in breakynge of bread, and in prayer. And feare
came ouer euery soule. And ir any wondres & signes were
shewed by the Apostles. And all that beleued, kept them sel-
ues together, and had all things comen, and solde their pos-
sessions and goodes, and departed them to al men, as euery
man had neede. And they continued dayly with one accorde
in the temple, & brake ^{b*} bread in euery house, and dyd eate
theyr meate together, with gladnes and singlenes of herte,
praisynge God, and had fauour with al the people. And the
Lorde added to the congregation dayly, suche as shoulde be
saued.

The Notes.

a. S. Augustine wyrtynge of the presence of God vnto Dardanus. ii. chapt. Aleneth
this sayinge of the Apostle, and thereby goeth aboute to proue that the soule of Chyille,
went downe in very dede to hell, but that he suffered nothyng there. Other do aspyne
that it is sayed by a figuratiue maner of speaking that he went downe to hel, because that
the myrte of his death and passion, was profitable vnto them that afore dyed in the fayth
of Abraham. Some agayne by this wyrd (inferi,) do vnderstande the graue. I woulde
wyshe that we shoulde alwayes studie to knyte and peace, and leaue these vnfuturall
questions.

b. This place ought not be vnderstanded of the communion or sacramente of the bodye
and bloude of Chyist, as the place before, but of the hospitalite, that was amonge them
that beleued. Therfore they that by this place do take a boldnesse to vse the communion
prauately in theyr houses, haue no example at all, of that thyng, in the scriptures, & there-
fore they do nought, onlesse they be thereto trayned by sykennes.

The .iiij. Chapter.

The halt is restored to his fete. Peter preacheth Chyist vnto the people.

Peter



Peter and John wente by together into the temple at the ninthe houre of prayer. And a certaine man halt from his mothers wombe was broughte, whom they layde at the gate of the temple (called beutifull) to aske almes of them that entred into the temple. Whiche seying Peter and John, that they wold entre into y^e temple, desyzed to receaue an almes. And Peter fastened his eyes on him with John, and sayde: loke on vs. And he gaue hede vnto them, trustinge to receaue some thinge of them. Then said Peter: Syluer and golde haue I none, suche as I haue geue I thee. In the name of Iesus Christ of Nazareth, rise vp and walke. And he toke him by the right hande, and lyfte him vp. And immediatly his fete and ancle bones receaued strength. And he sprange, stode and also walked, and entred with them into the temple, walkyng and leaping, and laudynge God.

And all the people saw him walke and laude God. And they knew him, that it was he which late and begged at the beutifull gate of the temple. And they wondred and were sore astoned at that, whiche had happened vnto him. And as the halt which was healed, helde Peter and John, al the people ranne amased vnto them in the porche whiche is called Salomons.

When Peter saw that, he aunswered vnto the people. Ye men of Israel, why maruayle ye at this, or whye loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye deliuered and, denied in the presence of Pilate, when he had iudged him to be lowsed. But ye denyed the holy and iust, and desyzed a murtherer to be geuen you, and kylled the Lorde of lyfe, whome God hath rayled from death, of the which we are witnesse. And his name thorow the sayth of his name, hath made this man sounde, whom ye se and knowe. And the sayth which is by him, hath geuen to him this health in the presence of you all.

¶.iii. And

Actes. iij. e
and. xij. b

Matt. xxiii. b
Mark. x. a.
Luke. xxij. c
John. xvij. g.

The Actes of

And now brethren, I wote well that thozow ignoraunce ye dyd it, as dyd also your heades. But those thinges whiche God before had shewed, by the mouth of all his Prophe-
Dtes, howe that Chryste should suffre, he hath thus wyse fulfilled. Repent ye therfore and turne, that your synnes may be done awaye, when the tyme of refreschyng cometh, from the presence of the Lorde, and when **G O D** shall send hym, whiche before was preached vnto you, that is to wote, Iesus Christ, whiche muste receaue heauen vntill the tyme that all thinges, which God had spoken by the mouth of all his holy Prophe-
Math. liij. c. tes synce the worlde began, be restored agayne.

Dent. xliij. a.
Actes. viij. c.

For Moyses sayde vnto the fathers: a Prophet shall the Lorde your **G O D** raise vp vnto you, euen of your brethren lyke vnto me: hym shall ye heare in all thinges, whatsoeuer he shall saye vnto you. For the tyme wyll come, that euerye soule whiche shall not heare that same Prophe-
Genel. xli. a. tete, shalbe destroyed from amonge the people. Also al the Prophe-
tes fro Samuel and thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

Ye are the children of the Prophe-
Genel. xli. a. tets, & of the couenaunt, whiche God hath made vnto our fathers, sayinge to Abraham: Euen in thy seede shall all the kynredes of the earth be blessed. First vnto you hath God raysed vp his sonne Iesus, and him he hath sente to blysse you, that euerye one of you woulde turne from your wickednes.

The iiii. Chapter.

The Apostles are taken and brought before the counsell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.



And they spake vnto the people, the Priestes and the ruler of the temple, and the Saduces came vpon them, takinge it greuouflye that they taught the people, and preached in Iesus the resurrection from death. And they layde handes on them, and put them in holde vntill the next daye: for it was now euentide. Howebeit, many of them whiche hearde the wordes, beleued, and the
nombze

numbre of the men was about fyue thousande.

And it chaunced on the morow, that their rulars and elders and Scribes, and Annas the chiefe Prieste, and Cayphas, and John and Alexander, and as many as were of the kindred of the hye Priestes gathered together at Ierusalē. And when they had set thē befoze them, they asked: by what power oz in what name, haue ye done this.

Then Peter full of the holy goost, sayd vnto them: ye rulars of the people, and elders of Israel, yf we this daye are examined of the good dede done to the sicke man, by what meanes he is made whole: be it knowen vnto you all, and to all the people of Israel, that in the name of Iesus Christe of Nazareth, whome ye crucified, whom God raysted agayne from death, euen by him doth this man stande here presente befoze you whoale. This is that stone cast a syde of you builders, whiche is become the chiefe of the corner. Neither is there saluation in any other. For among men there is geue none other name, wherin we must be saued.

*Math. xxi. d
Marke. xij. a
Luke. xx. c.*

When they sawe the boldnes of Peter and John, and vnderstode y they were vberned men & without knowledge, they maruayled & they knew them, that they had bene with Iesu: and beholdinge also the man whiche was healed standing with them, they could not say against it. But they commaunded them to go a side out of the counsel, & counceled among thē selues saying: what shall we do to these men? For a manifest sygne is done by them, & is openly knowen to all them that dwell in Ierusalem, and we cannot denye it. But that it be noysed no farther among the people, let vs threaten and charge them, that thei speake hence forth to no man in this name.

And they called them, and commaunded them that in no wise, they shulde speake oz teache in the name of Iesu. But Peter and John answered vnto them and sayde: whether it be ryght in the sight of God, to obey you more then God, iudge ye. For we can not but speake y whiche we haue sene and hearde. So threatened they them, and let them go, and founde nothing how to punishe thē, because of the people.

The Actes of

For all men lauded God for that whiche was done: for the man was aboue forty yere olde, on whom this myracle of healyng was shewed.

Asone as they were let go, they came to theyr felowes, and shewed all that the hye Priestes and elders had sayd to them. And when they hearde that, they lyst by theyr voyces to God with one accorde, and sayde: Lorde, thou arte God which hast made heauen and earth the sea, and all that in them is, whiche by the mouth of thy seruaunt David hast sayd: Why dyd the heithen rage, and the people imagyne vayne thinges. The kinges of the earth stode vpp, and the rulers came together, agaynst the Lorde, and agaynst his Chylde.

Psalm. 124.

For of a truth, against thy holy childe Iesus (whom thou hast anoynted) both Herode and also Pontius Pylate, with the Gentiles and the people of Israel gathered them selues together, for to do whatsoeuer thy hand and thy counsel^{as} determined befoze to be done. And nowe Lorde, beholde theyr threateninges, and graunt vnto thy seruants, with all confidence to speake thy worde. So that thou stretch forth thine hande, that healing, and signes, and wonderz, be done by the name of thy holy chylde Iesus. And asone as they had prayed, the place moued where they were assembled together, and they were all fylled with the holy Ghost, and they spake the worde of God boldly.

And the multitude of them that beleued, were of one hert, and of one soule. Neither any of them sayde, that oughte of the thinges which he possessed, was his owne: but hadde all thinges comen. And with great power gaue the Apostles witnes of the resurrection of the Lorde Iesu. And greate grace was with them all. Neither was there anye amonge them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the price of the thynges that were sold, and layed it doune at the Apostles fete. And distribution was made vnto euery man, accordynge as he had nede.

And Ioses which was also called of the Apostles, Barnabas

bas (that is to saye, the sonne of consolation) being a Leuite, and of the countre of Cypers, where as he had lande, sold it and layde the pryce Doune at the Apostles fete.

The Notes.

a. Here we do learne that the enemies of Chryste can go no further, than God hath appointed them. Therefore, let the preachers of the truth be of a good comfort, though Satan with all the legions of deuilles, the world and all the mighty princes therof, do arise and conspire agaynst them, yet they can do no more then the Lordes hand and counsell hath appointed before.

The.v. Chapter.

The dissembling of Ananias and Saphira is punished. Miracles are done by the Apostles, which are taken, but the angell of God burneth them out of prison. They are brought before the counsell. The sentence of Gamaliel. The apostles are bet, they repose in trouble.



Certayne man named Ananias, with Saphira his wyfe, solde a possession, and kept away parte of the pryce (his wyfe also beyng of counsell) and brought a certayne part, and layde it doune at the Apostles fete. The said Peter: Ananias, how is it that Satan hath filled thine hert, that thou shouldest lye vnto the holy goost, and kepe awaye parte of the price of the lande. Pertayned it not vnto thee only, & after it was sold, was it not in thine owne ^a* power? Howe is it that thou haste conceaued this thinge in thine herte? Thou hast not lied vnto me, but vnto God. When Ananias herd these wordes, he fell doune, and gaue vp the gooste. And greate feare came on all them that heard these thinges. And the yonge men rose vp, and putte hym aparte, and caried him out, and buryed him.

And it fortunied (as it were aboute the space of. iij. houres after) that his wyfe came in ignorant of that whiche was done. And Peter answered hir: Tel me, sold ye the lande for so muche? And she sayde: yea for so muche. Then Peter sayde vnto hir: why haue ye agreed together, to tempte the spyrte of the Lorde? Beholde, the fete of them whiche haue buried thy husband, are at the doore, and shall cary thee out. Then she fel doune strayght waye at his fete, and yelded vp the gooste. And the yonge men came in, & found hir dead, and caried hyr out, & buryed hir by hir husband. And great feare came on all the congregation, and on as many as hearde it.

By

The Actes of

20 The pistle
on S. Barthel
mewes day.

By the handes of the Apostles were manye sygnes and wondres shewed amonge the people. And they were all together with one accorde in Salomons porche. And of the other, durst no man ioyne him selfe to them: neuerthelater the people magnified them. The noubre of them that be- leued in y^e Lorde both of men and women, grewe moze and moze: insomuch that they brought the sick into y^e stretes, and layde them on beddes & palets, y^e at the left way, the shadow of Peter when he came by, might shadow some of the. Ther came also a multitude out of the citie round about, vnto Ie- rusalem, bringing sycke folkes, and them whiche were vex- ed with vncleane sprites. And they were healed euerye one.

Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Saducees) & were full of indig- nation, & layde handes on the Apostles, and put them in the comnen pryson. But the aungell of the Lord, by night ope- ned the pryson dores, and brought them forth, and sayd: go, steppes forth, and speake in the temple to the people all the wordes of this lyfe. When they heard that, they entred into the temple erly in the morninge and taught. But the chiefe Priest came, and they that were with him, and called a coun- sell together, and all the elders of the children of Israel, and sent to the pryson to fet them. When the ministers came and founde them not in the prison, they returned and tolde say- inge: the pryson truly found we shut as sure as was possible, and the keepers standinge without, befoze the dores. But when we had opened, we founde no man with in. When the chiefe Priest, and the ruler of the temple, and the hie Prie- stes, hearde these thinges, they doubted of them, wherevnto this woulde growe.

Then came one and shewed them: behold, the men that ye put in pryson, stand in the temple, and teache the people. Then wente the ruler of the temple with ministers, and brought them without violence. For they feared the people lest they shuld haue bene stoned. And whē they had brought them, they set them befoze the counsell. And the chief Priest asked them sayinge, dydde not we strayghtely commaunde you,

you, that ye shuld not teache in this name. And beholde, ye haue fylled Ierusalem with youre doctrine, and ye intende to bringe this mans bloud vpon vs.

Peter and the other Apostles answered and sayd: We ought more to obey God than men. The God of our fathers raysed vp Iesus, whom ye slewe, and hanged on tre. Whom hath God lyfte vp with his ryght hande, to be a ruler and a sauour, for to geue repentance to Israel, and forgiveness of synnes. And we are his recordes concerninge these thinges which we saye, and also the holy goste whom God hath geuen to them that obey him. When they hearde that, they claue a sunder: and sought meanes to sleigh them. Then stode ther vp one in þe counsel, a Pharisei named Gamaliel, a doctoure of lawe (had in auctoritie amonge all the people) and commaunded to putte the Apostles asyde a lytell space, and sayde vnto them: men of Israel take hede to youre selues, what ye entende to do as touching these menne. For before these dayes rose vp one Theudas boasting hymselfe, to whom resorted a nombre of menne, aboute a foure hundred whiche was slayne, and they all whiche beleued him, were scattered abroad and brought to nought. After this man, arose ther vp one Judas of Galile, in the time when tribute began, and drew awaye moche people after him. He also perished: and all euen (as manye as harkened to him) were scattered abroad.

And now I saye vnto you: refraine youre selues from these men, let them alone. For if this counsell or this worke be of men, it will come to nought. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to strue agaynst god. And to him they agreed, & called the Apostles, and bet them and commaunded that they shuld not speake in the name of Iesu, and let them go.

And they departed from the counsel, reioysing, that they were counted worthe to suffre rebuke for his name. And dayly in the temple, and in euery house they ceased not, teaching and preaching Iesus Christ.

The

If
Genes. xxi. 1. s.
Exod. xv. 2.
Deut. xi. 2.

G

The Actes of

The Notes.

a. By this place we maye evidently se that in the primitive church no man was compelled to make his goodes commune. For Peter telleth playnely, that it dyd lye in Ananias power, whether he woulde selle his lande or not, and when he had solde it, the money was his owne, so that he myght haue kepte it, yf he had lusted.

The vi. Chapter.

Ministers (or deacons) are ordeyned in the congregation to do seruyce in necessary thinges of the body, that the Apostles maye wayt only vpon the worde of God. Steuen is accused.

3



In those daies (as the nombze of y^e disciples grew) ther arose a grudge among the Grekes a gainst the Hebrewes, because their widowes were despised in y^e daily ministring. Then the twelue called the multitude of y^e disciples together and sayde: it is not mete that we shuld leaue the word of god, and serue at the tables. Wherefore brethren, loke ye out amonge you seuen men of honest report, and full of the holy goost, and wysdom, which we maye appoynte to this nedefull busynes. But we wyll geue our selues continually to prayer, & to the ministracion of the worde. And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth and of the holye goost, and Philip, & Prochorus, and Nicanor and Timon, and Hermenas, & Nicholas a conuerte of Antioche. Which they set before the Apostles, and they prayed and layd their handes on them. And the worde of G D encreased, and the nounge of the disciples multiplied in Ierusalem greatly, and a greate company of the priestes were obediēte to the fayth. And Steuen full of fayth and power, dyd greate wonders and miracles among the people. Then ther arose certayne of the Synagoge, whiche are called Libertines, & Cyrenites, and of Alexandria, and Cilicia and Asia, and disputed with Steuen. And they could not resist the wysdom, and the spryt, with which he spake. Then sente they in men, which sayd: we haue hearde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders and the scribes: and came vpon hym, and caught him, and brought him to the counsell, & brought forth false witnesses which sayde: This man ceaseth not to **speake**

speake blasphemous wordes against this holy place, and the lawe, for we hearde hym saye: this Iesus of Nazareth shall destroye this place, and shall change the ordinaunces whiche Moyses gaue vs. And all that sate in the counsell, looked stedfastly on him, and sawe his face as it had bene the face of an aungell.

The Notes.

8. Yf the chyrche had kept still this order in chosynge of ministers, it hadde bene better with the Christian commun welth, and religion: I amperius a notable hypocrisograph in the lyfe of Alexander. Senecus doth wyrt that this was vserd custom wher amonge the Christians, when they shoulde chosse or make any minister, they dyd synne publyshe his name abrode. And yf any man coulde alledge any notable crime agaynst him, he was repelled or put backe from the offyce.

The. vii. Chapter.

Steuen maketh answer to his accusation, rebuketh the hardnecked Iuges, and is stoned vnto death.



When sayde the chief priest: is it euen so? And he sayde: ye men, brethren and fathers, hearken. The God of glory appeared vnto oure father Abraham, whil he was in Mesopotamia, before he dwelt in Charran, and said vnto him: come out of thy countre, & from thy kynred, and come into the lande, whiche I shall shewe thee. Then came he out of the lande of Chaldee, & dwelt in Charran. And after that his father was dead, he brought him fro thence, into this lande in which ye now dwell, & he gaue him none inheritaunce in it, no not y^e bredth of a fote: & promised that he wold geue it to hym to possesse, and to his seed after him, when as yet he had no chyld.

Gene. xii. a.

Gene. xii. d.

God verely spake on this wise, that his seide shoulde be a sojourner in a straunge land, and that they shuld kepe them in bondage, and entreate them cruell. iiii. C. yeaers. But the nation to whom they shalbe in bondage will I iudge, sayde God. And after that, shall they come forth and serue me in this place. And he gaue him y^e couenent of circumcision. And he begat Isaac, and circumcised him the viij. day and Isaac begat Jacob, and Jacob the twelue Patriarkes. And the Patriarkes hauing indignation, sold Ioseph into Egypt. And God was with him, and deliuered him out of all his aduersities, and gaue him fauoure and wysdome in the syght

Gene. xviij. c.

Gen. xxxij. c.

The Actes of

Genel. xliij. e. syght of Pharao kyng of Egypte. And he made him gouer-
ner ouer Egypte, and ouer all his household.

Genel. xlv. a Then came there a durther ouer all the lande of Egypt and Canaan, and greate affliction, that oure fathers founde no sustenance. But when Jacob hearde that there was corne in Egypt, he sent our fathers fyrste. And at y seconde tyme, Joseph was knowen of his brethren, and Josephs kured was made knowen vnto Pharao. Then sente Joseph and caused his father to be brought and all his kynne, thre scoze and. xv. soules. And Jacob descended into Egypt and dyed, both he and our fathers, & were translated into Sychem, and were put in the sepulchre that Abraham boughte for money, of the sonnes of Emor, at Sychem.

But when the tyme of the promise due nye) which God had sworne to Abraham) the people grew and multiplied in Egypt, till another kinge arose, whiche knewe not of Joseph. The same dealede suttelye with oure kined, and euyl intreated oure fathers, and made them to caste oute theyr yonge children, that they shoulde not remayne alyue. The same tyme was Moyses bozne, and was acceptable vnto GOD, whiche was nuryshed by in his fathers house thre monethes. When he was cast oute, Pharoes daughter toke him by, and nuryshed him by for hir owne sonne. And Moyses was learned in all maner wyse dome of the Egyptians, and was myghty in dedes and in wordes.

And when he was full fortye yere olde, it came into his hert to viset his brethren, the children of Israel. And when he sawe one of them lurre wronge, he defended him, and auenged his quarrell that had the harme done to hym, and smote the Egyptian. For he supposed his brethren woulde haue vnderstande, how that God by his handes shuld geue saluation vnto them. But they vnderstode not.

And the next daye, he shewed him self vnto them as they stroue, and wolde haue set the at one agayne saying: Why ye are brethren, why hurte ye one another? But he that did his neighbour wronge, thrust him awaye saying: who made thee a ruler and a iudge ouer vs? What, wilt thou kyll me,
as

as thou dyddest the Egyptian yesterdaye. Then fled Mo-
ses at that sayinge, and was a stranger in the lande of Ma- Exo. ij. c.
dian, where he begat two sonnes.

And when. xl. yeaeres were expired, ther appered to him
in the wyldernes of mounte Sina, an Aungell of the Lord Exod. iij. d.
in a flamme of fyre in a bushe. When Moses saw it, he won-
dered at the syght. And as he drew neare to beholde, the voice
of the Lord came vnto him: I am the God of thy fathers,
the God of Abraham, the God of Isaac, and the God of Ja-
cob.

Moses trembled and durst not beholde. Then sayde the
Lord to him. Put of thy ^{b*}shoes from thy fete, for the place Exod. iij. b.
Josue. v. d.
where thou standest is holy ground. I haue perfectlye sene
the affliction of my people whiche is in Egypte, and I haue
hearde their groning, and am come downe to delyuer them.
And now come and I wyll sende thee into Egypt.

This Moses whom they forsoke saying: who made thee a
ruler and a iudge: the same God sent both a ruler and a de-
liuerer, by the handes of the Aungell whiche appeared to
hym in the bushe. And the same brought them out, shewing
wondres and signes in Egypte, and in the redde sea, and in
the wyldernes. xl. yeaeres. This is that Moses whiche said
vnto the chyldren of Israel: A prophet shal the Lord youre Deut. xliij. d.
God raise vp vnto you of your brethren, lyke vnto me, him
shall ye heare.

This is he that was in the congregation, in the wylder-
nes with the Aungell (whiche spake to hym in the mounte
Sina) and with our fathers. This man receaued the word
of lyfe to geue vnto vs, to whom our fathers woulde not o-
beie, but cast it from them, and in their hertes turned backe
agayne into Egypt, sayinge vnto Aaron: make vs Goddes Exod. xxxij. a.
to go before vs. For this Moses that brought vs out of the
lande of Egypt, we wote not what is become of him. And
they made a calfe in those dayes, and offered sacrifice vnto
the ymage, a reioysed in the workes of their owne handes.

Then God turned him selfe, and gaue them vp, that they
shoulde worshyp the hoste of the skye, as it is wyrtten in the
booke

I boke of the Prophetes. O ye of the house of Israel, came ye to me sacrifices and meate offerings by the space of. xl. years in the wyldernes: And ye take vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures whiche ye made to worshyppe them. And I wyll translate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wildernes, as he had apoynted them, speaking vnto Moyses, that he shoulde make it accordinge to the fashion that he hadde seene. Whiche tabernacle also, our fathers (that came after,) brought in with Ioseph into the possession of the Gentyles, whiche God draue out before the face of our fathers, vnto the dayes of Dauid: whiche founde fauour before God, and desired that he might fynd a tabernacle for the God of Iacob. But Salomon buylt him an house.

Howbeit, he that is hyeste of all, dwelleth not in temples made with handes, as sayth the Prophet: heauen is my seate, and earth is my fote stole, what house wyll ye buylde for me, sayth the Lord: or what place is it that I shoulde rest in, hath not my hande made all these thynges?

Ye stiffnecked and of vncircumcised hertes and eares: ye haue alwayes resysted the holy goost: as youre fathers dyd, so do ye. Whiche of the Prophetes haue not youre fathers persecuted: And they haue slayne them, which shewed before of the coming of that iust, whome ye haue now betrayed and murthered. And ye also haue receaued the lawe by the ordinance of Angels, and haue not kepte it.

When they hearde these thynges, they hertes claued asunder, and they gnashed on him with theyr teeth. But he beinge full of the holpe goost, looked vp stedfastlye with hye eyes into heauen, and saw the glory of God, and Iesus standinge on the ryght hande of God, and sayde: Beholde, I see the heauens open, and the sonne of man standinge on the ryght hande of God. Then they gaue a shout with a loude voyce, and stopped their eares, and ranne vppon hym all at once, and cast hym out of the cite, and stoned hym. And the wytnesses layde downe theyr clothes at a yonge mans fete named

*The pistle
on S. Steuens
daye.*

named Saul. And they stoned Steuen, calling on, and saying: Lord Iesu, receaue my spirit. And he kneeled downe, and cryed with a loud voice: Lord laye not this synne to their charge. And when he hadde thus spoken, he fell a slepe.

The Notes.

a. Circumcision is not the Testament, but a sacrament or holy signe of the covenant: that is to saye, of the promysse that god made vnto Abraham, saying: I wyll be thy God, and the god of thy seed after thee. Gene. xxiij.

b. Moses could not be suffered to talke with god, afore he dyd put of his shone, wherby we vnderstande, that we must put away all fleshy and carnall lustes, and so appoche vnto god, in fayth, and purenesse of heart. Let them here (which wyll not touche holy thinges with their bare handes and without gloues) learne of the Yungell of the Lorde, what they ought for to do in suche thinges.

The. viii. Chapter.

Saul persecuteth the Churche. The Apostles are scattered abrode. Philip cometh into Samaria, Symon Magus is baptysed, he dissembleth Philip baptiseth the chamberlayne.



Saul consented to his death. And at that time, there was a great persecution agaynst the congregation which was at Ierusalem, and they were all scattered abrode, thoroughout the regions of Iuri & Samaria, except the apostles. Then deuout men dressed Steuen, & made great lamentation ouer him. But Saul made hauocke of the congregation, & entred into euery house, and drewe out bothe men and women, and thrust them into pryson. Therefore, they that were scattered abrode, wente euery where preachinge the word. Then came Philip into a cite of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thinges whiche Philip spake, with one accord, hearing and seying the myracles which he dydde. For vnclene spites cryinge with a loud voice, came out of many that were possessed of them. And many taken with palseys, and many that halted, were healed. And there was greate ioye in that cite. And there was a certayne man called Simon, which before tyme in the same cite, vsed witchecraft and bewitched the people of Samarie, sayinge that he was a man that coulde do great thinges. Whom they regarded from the least to the greatest, saying: this felowe is that great power of God. And hym they set muche by, because that of

The Actes of

longe time he hadde bewytched them with sorceryes. But
assone as they beleued Philippes preachinge of the kynge-
dome of God, and of the name of Iesu Christ, they were bap-
tised both men and women. The Simon him selfe beleued
also, and was baptised, and continued with Philip, and won-
dered beholdynge the myracles and signes, whiche were
shewed.

*29 The pistle
on the Iewes/
day in whit/
sowe.*

When the Apostles which were at Ierusalem hearde say
that Samaria had receaued the worde of God: they sente
vnto them Peter and John. Whiche when they were come
downe prayed for them, that they myght receaue the holpe
goost. For as yet, he was come on none of the: but they were
baptised only in the name of Christ Iesu. Then layde they
theyr handes on them, and they receaued the holy goost.

When Simon sawe, that thowse layinge on of the Apo-
stles handes, the holy goost was geuen: he offered the money
saying: geue me also this power, that on whomsoeuer I put
the handes, he maye receaue the holy goost.

Then sayde Peter vnto hym: thy money peryshe wyth
thee, because thou weneſte that the gyfte of God maye
be obtained with money. Thou hast nether part nor fellow-
shyppe in this busines. For thy hert is not ryght in the sight
of God. Repent therefore of this thy wickednes, and praye
God, that the thought of thine hert may be forgiven thee.
For I perceaue that thou arte full of bitter gall, and wrap-
ped in iniquitie.

Then answered Simon and said: praye ye to the Lord
for me, that none of these thinges which ye haue spoken, fall
on me. And they when they had testified and preached the
worde of the Lord, returned toward Ierusalem, and prea-
ched the gospell in many cities of the Samaritans.

Then the Angell of the Lord spake vnto Philip saying:
arise and go toward the south vnto the waye that goeth
downe from Ierusalem vnto Gaza whiche is in the deserte.
And he arose and went on. And beholde a man of Ethiopia
(a chamberlayne) and of greate auctoritie with Candace
quene of the Ethiopians, and hadde the rule of all hyr trea-
sure

sure, came to Jerusalem for to worſhippe. And as he returned home agayne ſyttinge in his charet, he reade Eſaye the Prophet.

Then the ſpyte ſayd unto Philip: go neare and ioyn thy ſelfe to yonder charet. And Philip ranne to him, and heard him reade the Prophet Eſayas, and ſayde: Underſtandeſt thou what thou readeſt? And he ſayde: how can I, except I had a gyde? And he deſyred Philip, that he would come vp and ſit with him. The tenoure of the Scripture whiche he reade was this. He was ledde as a ſhepe to be ſlayne: and like a lambe dumme befoze his ſhearer, ſo opened he not his mouth. Becauſe of his humbleneſſe, he was not eſtimated. But who ſhall declare his generation? for his lyfe is taken from the earth. The chamberlayne answered Philip and ſayd: I pray thee, of whom ſpeaketh the Prophet this? of him ſelfe, or of ſome other man? Eſa. liij. c.

And Philip opened his mouth, and beganne at the ſame Scripture, and preached vnto him Jeſus. And as they went on theyr waye, they came vnto a certayne water, and the chamberlayne ſayd: Se, here is water, what doth let me to be baptiſed? Philip ſayde vnto him: If thou beleeue with all thyne hert, thou mayſt. And he answered and ſayde: I beleeue that Jeſus Chriſt is the ſonne of God. And he commaunded the charet to ſtande ſtyll. And they wente doune bothe into the water: both Philip and alſo the chamberlayne, and he baptiſed him. And aſſone as they were come oute of the water, the ſpyt of the Lord caught awaye Philip, that the chamberlayne ſawe him no more. And he went on his waye reioyſinge: but Philip was founde at Azotus. And he walked thorowout the countre, preaching in theyr cities, tyl he came to Ceſarea. G.

The Notes.

a. A moderate mourninge for the deade, ought not for to be reprobued, ſo that all ſuperſtitious be layd aſyde, howbeit theſe godly and deuout perſonnes, that be ſpoken of here, dydde rather make this lamentation ouer Stephan, becauſe they had loſt ſuche an earnest and valiant defender of the trueth, then for any other thyng. For without al peradventure they had a hope of reſurrection, and knewe that no harme was happened vnto him. Whercome vpon the death of Wiſſile, vnto Paula.

The ix. Chapter.

Paul is conuerted, and confoundeth the Iewes. Peter rayſeth Tabitha.

Cl. 9.

And

The pistle
on the Conuer
sion of s. Paul.



Actes. viij. a.

Actes. xix. b.

Saul is co-
nverted.

And Saul yet breathing out threathninges & slaughter against the disciples of the Lorde, went on to the hie prieste, and desyred of him letters to Damasco to þe Synagoges: that yf he founde anye of this waye (whether they were men or women) he myght brynge them bound vnto Ierusalē. But as he iourneied, it fortunied that as he was come nye to Damasco, sodenly there shined round about him a lyght from heauen, and he fell to the earth, and heard a voyce saying to him: Saul Saul whyst persecutest þe me? And he sayd: what art þe Lorde? And the Lorde sayde: I am Iesus whom thou persecutest, it is harde for thee to kycke against the prycke. And he both tremblynge and astounded said: Lorde what wilt thou haue me to do? And the lord sayd vnto him: aryse and go into the citie, and it shalbe tolde thee what thou shalt do.

B The men which iourneied with him, stode amased, hearing a voyce, but seynge no man. And Saul arose from the erth, and opened his eyes, but saw no man. Then ledde they hym by the hande, and brought him into Damasco. And he was. iij. dayes without sighte, and nether ate nor dranke. And ther was a certaine disciple at Damasco named Ananias, and to him sayd the Lorde in a vision: Ananias? And he said: beholde I am here Lorde. And the Lorde sayde vnto him: aryse, and go into the strete (whiche is called strayghte) and seke in þe house of Judas, after one called Saul of Tarsus. For behold he prayeth, and hath sene in a vision a man named Ananias comynge into hym, and putting his handes on him, that he might receaue his syght.

Then Ananias answered: Lorde, I haue heard by many of this man, how muche euil he hath done to thy saynctes at Ierusalem: and here he hath auctoritie of the hie Priestes, to bynd all that call on thy name. The Lorde sayd vnto him: go thy wayes: for he is a chosen vessel vnto me, to bear my name before the Gentyles, and kinges, and the chyldren of Israel. For I will shew him, how great thinges he muste suffre for my names sake.

Ananias

Ananias went his waye, and entred into the house, & put his handes on him and sayd: brother Saul, the Lorde that appeared vnto thee in the waye as thou camnest, hath sent me, that thou myghtest receaue thy sight, and be fylled with the holy goost. And immediatly ther fell from his eyes as it had bene scales, and he receaued sight: and arose & was baptised, and receaued meate and was comforted. Then was **D** Saul a certayne dayes with the Disciples whiche were at Damasco. And strayghtwaye he preached Christ in the Synagoges, howe that he was the sonne of God. But all that hearde him, were amased and sayd: is not this he that spoyled them whiche called on this name in Ierusalem, and came hyther for that entente, that he shoulde brynge them bounde vnto hys priestes? But Saul increased the more in strength, and confounded the Jewes whiche dwelte at Damasco affyrminge, that this was very Christ.

And after a good while, the Jewes toke counsel together to kyll him. But their laying awaite was knowen of Saul. **II. Cor. xi. 9**
 And they watched the gates day and nyght to kyll hym. **E**
 Then the disciples toke him by night, and put him thorow the wall, and let him downe in a basket.

And when Saul was come to Ierusalem, he assayed to couple him selfe with the Disciples, and they were all afrayde of him, and beleued not that he was a disciple. But Barnabas toke him, and brought him to the Apostles, and declared to them how he had sene the Lorde in the waye, and hadde spoken to hym: and how he had done boldly at Damasco in the name of Iesu. And he had his conuersation with them at Ierusalem, speakinge boldlye in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they went about to sleie hym. But when the brethren knewe of that, they broughte hym to Cesarea, and sente him forth to Charlus. Then had the congregations rest thorowout all Jewry, and Galile, and Samari, and were edified, & walked in the feare of the Lorde, and multiplied by the comforte of the holy goost.

U. iij. And

The Actes of

Eneas. And it chaunced as Peter walked throughout all quarters, he cam also to the saynetes which dwelt at Lydda. And there he founde a certayne man named Eneas whiche had kept his bedde. viij. yeaeres sycke of the palsy. Then sayde Peter vnto him: Eneas, Iesus Christ make the whole: arise and make thy bed. And he arose immediatlye. And all that dwelt at Lydda and Maron, sawe hym, and tourned to the Lorde.

**Tabitha.
Dorcas.**

There was at Joppa a certayne woman whiche was a disciple named Tabitha (whiche by interpretation is called Dorcas) the same was ful of good works and almes dedes, which she did. And it chaunced in those dayes, that she was sycke and dyed. When they had washed hyr, they layde hyr in a chaumber. But forasmuche as Lydda was nye to Joppa, and the disciples had hearde that Peter was there, they sent vnto him, desyringe him that he wolde not be grieved to come vnto them.

Peter arose and came with the. And when he was come, they brought him into the chamber. And all the widdowes stode rounde about him wepinge, and shewynge the coates and garmentes whiche Dorcas made, while she was wyth them. And Peter put them all forth, and kneeled downe, and prayde, and turned him to the body, and sayde: Tabitha, arise. And she opened hyr eyes, and when she sawe Peter, sat vp. And he gaue hyr the hande, and lyfte hyr vp, and called the saynetes and widdowes, and shewed hyr alyue. And it was knowen thorowout al Joppa, and many beleued on the Lord. And it fortunied that he taried many dayes in Joppa with one Symon a tanner.

The Notes.

- a. Christ is persecuted in his members, as he hym self sayth in another place: Whatsoeuer ye haue doone to one of these lyttle ones, the same ye haue done vnto me. Mathew xxv.
b. Christ doth in this place by his name vnderstande his glory, his truth and righteousnes, his goodnesse and mercy, with all the whole doctrine of the Gospel.

The .x. Chapter.

The vision that Peter saw. How he was sent to Cornelius, The he then receaued the spyte, and was baptysed.

There



Here was a certayne man in Cesarea called **C**ornelius, a captayne of the souldiers of Italy, a deuoute man, and one that feared god with all his houlholde, which gaue much almes to the people, and prayed God alwaye. The same saw in a vision evidently (about nyynth houre of the daye) an Angell of God comminge into him, and sayinge vnto him: Cornelius. When he looked on him, he was afrayde and sayde: what is it Lorde? He sayde vnto hym: Thy prayers^{as} and thy almoses are come vp in to remembraunce before God. And now send men to Toppa, and call for one Symon, whose syr name is Peter. He lodgeth with one Symon a Tanner, whose house is by the sea syde. He shall tell thee what thou oughtest to do. And when the Angell which spake vnto Cornelius, was departed, he called two of his householde seruautes, and a deuout souldyer of them that wayted on him, and tolde them all the matter, and sent them to Toppa.

On the morowe as they went on their iorney, and drew nye vnto the citie, Peter went vp vpon the toppe of his house to praye, about the .vi. houre. Then wexed he an hongred, and woulde haue eaten. But whyle they made ready, he fell into a traunce, and sawe heauen opened, and a certayne vessel come downe vnto him, as it had ben a great shete, knytte at the .iiij. corners, and was let downe to the earth, wherein were all maner of .iiij. footed beastes of the earth, and vermin, and wormes, and foules of the ayer. And ther came a voyce to him: rise Peter, kyll and eate. But Peter sayde: Not so Lorde, for I haue neuer eaten anye thinge that is common or vncleane. And the voyce spake vnto hym againe the seconde tyme: what God hath clensed, that call thou not common. This was done thys, and the vessel was receaued vp agayne into heauen.

While Peter mused in him selfe what this vision (which he had sene) meant: beholde, the men whiche were sent from Cornelius, had made inquirance for Symons house, and stode before the doze. And called out one, and asked whether

U. iij.

Symon,

The Actes of

Luke. ij. d.

Symon, whiche was surnamed Peter, were lodged there. Whyle Peter thoughte on the vision, the spyrte sayde vnto hym: beholde men seke thee: aryse therfore, get thee downe, and go with them, and doute not: for I haue sent them. Peter went downe to the men, which were sent vnto him from Cornelius, and sayd: Beholde, I am he whom ye seke, what is the cause wherfore ye are come? They sayde: Cornelius the captayne, a iuste man, and one that feareth God, and of good reposte amonge al the people of the Jewes, was warned by an holy aungell, to sende for thee into his house, and to heare wordes of thee. Then called he them in, and lodged them.

And on the morow, Peter went awaye with them, and certayne brethren from Joppa, accompanied him. And the next day entred they into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and specyall frendes. And as it chauned Peter to come in, Cornelius met hym, and fell downe at his fete, and worshipped hym. But Peter toke hym vp, sayinge: stande vp, for euen I my selfe am a man. And as he talked with hym, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe howe that it is an vnlawefull thinge for a man that is a Jewe, to company or come vnto an alient: but God hath shewed me, that I shoulde not cal anye man common or vncleane, therfore came I vnto you without saying naye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me.

And Cornelius sayde: This daye nowe. iiii. dayes I fasted, and at the nynthe houre I prayde in my house: and beholde, a man stode before me in bright clothynge, and sayde: Cornelius, thy prayer is hearde, and thine almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Symon, whose Sirname is Peter. He is lodged in the house of one Symon a tanner by the sea syde, the whiche assone as he is come, shall speake vnto thee. Then sent I for thee immediatly: and thou haste well done for to come. Nowe therfore are we all here presente before

God

God, to hear all things that are commaunded vnto thee of God. + Then Peter opened his mouth & sayde: Of a truth I perceaue, that God is not partiall, but in al people he that feareth hym, and worketh ryghtewesnes, is accepted with hym. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christe, whiche is Lord ouer all thinges. Whiche preachinge was publyshed thorowout all Jewry (and beganne in Galile, after the baptysme whiche Iohn preached) how God had annointed Iesus of Nazareth with the holy gost, and with power. Which Iesus wente aboute doinge good, and healyng all that were oppressed of the Deuil, for God was with hym. And we are witnesses of all thinges whiche he dydde in the lande of the Iewes, and at Ierusalem: whome they sette, and honge on tree. Hym God raysed vp the thirde day, and shewed him openly, not to al the people, but vnto vs witnes (chosē befoze of God for the same intent) which ate & dranke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and testifie, that it is he that is ordeyned of God, a iudge of quicke and dead. To him geue all the Prophetes witnes, that thorowe his name, all that beleue in hym, shall receaue remission of synnes.

Whyle Peter yet spake these wordes, the holy goste fell on all them whiche hearde the preachynge. And they of the circumcision whiche beleued, were astonnied, as manye as came with Peter, because that ony Gentils also, was shed oute the gyft of the holy goste. For they hearde them speake with tonges, and magnify God. Then aunswered Peter, cā any man forbydde water, that these should not be baptysed, whiche haue receaued the holy goste as well as we. And he commaunded them to be baptised in the name of the Lord. Then prayed they hym to tary a feawe dayes.

The Notes.

a. Cornelius, (whose alme, befoze baptysme are praysed) came not by workes to faith but by faith he dyd come to these good workes. Grego. Bede. These godly doctours dyd not ascribe our iustification vnto the merits of our owne workes, but vnto faith.

The .xi. Chapter

Peter sheweth the cause wherfoze he went to the hepythen. Barnabas and Paule preach vnto the hepythen. Agabus prophesyeth dearth for to come.

And

The pistle
on the Mon
day in whits
ewe.

Rom. ij. b
Ephes. vi. b
Colos. ij. b

f

G



And the Apostles and the brethren that were in Jewry, hearde saye that the heithen had also receaved the word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned with him, sayinge: Thou wentest in to men vncircumcised, and atest with them. Then Peter began, and expounded the thyng in order to them sayinge: I was in the citie of Toppa praying, and in a traunce I sawe a vision, a certayne vessel descend, as it had bene a large linnen cloth, let downe from heauen by the foure corners, and it came to me. Into the whiche, when I had fastened myne eyes, I considered, and sawe fower footed beastes of the earth, and vermen, and wormes, and foules of the ayer. And I hearde a voyce, sayinge vnto me: aryse Peter, slepe and eate. And I sayd: God forbid Lord, for nothing comen or vncleane, hath at any tyme entred into my mouth. But the voyce answered me again from heauen: count not thou those thinges comen, whiche God hath censed. And this was done thre tymes. And all were taken vp agayne into heauen.

And behold immediatly ther were thre men already come vnto the house where I was, sent from Cesarea vnto me. And the spirit sayd vnto me, that I shuld go with them, without doutinge. Moreover these sixe brethren accompanied me: and we entred into the mans house. And he shewed vs, how he had sene an aungel in his house, which stode and said to him: send men to Toppa, & call for Simon whose surname is Peter: he shal tell thee wordes, wherby both thou and all thyne house shalbe saued. And as I beganne to preache, the holy goost fell on them, as he dyd on vs at the beginnyng. Then came to my remembraunce the wordes of the Lorde, how he sayde: John baptised with water, but ye shalbe baptised with the holy goost. For as muche then as God gaue them lyke gyftes, as he dyd vnto vs, whē we beleued on the Lorde Iesus Christ: what was I, that I shulde haue withstande God: when they heard this, they helde theyr peace, and glorified God, sayinge: then hath God also to the Gen-
tyls

tyls graunted repentance vnto lyfe.

And they which were scatred abrode thowow the affliction **D** that arose aboute Steuen, walked thowowoute tyll they came vnto Phenices and Cyperg, and Antioche, preaching the worde to no man, but vnto the Jewes onely. Some of them were men of Cyperg and Syzene, whiche when they were come into Antioche, spake vnto the Grekes, and preached the Lord Iesus. And the hande of the Lord was with them, and a greate nymbre beleued and tourned vnto the Lorde.

Cydinges of these thinges came vnto the eares of the con- ^{20 The pistle on Barnabas daye.} gregation, which was in Ierusalem. And they sente forth Barnabas that he shuld go vnto Antioche. Which when he was come and had sene the grace of G D D, was glad, and exhorted them al, & with purpose of hert they wold continually cleave vnto the Lorde. For he was a good man, and ful of the holy geost, and of faith: and muche people was added vnto the Lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he had founde hym, he broughte hym vnto Antioche. And it chaunced, that a whole yere they had theyr cōuersation with the congregation there, and taught muche people: insomuche, that the Disciples of Antioche, were the fyrst that were called ^a* Christen.

In those dayes came Prophetes from Ierusalem vnto ^{20 The pistle on S. Iames d. Act. xxi. d.} Antioche. And ther stode bp one of them named Agabus, and signified by the spyte, that there shulde be greate derth throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, every man accordinge to his abilitie, purposed to sende socoure vnto the brethren which dwelt in Jewrye. Whiche thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

The Notes.

a. They that beleued in Christ, were afore this called disciples, and began fyrst to be named Christians at Antiochia, which name we haue of our lord Iesus Christ, in whome we beleue, and beyng partakers of his spyt, do reioyce in our saluation purchased vnto vs by hym. Therfore we must take heade, that we do not by our vncleane conuersation, pollute and defyle this most excellent name, and so geue occasion vnto the heathen, for to misreport and blasphemie it.

The

The Actes of The. xii. Chapter.

Herode persecuteth the Christen, killeth James, and putteth Peter
in prison, whom the Lorde deliuereth by an Aungell. The shamefull
death of Herode.

The pistl.
on S. Peters
daye.



At that tyme, Herode the kynge stretched forth his handes to bere certayne of the congregation. And he killed James the brother of John, with the sword. And because he saw that it pleased the Jewes, he proceeded farther, and toke Peter also. Then were the dayes of swete bread. And whē he had caught him, he put him in prison, & deliuered him to. iiii. quarternions of souldiers to be kepte, entendynge after Easter to brynge him forth to the people. Then was Peter kepte in prison. But prayer was made without ceasinge of the congregation vnto God for him. And when Herode wold haue brought him out vnto the people, the same nyght slept Peter betwene two souldiers, bounde with two chaynes, and the keepers, before the doze kepte the prison.

Actes. v. d.

And beholde, the aungel of the Lorde was there present, and a light shyned in the lodge. And he smote Peter on the syde, and sterpyd him vp sayinge: arise vp quicklpe. And his chernes fell of from his handes. And the Aungel sayd vnto hym: gpyde thy selfe, and bynde on thy sandales. And so he dyd. And he said vnto him: cast thy garment about thee and folowe me. And he came oute and folowed him, and wist not that it was truth whiche was done by the Aungell, but thought he had sene a vision. When they were past the first and the seconde watche, they came vnto the prison gate, that leadeth vnto the cite, whiche opened to them by his owne accorde. And they went out, and passed thorowe one strete, and by and by, the Aungell departed from hym.

And when Peter was come to him selfe, he sayd: now I know of a surety, that the Lorde hath sente his Aungell, and hath ^a* deliuered me out of the hande of Herode, and from al þe wayring for of the people of the Jewes. And as he considered the thing, he came to the house of Mary, the mother of one
of one

of one John (whose surname was Marke) wher many were gathered together and prayed. As Peter knocked at the entry doze, a damsell came forth to herken, named Rhoda. And when she knew Peters voice, she opened not the entry for gladnes, but ran in, and told how Peter stode befoze the entry. And they sayd vnto hir: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is hy^s b^{*} aungel. But Peter continued knockinge: and when they had opened the doze, and sawe hym, they were astonyed. And he beckened vnto them with the hande, to holde theyr peace, and tolde them by what meanes the Lorde had b^rought him oute of the prison.

And he sayde: go shewe these thinges vnto James and to the brethren. And he departed & went into another place.

Asone as it was daye, there was no lytle a do among the souldiers, what was become of Peter. When Herode hadde sought for him, and found him not, he examined the keepers, and commaunded them to be had awaye. And he descended from Jewrye to Cesarea, and there abode. Herode was displeased with them of Tyze and Sidon. But they came all with one accorde, and made intercession vnto Blastus the kynges chamberlaine, and desyred peace, because theyr countrey was nourished by the kynges lande. And vpon a daye appoynted, Herode arayed him in royall apparell, and sette him in his seate, and made an oration vnto them. And the people gaue a shoute, sayinge: it is the voyce of a God, and not of a man. And immediatlye the Aungell of the Lorde smote him, because he gaue not God the honour, and he was eaten of wormes, and gaue vp the goost. And the worde of God grewe and multiplied. And Barnabas and Paule returned to Jerusalem, when they had fulfilled theyr offyce, and toke with them John, whose surname was Marcus.

The Notes.

a. It is the livinge god that delivereth out of prison, and not the fayned God S. Leonarde. On that true god dyd saynt Peter calle, vnto him did he adscribe the gloze of his delivraunce: Reade the .c. by. Psalmes.

b. There be many places in the scriptures, where we do playnly learne, that Aungels be appoynted to wayte vpon the fapthfull, euen from theyr very byrth. Math. cxiij. Heb. i. And in the Psalmes. He hath geuen a commaundement to his Aungells, that they kepe thee in all thy wayes. Suche a thyng is here ment by the disciples.

The

*The Actes of
The xiii. Chapter.*

Paul and Barnabas are called to preache amonge the Genten. Of
Sergius Paulus, and Elymas the forcerer. Paul preacheth at Antioche.

A



Here were in the congregation that was at Antioche, certayne Prophets, and teachers as Barnabas, & Simon called Niger, & Lucius of Ceren, & Manahen, Herod the Tetrarches nourselow, & Saul. As thei ministered to the lord, & fasted, the holy goost sayd: separat me Barnabas and Saul, for the worke where vnto I haue called them. Then fasted they and prayed, and layde theyr handes on them, and let them go. And they after they were sent forth of the holy gooste, came vnto Seleucia, and from thence they sayled to Ciprus. And when they were at Salamine, they shewed the worde of God in the synagoges of the Jewes. And they had John to their minister.

Actes. vi. b

Actes. xij. d

When they had gone thorowout the yle vnto the citie of Paphos, they founde a certayne forcerer (a false prophete whiche was a Jewe) named Barisus, whiche was wyth the ruler of the country, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the forcerer (for so is his name by interpretation) withstode them, and sought to turne awaye the ruler from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy goste set his eyes on him, and sayd: O full of all sutteltie and deceytfulnes, thou chyld of the deuyll, and thou enemye of all ryghteousnes, wylt thou not cease to peruert the strayght wayes of the Lord? And now behold, the hand of the lord is vpon thee, and thou shalt be blinde, and not se the sunne for a season. And immediatly ther fell on hym a myste and a darcknes, and he went aboute, sekynge them that shuld leade hym by the hande. Then the ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lord.

When they that were with Paule, were departed by ship
from

from Paphos, they came to Perga a citie of Pamphilia: and John departed from them, & returned to Jerusalem. But they wandered thorough the countres from Perga to Antioche a citie of the countrey of Cilicia, and went into the ^a synagogue on the Sabbath day, and sate doune. And after the lecture of lawe and the Prophetes, the rulers of the synagogue sent vnto them sayinge: Ye men and brethren, yf ye haue any sermon to exhorthe the people, saye on.

Then Paul stode vp and beckned with the hand, and said: Men of Israel, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people when they dwelt as straungers in the lande of Egypte, and with a myghty arme, brought them out of it, and about the tyme of .xl. yeaeres, suffered he their maners in the wilderness. And he destroyed .vii. nations in the lande of Canaan, and deuided their lande to them by lot. And afterwarde he gaue vnto them iudges, about the space of .iiii. C. and .l. yeaeres, vnto the tyme of Samuel the Prophete. And after that, they desyred a kyng, and God gaue vnto them Saule, the sonne of Cis, a man of the tribe of Benjamin, by the space of .xl. yeres. And after he had put him downe, he sette vppes David to be theyr kinge, of whome he reported sayinge: I haue found David the sonne of Jesse, a man after myne owne hert, he shall fulfyll all my wyll.

Of this mannes sede hath God (accoydinge to his promise) brought forth to Israell, a sauyour, one Iesus, when John had fyrst preached before his conyng, the baptisme of repentance to Israell. And when John had fulfilled his course, he sayde: whom ye thinke that I am, the same am I not. But beholde there cometh one after me, whose shewes of his fete, I am not worthy to louse.

Ye men and brethren, chyldren of the generation of Abraham, and whosoener among you feareth God, to you is this word of saluation sent. For the inhabitants of Ierusalem, and their rulers, because they knewe him not, nor yet the voices of the Prophetes, whiche are redde euerye Sabbath daye, they haue fulfilled them in condemnynge hym. And when they

Iosue. xliij. b.

Jud. xliij. b.

1. Reg. viij. a, and. x. a

1. Reg. xvi. e

John. i. b

The pistle on the Iewes daye in Easter week.

Math. xxvii. f, Luke. xxiij. c.

they founde no cause of death in him, yet desyred they wy-
late to kyll him. And when they had fulfilled all that were
wrytten of him, they toke him downe from the tree, and put
him in a sepulchre. But God rayled him agayn from death,
and he was sene many dayes of them, which came with him
from Galile to Ierusalem. Whiche are his witnessers vnto
the people.

And we declare vnto you, howe that the promysse made
vnto the fathers, **G O D** hath fulfilled vnto vs theyr chyl-
dren, in that he rayled vp Iesus agayne, euen as it is wryt-
ten in the second Psalm: Thou art my sonne, this day begat
I thee. As concerninge that he rayled him vp from deathe,
now no moze to retorne to corruption, he sayd on this wise:
The holy promysse made to Dauid, I wyl geue them fayth-
fully to you. Wherfore he sayth also in another place. Thou
shalt not suffre thine holy to se corruption. Nowbeit, Dauid
(after he had in his time fulfilled the will of God) he slepte,
and was layde with his fathers, and sawe corruption. But
he whom God rayled agayne, sawe no corruption.

F Be it knowne vnto you therefore (ye men and brethren)
that thorowe this man, is preached vnto you the forgeue-
nes of synnes, and that by him, all that beleue, are iustified
from all thinges, from whiche ye coulde not be iustified by
the lawe of Moyses. Beware therfore, lest that fall on you,
whiche is spoken of in the Prophetes: Scholde ye dispiser
and wonder, and peryshe ye: for I do a worke in youre day-
es, whiche ye shall not beleue, ys a man woulde declare it
you.

When they were come out of the Synagoges of the Je-
wes, the Gentyles besought, that they woulde preache the
word to them betwene the Sabboth dayes. When the con-
gregation was broken bp, many of the Jewes, and vertu-
ous conuerteres folowed Paule and Barnabas, whiche spake
to them, and exhorted them to continue in the grace of god.
And the nexte Sabboth daye, came almoste the whole citie
together, to heare the worde of God. But when the Jewes
sawe the people, they were full of indignation, and spake a-
gainste

Psalm. 110. b.
Heb. 1. b.

Psalm. 110. b.
Psalm. 110. b.

Abatuc. 1. b.

gaynst those thinges whiche were spoken of Paule, spea-
kyng agaynst it, and raylyng on it. Then Paul and Bar-
nabas waxed bolde, and sayde: it was mete that the worde
of **G O D** shoulde fyrste haue bene preached to you. But se-
yng ye put it from you, and thinke youre selues unworthy
of euerlastyng life: lo, we turne to the Gentyls: For so hath
the Lorde commaunded vs. I haue made thee a lyghte of **h** Esaie. xlix. b
Gentyles, that thou be the saluation vnto the ende of the
worlde.

When the Gentiles heard this, they were glad, and glo-
rified the worde of the Lorde, and beleued, euen as many as
were ordeyned vnto eternal lyfe. And the word of the lorde
was publyshed thorowout all the region. But the Jewes
moued the worshypfull and honorable women, and the chief
men of the citie, and raysed persecution agaynst Paul and
Barnabas, and expelled them out of theyr costes. And they Math. x. b.
shooke of the dust of their fete agaynst them, and came vnto Marke. vi. b.
Iconium. And the disciples were fylled with ioye, and with Luke. ix. a.
the holy goost.

The Notes.

a. The truth neuer feareth the syght, but commeth forth boldlye, as it appeareth by
Paul and Barnabas, which entre into the commun synagoge. Also here we do learne,
why the Sabbath day was instituted, not for bayne sportes and pastimes, but that vpon
that daye, the people shoulde geue them selues to prayer, to reade and heare the worde of
God.

The xiiii. Chapter.

Paul and Barnabas preache at Iconium, some beleue, some steepe by
sedition. At Lustra they wolde do sacrifice to Barnabas and Paule,
whiche refuse it, and exhorthe the people to worship the true God, Paul
is stoned, after that commeth he to Derba, Lystra, Iconium, and to
Antioche.



And it fortuneth in Iconium, that they wente
both together into the Synagoge of the Je-
wes, & so spake, that a great multitude, both
of the Jewes, and also of the grekes beleued.
But the unbeleuinge Jewes steyd vp, and
vniquieted the mindes of **h** Gentiles, against
the brethren. Longe tyme abode they there, and quit them
selues boldly with the helpe of the Lorde, which gaue testi-
monye vnto the worde of his grace, and caused signes and
wondres to be done by theyr handes. But the people of the
citie

The Actes of

citle were deuided, and part held with the Jewes, and part with the Apostles.

When there was a satite made both of the Gentyles, and also of the Jewes with their rulers, to do them violence, & to stone them, they were ware of it, and fledde vnto Lystra, and Derba, cities of Lyeaonia, and vnto the region that lyeth round about, and there preached the Gospel. And there late a certayne man at Lystra, weake in his fete, beyng crept from his mothers wombe, and neuer walked. The same hearde Paule preach. Whiche behelde him, and perceaued that he had sayth to be whole, sayd with a leude voyce: stand vp ryght on thy fete. And he stert vp, & walked. And when the people saw what Paule had done, they lyst vp their voices, sayinge in the speache of Lyeaonia: Goddes are come downe to vs in the lyknes of men. And they called Barnabas Jupiter, and Paule Mercurius, because he was y^e preacher. Then Jupiters priest, whiche dwelt befoze theyr citie, brought oxen and garlandes vnto the porche, and would haue done sacrifice with the people.

Act. 14. b.

1 Peter. 1. b.

Roma. 1. b.

But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying, and saying: men, why do ye this? We are mortall men lyke vnto you, and preach vnto you, that ye shoulde turne from these vanities, vnto the lyvinge God, whiche made heauen and earth, and the sea, and all that in them is: the whiche in times past, suffered al nations to walke in their owne waies. Neuerthelesse, he lefts not him selfe withoute wytnesse, in that he shewed his benefites, in geuing vs rayne from heauen, and frutesfull seasons, fyllinge oure hartes, with foode and gladnes. And with these sayinges, lease refrayned they the people, that they had not done sacrifice vnto them.

Thyther came certayne Jewes from Antioche and Iconium, whiche when they had obteyned the peoples consent, and had stoned Paule, drew him out of the citie, supposing he had bene dead. Howbeit, as the disciples stode rounde about him, he arose vp, and came into the citie. And the next day, he departed with Barnabas to Derba. And after they had

had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche, and strengthened the disciples soules, exhortunge them to continue in the fayth, assyrminge that we muste thoroowe muche tribulation, entre into the kingedome of God. And when they hadde ordeyned them elders by election, in euery congregation, and prayde^a and fasted, they commended them to God on whom they beleued. And they went thoroow out Pisidia, and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they had fulfilled. When they were come and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the doore of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

The Notes.

^a. Here we learne that whensoever we go about any waighty matter, we ought with abstinence of lypunge prepare our myndes vnto prayer, that it may be the more earnest.

The xv. Chapter.

Dissonance about circumcision. The Apostles pacifie the matter at Jerusalem. Paul and Barnabas preache at Antioche.



When came certayne from Iewry, and taught the brethren, excepte ye be circumcised after the maner of Moyses, ye can not be saued. And when there was rysen dissention and dispute not a littel vnto Paul and Barnabas agaynst them: They determined that Paul and Barnabas, and certayne other of them, shulde go by to Jerusalem vnto the Apostles and elders aboute this question. And after they were broughte on their waye by the congregation, they passed ouer Phenices and Samaria, declaring the conuersion of the Gentyls, and they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receaued of the congregation, and of the Apostles and elders. And thei declared what thinges God had done by them.

Galath. b. 3.

The Actes of

of the Phariseis, which dyd belcne, saying: that it was nede full to circumcise them, and to enioyne them to kepe the lawe of Moyses. And the Apostles, and elders, came ^a* together to reason of this matter.

And when ther was much disputinge, Peter rose vp and sayd vnto them: Ye men & brethren, ye know how y^e a good whyle agoe, God chose amonge vs, that the Gentils by my mouth, shulde heare the worde of the Gospell, and belcne. And God whiche knoweth the heartes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, and he put no difference betwene them and vs, seynge that with fayth he purified theyr heartes. Nowe therefore, why tempte ye God, that ye wolde put a yoke on the Disciples neckes, whiche nether oure fathers, nor we were able to beare. But we beleue, that thorow the grace of the Lorde Iesu Christ, we shalbe saued, as they do. Then al the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed amonge the Gentyls by them.

And when they helde their peace, James answered saying: Men and brethren herken vnto me. Simeon tolde, how God at y^e beginning did visit to take of the Gentils, a people vnto his name. And to this agreeth the wordes of the Prophetes, as it is wyrtten. After this I will retorne, and wyll buylde agayne the tabernacle of Dauid, whiche is fallen doune, and that which is fallen in decay of it, wyll I buyld agayne, and I will set it vp, that the resydue of men myghte seke after the Lorde, and also the Gentyls vppon whom my name is named saith the Lorde, which doth al these thinges: known vnto God are al his workes from the begynnyng of the world. Wherfore my sentence is, that we trouble not them, which from amonge the Gentyls are turned to God: but that we wypte vnto them, that they absteyne them selues from filthynges of ymages, and from fornication, from strangled, and from bloude. For Moyses of olde tyme hath

In euery citee them that preache him, beyng reade in the synagoges euery Sabboth daye.

Then

Then pleased it the Apostles and elders with the whole congregation, to sende chosen men of their owne companie to Antioche with Paul and Barnabas. They sente Judas (whose surname was Barsabas) and Sylas, whiche were chiefe men amonge the brethren, and gaue them letters in theyr handes after this maner.

The Apostles, elders, and brethren, sende gretynge vnto the brethren, which are of the Gentyles in Antioche, Syria and Cylicia. Forasmuch as we haue heard, that certayn whiche departed from vs, haue troubled you with wordes, and coumbred your myndes sayinge: Ye must be circumcised and kepe the lawe, to whom we gaue no suche commaundement. It semed therfore to vs a good thyng, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paule, men that haue ieoparded theyr lyues for the name of our Lorde Iesu Christ. We haue sent therfore Judas and Sylas, whiche shall also tell you that same thinges by mouth. For it semed good to the holy goste, and to vs, to put no greuous thyng to you, more then these necessary thinges, that is to say, that ye abstayne from thinges offered to ymages, from bloude, from strangled, and fornication. From which if ye kepe your selues, ye shall do well. So fare ye well.

When they were departed, they came to Antioche, and gathered the multitude together, and deliuered the epistle. When they had reade it, they reioysed of that consolation.

And Judas and Sylas being Prophetes, exhorted y brethren with muche preachynge, and strengthened them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstandinge, it pleased Sylas to abyde there styll. Paule and Barnabas continued in Antioche, teachinge and preachinge the worde of the Lorde with other many.

But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visite our brethren in euerye citie, where we haue sowed the worde of the Lorde, and se how they do. And Barnabas gaue counsel to take w them John called

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called also Marke. But Paule thought it not mete to take him vnto theyr companie, whiche departed from them at Pamphilia, and went not with them to the worke. And the ^{b*} dissention was so sharpe betwene them, that they departed a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cypers. And Paule chose Syllas and departed, berenge committed of the brethren vnto the grace of God. And he went thorow Cylia and Cylicia, stablishinge the congregations.

The Notes.

a. When counceyles be gathered in the name of Christ, there is no doubt but that Christ is in the myddest of them, and with his spyrte doth assyst them. But yf they be gathered in their owne name, that is to say: to set forth theyr owne glory, they are vtterly destituted of the holy goost, and whatsoever they do decree or set forth, ought to be esteemed none other, but mens doctrines or traditions.

b. Paul and Barnabas had done before many wonderfull and godlye actes. Because therefore that no man should attribute to muche vnto them, the holy goost doth suffer them to fal out: therby to declare, that the most holpest are subiect to infirmities, or rather being separated, they myght do the more good.

The.xvi. Chapter.

Timothy is circumcised. Paul preacheth at Philippi, and there is he put in prison.

A



Then came he to Derba and to Lystra. And behold, a certayne disciple was there named Timotheus, a womans sonne which was a Jewes and belued: but his father was a Greke. Of whom reported wel, the brethren of Lystra and of Iconium. The same Paule would that he shulde go forth with him, and toke a circumcised him, because of the Jewes which were in those quarters: for they knew al, that his father was a Greke. As they wet thorow the cities, they deliuered them the ^{a*} decrees for to kepe, ordeined of the Apostles and elders, which were at Ierusalem. And so were the congregations stablished in the earth, and encreased in nombre dayly.

When they had gone thorow out Phrygia, and the region of Galacia, and were forbidden of the holpe goost to preache the worde in Asia, they came to Mysia, and sought to go in to Bithynia. But the spyte suffered them not. Then they went ouer Mysia, and came doune to Troada. And a vision appered to Paul in the night. There stode a man of Macedonia

Donia

Donia and prayed him, sayinge: come into Macedonia, and helpe vs. After he had sene the vision, immediately we prepa- **C**
red to go into Macedonia, beyng certified that the Lorde had called vs, for to preache the gospell vnto them. Then loosed we forth from Troada, and with a strayghte course came to Samothracia, and the nexte day to Neapolim, and from thence to Philippios, which is the chief citie in the partes of Macedonia, and a fre citie.

We were in that citie abydyng a certayne dayes. And on the Sabbath dayes, we went oute of the citie, besydes a ry-
uer, where men were wont to praye. And we sate downe, & spake vnto the weimen, which resorted thither. And a cer-
tayne woman (named Lydia) a seller of purple, of the citie of Thyatira, which worshipped god, gaue vs audience. Whose hert the Lorde opened, that we attended vnto the thinges, **D**
which Paul spake. When she was baptised & hir housholde we besought vs sayinge: If ye thincke that I beleue on the Lorde, come into my house, and abyde there. And she con-
grayned vs.

And it fortunied as we went to prayer, a certayn damsell possessed with a spyte that prophesied, met vs, which brou-
ght hir master and masters muche bauntage with Prophe-
syng. The same folowed Paul and vs, and cryed sayinge:
these men are the seruantes of y most hie God, which shew
vnto vs the waye of saluation. And this dyd she many day-
es. But Paul not contente, turned aboute, and sayde to the
spyte: I commaunde thee in the name of Iesu Christe, that
thou come out of hyr. And he came out the same houre.

Leui. xx. v.
Deut. xxiij. b.
1. Reg. xxvij. d

And when hir master and masters sawe that the hope of
theyr gaynes was gone, they caught Paul and Syllas, and **C**
broue them into the market place, vnto the rulers, & brought
them to the officers sayinge: These men trouble our cytie,
which are Jewes, and preache ordinaunces, whiche are not
lawfull for vs to receaue, nether to obserue, seynge we are
Romayns. And the people ranne on them, and the officers
rent their clothes, and commaunded them, to be beaten with
rodde. And when they hadde beaten them sore, they caste
X. iij. them

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them into prison, commaundynge the iayler to kepe them surely. Which iayler, when he had receaued suche commaundement, thrust them into the ynnner prison, and made theyr fete fast in the stockes.

And at mydnight, Paule and Sylas prayed, and lauded God. And the prisoners hearde them. And sodenlye there was a great erthquake, so that the foundation of the prison was shaken, and by and by all the doores opened, and euery mannes bandes were loosed. When the keeper of the prison waked out of his slepe, and sawe the prison doores open, he drew out his swearde and woulde haue kylled him selfe, supposing the prisoners had bene fledde. But Paul cried with a loude voyce, sayinge: do thy selfe no harme, for we are all heere. Then called he for a lyght, and sprange in, and came tremblyng, & fell doune before Paul and Sylas, & brought them out, and sayd: Syr, what must I do to be saued? And they sayde: beleue on the Lorde Iesus, and thou shalt be saued, & thy household. And they preached vnto him the word of the Lorde, and to all that were in his house. And he took them the same houre of the nyght, & washed their woundes, and was baptised, with all that belonged vnto him strayght way. When he had brought them into his house, he set meat before them, and ioyed that he with all his household, beleued on God.

And when it was daye, the officers sente the ministers saying: let those men go. The keeper of the prison tolde this sayinge to Paul: the officers haue sent worde to loose you. Now therfore get you hence and go in peace. Then sayde Paul vnto them: they haue beaten vs openly vncondempned, for all that we are Romayns, and haue cast vs into prison: and now wolde they sende vs awaye pryncely? Nay not so, but let them come them selues and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they heard that they were Romayns, & came and besought them, and brought them out, and desyred them to departe out of the citie. And they went oute of the prison, and entred into the house of Lidia, and when they had sene the brethren

brethren, they comforted them and departed.

The Notes.

1. Reade the chapter before, for the vnderstandynge of these decrees.

The xvii. Chapter.

Paul cometh to Thessalonica, where the Jewes set the cite on a roare. Paul escapeth, and cometh to Athens, where he preacheth the true and vnknewen God.



As they made their iorney thowow Amphipo-
lis, & Appolonia, they came to Thessalonica,
where was a Synagoge of the Jewes. And
Paul (as his maner was) went in vnto them
and thre sabboth dayes declared oute of the
scripture vnto them, openinge, and alleging,
that **CHRIST** must nedes haue suffred, and risen again
from death, and that this Iesus was Christ whom (said he)
I preache to you. And some of them beleued, and came and
companied with Paule and Syllas: also of the deuoute
Grekcs a greate multitude, and of the chiefe women, not a
fewe.

1 the. xxiij. g

But the Jewes whiche beleued not, hauing indignation,
toke vnto them euyl men which were vagabondes, and ga-
thered a company, and set all the cytie on a roare, and made
assaut vnto the house of Jason, and soughte to brynge them
out to the people. But when they found them not, they drue
Jason and certayn brethren vnto the heades of the citie, cry-
inge: these that trouble the worlde, are come hyther also,
whiche Jason hath receaued preuelye. And these all do con-
trary to the decrees of Cesar, affirminge another king, one
Iesus. And they troubled the people, and the officers of the
cylie, when they heard these thynges. And when they were
sufficiently answered of Jason and of the other, they lette
them go.

John. xix. c

And the brethren immediatly sent away Paul and Sy-
llas by nyght vnto Berrea. Whiche when they were come
thither, they entred into the Synagoge of y^e Jewes. These
were the nobleste of by^ethe amonge them of Thessalonica,
whiche receaued the worde with all diligence of mynde, and
searched * the scripturs dayly, whether those things were
even so, And many of them beleued: also of worshipfull we-
men,

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men, whiche were Grekes, and of men not a feawe. When the Jewes of Thessalonia had knowledg, that the word of God was preached of Paule at Berrea, they came & moued the people ther. And then by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that guyded Paul, brought him vnto Athens, and receaued a commaundement vnto Silas and Timotheus, for to come to him at once, and came they by waye.

While Paule waited for them at Athens, his spyt was moued in him, to se the citie geuen to worshippinge of ymagges. Then he disputed in the sinagoge with the Jewes, and with the deuout personnes, and in the market daylye with them, that came vnto hym by chaunce. Certayne Philosophers of the Epicures, and of the Stoyckes, disputed with him. And some there were whiche sayde: what wyll this babbler saye? Other sayde: he seemeth to be a tydings bringer of newe deuils, because he preached vnto them Iesus, and the resurrection. And they toke him, and brought him into Marce strete, sayinge: may we not knowe, what this newe Doctrin, wherof thou speakest, is? For thou bringest straunge tydings to oure eares. We wolde knowe therefore, what these thynges meane. For all the Athenians & straungers whiche were there, gaue them selues to nothing els, but eyther to tell, or to heare some new tydings.

Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceaue that in all thynges ye are to superstitious. For as I passed by, and behelde the maner how ye worship your goddes, I founde an auter wherem was written: vnto the vnknowen God. Whom ye then ignorant I worship, him shewe I vnto you. God y made the worlde, and all that are in it (scynge that he is Lorde of heauen and erth) dwelleth not in temples made with handes, nether is worshypped with mennes handes, as though he needed of any thyng, scynge he him selfe geueth lyfe and breath to all men euery where, and hath made of one bloud all nations of men, for to dwell on all the face of the erth, and hath assigned

before;

before, how longe tyme, and also the endes of their inhabitation, that they shuld seeke God, yf they myghte seele and synde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue oure beyng, as certayne of youre owne Poetes sayd. For we are also his generation. For as much then, as we are the generation of God, we ought not to thinke that the Godheade is lyke vnto golde, syluer, or stone, grauen by crafte and ymagination of man.

And the time of this ignoraunce, God regarded not. But now he biddeth al men euery where repent, because he hath appoynted a daye, in the whiche he wyl iudge the world accordyng to ryghtewesnes, by that man whom he hath appoynted, and hath offered faith to all men, after that he had raysed him from death.

When they hearde of the resurrection from death, some mocked, and other sayde: we wyl heare thee agayne of this matter. So Paul departed from amonge them. Howbeit, certayne men claue vnto Paul, & beleued, among the which was Dionisius a senatour, and a woman named Damaris, and other with them.

The Notes.

a. In this place are al Christians taught, what they ought to do, to trye the preachers and other that come vnder conuice to set fourth true religion vnto vs, accordyng to the sayinge of Saynt Paul. Trye al thinges, and chuse out that whiche is good, i. John. iij. Learne here that the worde is the touchstone.

Line xviii. Chapter.

Paul preacheth at Corinthum, continuynge there a yere and a halfe, goeth agayne into Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.



After that, Paule departed from Athens and came to Corinthum, and founde a certayne Jewe named Aquila borne in Pontus, lately come from Italie with his wyfe Priscilla because that y^e Emperour Claudius had commaunded all Jewes to departe from Rome) and he dwelt wth them. And because he was of the same crafte, he abode with them, and wrought, their craft was to make tentes. And he preached in the Synagoge euery Sabboth day, and exhorted the Jewes & the grekes. When

23 When Silas & Timotheus were come from Macedonia Paul was constrained by the spyrte to testify to the Jewes that Jesus was very Christ. And when they sayde contrary and blasphemed, he shoke his raimente and sayde vnto them: your bloud, vpon your owne heades, & from hence forth wyll I go blamelesse vnto the gentyls. And he departed thence, and entred into a certayne mannes house, named Justus, a worshipper of God, whose house ioyned harde to the synagoge. Nowbeit, one Crispus the chiefe ruler of the synagoge, beleued on the Lorde with all his household, and many of the Corinthians gaue audience, and beleued and were baptised.

E Then spake the Lorde to Paule in the nyght by a vision: be not afrayde, but speake, and hold not thy peace: for I am with thee, and no man shal inuade thee that shall hurte thee. For I haue moche people in this citie. And he continued there a yere and syxe monethes, & taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seat, saying: this felow councelleth men to worship God contrary to the lawe.

And as Paul was about to open his mouth, Gallio sayd vnto the Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reason woulde that I shoulde heare you: but yf it be a question of wordes, or of names, or of your lawe, loke ye to it youre selues. For I wyll be no iudge in suche matters, and he draue them from the seat. Then toke all the Grekes Sostenes the chief ruler of the Synagoge, and smote him before the iudges seat. And Gallio cared for none of those thinges.

Paul after this, taried there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanyinge him. And he shored his head in Cenchrea, for he had a bowe. And he came to Ephesus, and leste them there: but he hymselfe entred into the Synagoge, and reasoned with the Jewes. When they despyed

desyred hym to tarye longer tyme with them, he consented not, but bad them farewell sayinge: I muste nedes at this feast that commeth, be in Ierusalem: but I will returne agayne vnto you, yf God wil. And he departed from Ephesus, and came vnto Cesarea: and ascended and saluted the congregation, and went doune vnto Antioche, and when he had taryed there a whyle, he departed, and went ouer al the countrey of Galacia and Phrygia by order, strengthinge all the disciples.

And a certayne Jewe named Apollos, bozne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was infozmed in the way of the Lord and he spake feruentlye in the sprite, and taught diligently the thinges of the Lorde, and knewe but the baptysme of Iohn only. And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla had hearde hym, they toke him vnto them, and expounded vnto him, the way of God moze perfectly.

And when he was disposed to go into Achaia, the brethren wrote, exhortinge the disciples to receaue hym. After he was come thither, he holpe them muche which had beleued thorow grace. For myghtely he ouercame the Jewes, and that openly, shewing by the scriptures, that Iesus was Christ.

The Notes.

a. How do they folowe Pauls example, which nether geue them selues to the studie of the holy scriptures to fede the flocke of Christ, nor yet will labour with theyr handes, but lyue idelly with the sweate of other mens browes? There was a lawe amonge the Massilians: that if any man dyd go about to lyue idelly, vnder the pretence of some kynde of religion, he should in no wyse be receaued into theyr cite.

The xix. Chapter

Of the .xij. men whom Paul baptised at Ephesus, and what miracles were done by hym. Demetrius moueth sedition in the cite.



Fortuned while Apollo was at Corinth, that Paul passed thorow ypper costes, and came to Ephesus, and founde certayne disciples, and sayde vnto them: haue ye receaued the holy go[s]p[el] sence ye beleued? And they said vnto hym, no, we haue not herd whether there

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be any holy goost, or no. And he sayd vnto them: whether with
were ye then baptised. And they sayd: with Johns^a bap-
tysme. Then sayd Paule: John verelye baptysed with the
baptysme of repentance, sayinge vnto the people that they
shoulde beleue on him, whiche shoulde come after him: that
is ou Christ Iesus. When they hearde that, they were bap-
tysed in the name of the Lorde Iesu. And Paule layde his
handes vpon them, and the holy gooste came on them, and
they spake with touniges, and prophesied, and all the menne
Were about. xij.

And he went into the Synagoge, and behaued him selfe
boldely for the space of thre monethes, disputinge, and ge-
uyng the exhortations of the kyngedome of God. When
diuers waxed harde harted, and beleued not, but spake euil
of the waye, (and that before the multitude) he departed
from thē, and separat-ed the disciples. And he disputed daily
in the scole of one called Tyrannus. And this continued by
the space of two yeaeres: so that al they which dwelt in Asia,
heard the worde of the Lorde Iesu, both Jewes and Gre-
Ckes. And God wrought no small myracles by the handes of
Paule: so that from his body, were brought vnto the sycke,
napkyns or partelets, and the diseases departed from them
and the euill sprytes went out of them.

Then certayne of the vagabounde Jewes, exorcistes,
toke vpon them to call ouer them whiche had euill sprytes,
the name of the Lorde Iesus, sayinge: We adiure you by
Iesu, whom Paule preacheth. And there were seuen sonnes
of one Sceua a Jewe, and chiefe of the priestes whiche dyd
so. And the euill sprite answered and sayd: Iesus I know,
and Paule I know: but who are ye. And the man in whom
The euill sprite was, ranne on them, and ouercame them,
and preuayled agaynst them, so that they fledde oute of that
house, naked and wounded. And this was knowen to al the
Jewes, and Grekes also, whiche dwelte at Ephesus, & feare
came on them all, and the name of the Lorde Iesus was
magnified.

And many that beleued, came and confessed, and shewed
their

theyr workes. Many of them whiche used curious craftes, brought their booke, and burned them before all men, and they counted the pryce of them, and found it fyfty thousand syluerlynges. So myghtely grew the worde of God, and preyayled. After these thinges were ended, Paul purposed in the spryte, to passe ouer Macedonia and Achaia, and to go to Ierusalem, sayinge: After I haue bene there, I must also se Rome. So sent he into Macedonia, two of them that ministered vnto him, Timotheus and Erastus: but he him selfe remayned in Asia for a season.

The same tyme there arose no lytle ado about that way. For a certayne man named Demetrius, a syluer smith (whiche made syluer schrynes for Diana) was not a lytle beneficiall vnto the craftes men. Whiche he called together, with the workemen of lyke occupation, and sayd: Syng, ye know that by this crafte we haue bauntage. Moreouer ye se and heare, that not alone at Ephesus, but almoste thorowout all Asia, this Paule hath perswaded, and turned awaye muche people, sayinge: that they be not goddes whiche are made with handes. So that not only this our crafte cometh in to perrell to be set at nought: but also that the temple of the great Goddesse Diana shoulde be despyled, and hyr magnificence shoulde be destroyed, whiche all Asia, and the worlde worshypeth.

When they heard these sayinges, they were full of wrath, and cryed out sayinge: Great is Diana of the Ephesians. And all the citie was on a rore, and they rushed into the comen hall with one assent, and caughte Gaius, and Aristarcus, men of Macedonia, Pauls companions. When Paule would haue entred in vnto the people, the Disciples suffered him not. Certayne also of the chiefe of Asia (whiche were his frendes) sente vnto hym, desyringe hym that he woulde not pceace into the comen hall. Some therfore cryed one thynge, and some another, and the congregation was all out of quiet, and the more parte knew not wherfore they were come together.

Some of the compaigne drew forth Alexander, the Iewe
wch

The Actes of

wes thrustinge him forwarde. Alexander beckened with the hande, and woulde haue geuen the people an aunswere. When they knewe that he was a Jewe, there arose a shoute almoste for the space of two houres, of all men crying: great is Diana of the Ephesians.

When the towne clarke had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshyper of the great Goddesse Diana, and of the ymage whiche came from Iubiter. Seyng then that no man sayeth here against, ye ought to be content, and to do nothing rashly: for ye haue brought hyther these men, whiche are nether robbers of churches, nor yet despylers of your goddesse. Wherfore, if Demetrius and the crafter men which are with him, haue anye matter agaynste any man, the law is open, and there are rulers let them accuse one another. But if ye go aboute anye other thinge, it may be determined in a lawfull congregation. For we are in ieopardye, to be accused of this dayes vyce: forasmuche as there is no cause, wherby we may geue a rekenynge, of this concourse of people. And when he hadde thus spoken, he lette the congregation departe.

The Notes.

a. Baptisme in this place is take n for the doctryne, and not for the lauer of water. For the Baptisme of Christ, and the Baptisme of John, whiche is done in the water, be all one: elles Christ, who was baptised by John, ought to haue ben baptised agayne. Here then we do gather, that these folkes were not twyse baptised with the baptisme of water, but were twyse instructed, and at length, after perfecte instruction, they were baptised with water in the name of Christ.

The xx. Chapter.

Paul goeth into Macedonia & into Grece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregation together, committerh the keying of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shippe.

A



After the rage was ceased, Paul called the disciples vnto hym, and toke his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece, and there abode. iij. monethes. And when the Jewes layde wayte for hym as he was aboute to sayle into Syria, he purposed to returne thorow Macedonia,

nia. There accompanied him into Asia, Sopater of Berea, and of Thessalonica, Aristarcus and Secundus, and Gaius of Derba, and Timotheus: and oute of Asia, Tychicus and Trophimos. These went before, and taried vs at Troas. And we sayled awaie from Philippios, after the dayes of swete breade, and came vnto them to Troas in fyue dayes, **W**here we abode seuen dayes.

And vpon one of the Sabbath dayes, the disciples being come together for to ^a* breake bread: Paule preached vnto them (ready to departe on the morowe) and continued the preachinge vnto mydnight. And there were many lyghtes in the chaumber, where we were gathered together, and there sate in a wyndowe, a certayne yonge man (named Eutichus) fallen into a depe slepe. And as Paule was preachinge, he was the more ouercome with slepe, and fel doune from the thyrde losse, and was taken vp deade. But Paule ^{in. Reg. xlv. d} ^{in. Reg. lvi. f} went doune and fell on him, and embrased him, and sayde: make nothinge a do, for his lyfe is in him. So when he was come vp agayne, he brake bread, and dyd cate, and communed a longe whyle (euen tyl the morninge) and so departed. **C** And they broughte the younge man alyue, and were not a lyttle comforted.

And we wente afoze to Myppe, and lobsed vnto Asson, there to receaue Paul. For so had he appoynted, and would hym selfe go a fote. When he was come vnto vs to Asson, we toke him in, and came to Mytilenes. And we sayled thence, and came the next day ouer against Chios. And the next daye we arriued at Samos, and taried at Trogilon. The nexte daye we came to Mileton: for Paule had determined to leaue Ephesus as they sayled, because he woulde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem, at the daye of Penthecost. Wherfore **D** from Myleton he sent to Ephesus, and called the elders of the congregation. Whiche when they were come to him, he sayde vnto them: Ye knowe from the fyrst day that I came into Asia, after what maner I haue bene with you at all seasons, seruinge the Lorde with all humblenes of mynde, and

With many teares, and temptations, which happened vnto me by the layinges awarte of the Jewes, and howe I kepte backe nothinge that was profitable: but that I haue shewed you, and taughte you openlye, and thorowout euery house, witnessinge both to the Jewes, and also to the Grekes, the repentance towardes God, and sayth towardes our Lorde Iesus.

And now beholde I go bounde in the spyrte vnto Ierusalem, and knowe not what shall come on me there, but that the holy goost witnesseth in euery citie saying: that bandes and trouble abyde me. But none of these things moue me, nether is my lyfe deare vnto my selfe, that I myghte fulfyll my course with ioye, and the ministracion which I haue receaued of the Lorde Iesu, to testifie the Gospel of the grace of God.

And now beholde, I am sure that hence forth ye all (thow whom I haue gone preaching the kyngdome of God) shall see my face no more. Wherfore, I take you to record this same daye, that I am pure from the bloud of all men. For I haue kept nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues, and to all the flocke, wherof the holy goost hath made you ouerscars, to rule the congregation of God, whiche he hath purchased with his bloud. For I am sure of this, that after my departinge, shall greuous wolues entre in amonge you, not sparinge the flocke. Moreover of youre owne selues, shall men arise, speakinge peruerse thinges, to drawe Disciples after them. Wherfore, awake and remember, that by the space of .iii. yeares, I ceased not to warne euerye one of you, both nyght and daye with teares.

And now brethren, I commend you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritaunce among all them which are sanctified. I haue desired no mans syluer, golde, or vesture. Ye knowe well, that these handes haue ministered vnto my necessities, and to them that were with me. I haue shewed you all thinges, how that so labouryng, ye ought to receaue the weake

ii. Reg. lii. f
Danie. ii. 8

i. Timoth. iiij. a.
ii. Cor. xi. c
ii. Peter. ii. a.
Iude. i. f

breake, and to remember the wordes of the Lord Iesu, how that he sayde: it is more blessed to geue, then to receaue.

When he had thus spoken, he kneled downe, and prayed with them all. And they wept all aboutsauntly, and fell on Pauls necke, and kyssed him, sorowynge moost of all for the wordes which he spake, that they should se his face no more. And they accompanied him vnto the Shyppe.

The Notes.

8. By this it is euident and playne, that in the administration of the sacramentes, we are bounde nether to tyme, nor yet to place. For Paul sayd breake the breade, and sayd minister the communion in the nyght tyme, and we do it in the daye tyme. Agayne he sayde both preache Christe, and ministered the Lardes supper in a parler. And these thynges are we wont customably to do in the chyrche. Whosoeuer, al thynges ought to be done in a due decent order. Augu. ad Ianuarium. epist. c. xviij.

The xxi. Chapter.

Pauls Fornepe by Shyppe. Of Philippe the Euangelist, and Agabus the prophete, whiche warned Paule not to go to Jerusalem. He remained stedfast in his purpose, and is taken in the temple.



And it chaunced that asone as we had laun-
ched forth, and were departed from them, we
came with a straight course vnto Choon, and
the daye folowynge vnto the Rhodes, and
from thence vnto Patara. And we founde a
shyppe readye to sayle vnto Phenices, and
wente a boorde, and set forth. Then appeared vnto vs Cy-
prus, and we leste it on the leste hande, and sayled vnto Sy-
ria, and came vnto Tyre. For there the shyppe unladed the
burthen. And when we had founde disciples, we taried ther
viij. dayes. And they tolde Paule thezowe the spyrte, that
he shoulde not go vp to Jerusalem. And when the dayes
were ended we departed, and went our wayes, and they all
brought vs on our waye, with theyr wyues and chyl dren,
tyl we were come out of the citie. And we kneled downe in
shoze, and prayde. And when we had taken our leaue one of
another, we toke shyppe, and they returned home agayne.

When we had full ended the course from Tyre, we arry-
ued at Ptolymaida, & saluted the brethren, and abode with
them one daye. The next daye, we that were of Pauls com-
pany departed, and came vnto Cesarea. And we entred in-
to the house of Philip the Euangelist, which was one of the

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Act. 13. 1.

Seven (Deacons) and abode with him. The same man hadde sower daughters virgins, whiche dydde prophesy. And as we taried there a good many of dayes, there came a certayn prophet from Iurpe, named Agabus. When he was come vnto vs, he toke Pauls gyrdle, and bounde his handes and fete, and sayd: Thus sayth the holy goost: so shall the Jewes at Ierusalem bynde the man that oweth this gyrdle, and shall deliuer hym into the handes of the Gentyles.

When we hearde this, both we and other of the same place, besought him that he would not go vp to Ierusalem. Then Paule answered and sayd: what do ye wepyng and breakynge myne herte? I am ready not to be bounde on lyve, but also to dye at Ierusalem, for the name of the Lorde Iesu. When we could not turne his mynde, we ceased sayinge: the wyll of the Lorde be fulfilled. After those dayes we toke vp our burthens, and went vp to Ierusalem. There wente with vs also certayne of the disciples of Cesarea, & brought wth them one Mnason of Cyprus, an old disciple, with whom we shoulde lodge. And when we were come to Ierusalem, the brethren receaued vs gladly. And on the morowe, Paule wente in with vs vnto James. And all the elders came together. And when he hadde saluted them, he tolde by order all thinges, that GOD hadde wroughte amonge the gentyles by his ministration. And when they hearde it, they glorified the Lorde, and sayde vnto him: Thou seyst brother, howe many thousande Jewes there are which beleue, and they are all zelous ouer the lawe. And they are informed of thee, that thou teachest all the Jewes, whiche are amonge the Gentyles, to forsake Moles, and saist: that they ought not to cyeumcise theyr chyldren, nether to lyue after the customes. What is it therfore? The multitude must nedes come together. For they shal heare that thou art come. Do therfore this that we saye to thee.

Act. 15. 1.

We haue. iiii. men, whiche haue a vowe on them. Them take, and purify thy self with them, and do cost on them, that they maye haue theyr heades: and all shall know, that those thinges, whiche they haue hearde concerninge thee, are no thyng

thinge, but that thou thy selfe also, walkest and kepest the lawe. For as touching the Gentiles whiche beleue, we haue written, and concluded, that they obserue no suche thinges: but that they kepe them selues from thinges offered to ydols, from bloud, from strangled, and from fornication. Then the nexte daye Paule toke the men, and purified him selfe with them, and entred into the temple, declaringe that he obserued the dayes of the purification, vntill that an offeringe shoulde be offered for every one of them.

And when the seven dayes were almoste ended, the Jewes which were of Asia (when they saw him in the temple) moued all the people, and layde handes on him crying: men of Israell helpe. This is the man that teacheth all men euery where, agaynst the people, and the lawe, and this place. Moreover also, he hath brought Grekes into the temple, & hath polluted this holi place. For they had sene one Trophimus an Ephesian with him in the citie, whom they supposed Paule had brought into the temple. And all the citie was moued, and the people swarmed together. And they toke Paule, and drewe him out of the temple, and forthwith the doores were shut.

As they went about to kyll him, tidinges came vnto the hye captayne of the souldyers, that all Ierusalem was moued. Which immediatly toke souldiers and vndercaptaines and ranne doune vnto them. When they saw the vpper captayne and the souldiers, they leste smyting of Paule. Then the captayne came neare and toke hym, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed this, another that amonge the people. And when he coude not know the certayntie for the rage, he commaunded him to be caried into the castle. And when he came vnto the Greeces, it fortuned that he was bozne of the souldiers, for the vyolence of the people. For the multitude of the people folowed after, crying: awaye with him.

And as Paule shoulde haue bene caried into the castle, he layd vnto y^e Captaine: may I speake vnto thee? Whiche

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sayd: Canst thou speake Greke? Arte not thou that Egyptian, which
the before these dayes made an vppreure, and ledde out into
the wyldernes. iiii. thousande men that were moorthersers?
But Paul sayde: I am a man which am a Jewe of Tharsus
a citie in Cilicia, a Citie of no vile citie, I beseech thee suffre
me to speake vnto the people. And when he had geuen hym
lycence, Paule stode on the steppes, and beckened with the
hande vnto the people: and when there was made a greates
silence, he spake vnto them in the Hebrue tounge sayinge.

The Notes.

God for the most part is wylle to warne his electe before, what affliction and trou-
ble shall happen vnto them for his sake, not to fraye them thereby, but rather to prepare and
arme theyr myndes agaynst the vylleuous tempestes of persecution. Therefore both he now
sende Agabus vnto Paule, to prophesye vnto hym of the imprisonment and bandes, that
he should suffer at Ierusalem. Where we haue also a good example of constancy and sted-
fastnesse in Paul, which regarding nothing the teares of his familiar frendes, nor yet the
peryll of his owne lyfe, dyd through fyre and water, go on styll to set forth the glorye of
God.

The xxij. Chapter.

Paule aunswereth the Jewes, is scourged and layde in prison agayne.

Men, brethren and fathers, heare myne aun-
swere which I now make vnto you. When they
heard that he spake in the Hebrue tounge to them,
they kept the more silence. And he sayde: I am
verely a man which am a Jewe, borne in Tharsus, a citie in
Cilicia: neuerthelesse, yet brought vp in this citie, at the feete
of Gamaliel, and informed diligently in the lawe of the fa-
thers, and was scrupulous mynded to Godwarde, as ye all are
this same daye, and I persecuted this waye vnto the death,
byndinge and deliuering into pryson both men and women,
as the chiefe priest doth beare me wytnes, & all the estate of
the elders, of whome also I receaued letters vnto the bre-
thren, and went to Damasco to brynge them (whiche were
there) bounde vnto Ierusalem, for to be punished.

And it fortuneth (as I made my iorney and was come nye
vnto Damasco aboute none) that sodenlye there shone from
heauen a great lyght, rounde aboute me, and I fell vnto the
earth, and heard a voyce sayng vnto me: Saul, Saul, why
persecutest thou me? And I aunswered: what arte thou
Lord? And he sayd to me: I am Iesus of Nazareth, whom
thou

Actes. viij. 3.
and. ix. 8.

thou persecutest. And they that were with me, sawe verely a lyght and were afrayde: but they hearde not the voyce of **C** him that spake with me. And I sayd: what shal I do Lord. And the Lord sayd vnto me: Arise and go into Damasco, and there it shalbe tolde thee of all thinges, whiche are ap-
 poynted for thee to do. And when I sawe nothinge for the
 bryghtnes of that lyght, I was ledde by the hande of them
 that were with me, and came into Damasco.

And one Ananias a godlye man (and as pertaynyng to
 the lawe, hauryng good reposte of all y^e Jewes which there
 dwelt) came vnto me, and stode, and sayd vnto me: Brother **D**
 Saule, receaue thy syght. And that same houre I receaued
 my syght and sawe him. And he sayde, the **G O D** of our fa-
 thers hath ordeyned thee befoze, that thou shuldest knowe
 his will, and shuldest se that which is ryghtfull, and shuldest
 heare the voyce of his mouth: for thou shalte be his wytnes
 vnto al men, of those thinges, which thou hast sene & heard.
 And now: why tariest thou. Arise and be baptised, & ^a wash
 awaye thy synnes, in callinge on the name of the Lord.
 And it fortunied, when I was come agayne to Ierusalem,
 and prayed in the temple, that I was in a traunce, and sawe
 him saying vnto me: Make haste, and get thee quicklie out of
 Ierusalem, for they wyll not receaue thy wytnes that thou **E**
 bearest of me. And I said: Lord they knowe that I prisoned,
 and bet in euery synagoge, them that beloued on thee. And
 when the bloud of thy wytnes Steuen was shedde, I also
 stode by, and consented vnto his death, & kept the raymente
 of them that slewe him. And he sayd vnto me: Depart, for I
 will sende thee a farre hence, vnto the Gentyls.

They gaue him audience vnto this worde, and then left **F**
 vp theyr voyces and sayde: awaye with suche a felowe from
 the erth, it is pite that he shuld lyue. And as they cryed and
 cast of theyr clothes, & threwe dust into the ayer, the captayne
 bad him to be brought into the castle, and commaunded him
 to be scourged, and to be examined, that he myght knowe
 wherfore they cryed on him. And as they bounde hym with
 chonges, Paul sayde vnto the Centurion that stode by: Is

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it lawfull for you to scourge a man that is a Romaine, and be
condempned. When the Centurion hearde that, he wente
and tolde the vpper Captayne saying: What intendest thou
to do: for this man is a Romaine.

¶ Then the vpper Captayne came, and sayd to him: tel me
art thou a Romaine. He sayde: Yea. And the captaine aun
swered: with a great summe obtayned I this freedom. And
Paul sayde: I was fre borne. Then strayght way departed
from him they whiche shulde haue examined hym. And the
hye Captayne also was afrayde, after he knew that he was
a Romaine: and because he had bounde him.

On the morowe (because he wolde haue knowen the cer
tayntie wherfore he was accused of the Jewes) he loosed
him from his bondes, and commaunded the hye Priestes
and all theyr counsel to come together, and brought Paule
and set him befoze them.

The Notes.

¶ We ought not to thinke that water washeth away the synnes, but the mercede and
grace of God, which is signified and represented vnto vs by the water. Ye shal note that
by a figure named alloeolus, the same is ascribed vnto the outwarde signe whiche both
onely pertayne vnto the grace and election of God.

The xxij. Chapter.

Paul cometh befoze the councell. Debate ariseth amonge the people,
the Captayne deliuereth him. God comforteth him.

¶ Paul behelde the councell and sayde: men and
brethren, I haue lyued in all good conscience
befoze God vntyll this daye. And the hye
priest Ananias comaunded them that stode
by, to smyte him on the mouth. Then sayde
Paul to hym: God shall smyte thee wth pain
ted wall. Sittest thou and iudgest me after the lawe: and
commaundest me to be smytten contrary to the lawe. And
they that stode by, sayde: reuylest thou Goddes hye Priest.
Then sayde Paul: I wist not brethren that he was the hye
priest. For it is wytten: thou shalt not curse the ruler of thy
people.

Isa. 44. b

Exod. 22. d

Philip. 1. a

¶ When Paul perceaued that the one part were Saducees,
and the other Phariseis, he cryed out in the councell. Men
and brethren, I am a Pharisei, the sonne of a Pharisei. Of
the

the hope and resurrection from death, I am Judged. And when he had so sayde, ther arose a debate betwene the Phariseis and the Saducees, and the multitude was deuyded. Math. xxij. 4 For the Saducees saye that there is no resurrection, nether aungell, nor spzite. But the Phariseis graunte bothe. And ther arose a great crye, and the Scribes which were of the Phariseis parte, arose and stroue saying: we find none yl in this man. Though a spzite or an Aungell hath appeared to hym, let vs not stryue agaynst God.

And when ther arose greate debate, the captayn (fearing lest Paule shoulde haue ben pluckte a sondre of them) commaunded the souldiers to go doune, and to take him from among them, and to bring hym into the castell. The nyght folowynge, God stode by him and sayde: be of good cheare Paule: for as thou hast testified of me in Jerusalem, so must thou beare wytnes also at Rome. And when the daye was come, certayn of the Jewes gathered them selues together and made a b^{*} bowe, saying: that they would nether eat nor dryncke, tyll they had kyled Paule. They were more then xl. which had made this conspiracy. And they came to the chiefe Priest and elders, and sayde: we haue bounde oure selues with a bowe, that we wyll eat nothyng, vntyll we haue slaine Paul. Now therfore, geue ye knowledge to the vpper captayne, and to the councell, that he bring him forth vnto vs to morow, as though we wolde knowe some thing more perfectly of him. But we (or euer he come neare) are ready to kyll hym.

When Pauls sisters sonne heard of their laying awayte, he went and entred into the castle, & tolde Paul. And Paule called one of the vnder captaynes vnto him, and sayd: bring this younge man vnto the hye Captayne: for he hath a certayne thing to shew him. And he toke him, and brought him to the hye capitayne and sayde: Paul the presoner called me vnto him, and prayed me to bringe this younge man vnto thee, which hath a certayne matter to shewe thee.

The hye Captaine toke him by the hand, and went a part with him oute of the waye, and asked him: what hast thou to saye

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saye vnto me. And he sayde: the Jewes are determyned to desyre thee, that thou wouldest bringe forth Paule to morowe into the counsell, as though they would inquire somewhat of him more perfectlye. But folowe not thou their myndes: for they lye in wayte for hym of the, mo then. xl. men, which haue bounde them selues with a vow, that they wyl neither eate nor drinke, tyll they haue kyled hym. And nowe are they ready, and loke that thou shouldest promys.

The vpper captayne then let the yonge man depart, and charged hym: fe thou tell it oute to no man, that thou haste shewed these thynges to me. And he called vnto him two vnder captaynes saying: make redy two hundred souldiers to go to Cesarea, and horlmen threescore and ten, and speare men two hundred, at the thyrde hour of the nyght. And deliuer them beastes that they may set Paule on, and bringe him safe vnto Felix the hye deputye, and he wrote a letter in this manner.

Claudius Lysias vnto the most mighty ruler Felix, sendeth gretynge. This man was taken of the Jewes, and woulde haue bene kyled of them. Then came I with souldiers, and reskued him, & perceaued that he was a Romaine. And when I woulde haue knowen the cause, wherfore they accused him, I brought him forth into theyr counsell. They perceaued I that he was accused of questions of theyr lawe but was not gyltie of any thinge worthy of death or of bondes. And when it was shewed me, how that the Jewes laid wayt for the man, I sent him strayght waye to thee, & gaue commaundement to his accusars, if they had ought agaynst him, to tell it vnto thee: fare well. Then the souldiers (as it was commaunded them) toke Paule, and broughte him by nyghte to Antipatris. On þe morowe, they left the horlmen to go with him, and returned vnto the castle. Whych when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also befoze him. When the deputie had reade the letter, he asked of what countre he was. And when he vnderstode that he was of Cilicia, I wil heare thee (sayde he) when thine accusars are come also: and commaunded

Ded him to be kepte in Herodes iudgement hall.

The Notes.

a. By a figuratyue maner of speaking, we call hym a paynted walle, whiche pretendeth hym selfe to be one thyng, and is an other. As if a man shoulde in countenance and gesture make an outwarde show of ryghteousnes, where as inwardly he is full of all iniquitie, rapine, and spithy couetousnesse.

b. we wyl speake of bowes when we come to the. b. cha. of the first to Timothe. This bowe in the sight of all men is deullyshe and abhominable.

The. xxiiii. Chapter.

Paul is accused before Felix, he answereth for him selfe.



After fyue dayes, Ananias the hie priest came doune with elders and with a certaine Orator named Tertullus, which enformed the rular agaynst Paule. And when Paule was called forth, Tertullus began to accuse him saying: Seinge that we lyue in great quietnes by the meanes of thee, and that many good thinges are done vnto this nation thoroowe thy prouidence: that alowe we euer, and in all places most myghty Felix with all thankes. Notwithstandynge, that I be not tedious vnto thee, I praye thee, that thou wouldest heare vs of thy curtesye a fewe wordes.

For we haue founde this man a pestilente felowe, and a mouer of debate vnto all the Jewes thoroowout the world, and a mayntayner of the secte of the Nazarites, and hathe also enforced to pollute the Temple. Whome we toke, and woulde haue iudged accoordinge to our lawe: but the hye Captayne Lysias came vpon vs, and with greate violence toke him awaye oute of oure handes, commaundyng his accusers to come to thee. Of whom thou mayst (yf thou wilt enquire) knowe the certayntie of all these thinges whereof we accuse him. The Jewes lykewyse affirmed, sayinge that it was even so.

Then Paule (after that the rular him selfe had beckened vnto him that he shold speake) answered: I do with a more quiet mynde answer for my selfe, for as much as I vnderstande that thou hast bene of many yeres a iudge vnto this people, because that thou mayst knowe, that there are yet but. xii. dayes sence I went vp to Ierusalem for to worship, and.

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and they nether founde me in the temple disputynge wth any man, ether raylinge bp the people, nether in the Synagoges, nor in the citie. Neither can they proue the thynges, wherfoze they accuse me.

But this I confesse vnto thee, that after that way (which they call heresy) so worshyppe I the **G O D** of my fathers, beleuing all thinges whiche are w^{ritten} in the lawe and the Prophetes, and haue hope towardes **G O D**, that the same resurrection of the deade (whiche they them selues loke for also) shalbe, both of iust and vniuste. And therfore, studie I to haue alway a cleare conscience toward **G O D**, and toward man also.

But after many yeaeres, I came and brought almes to my people, and offeringes, in the whiche they founde me purified in the temple, nether with multitude, nor yet with vniquietnes. Howbeit there were certen Jewes out of Asia whiche ought to be here present befoze thee and accuse me, yf they had ought agaynste me: or els lette these same here saye, yf they haue founde any euill doinge in me, whyle I stande here in the councell: excepte it be for this one voyce, that I cryed standinge amonge them, of the resurrection from death am I iudged of you this daye.

When Felix heard these thinges, he deferde them, for he knew very wel of that way, and said: when Lysias the captayne is come downe, I wyll knowe the vtmooste of youre matter. And he commaunded an vnder captayne to kepe Paul, and that he shuld haue rest, and that he shulde forbyd none of his acquayntaunce to minister vnto him, or to come vnto him.

And after a certayne dayes, came Felix and his wife Drusilla (whiche was a Jewe) and called forth Paul, and heard him of the faith which is toward **C H R I S T**. And as he preached of righteousnes, temperaunce, and iudgement to come. Felix trembled and aunswered: Go thy waye for this tyme, when I haue conuenient time I wil send for thee. He hoped also that money shoulde haue ben geuen him of Paul, that he myght loose him: wherfoze he called him the oftener, and com^{me}

communed with hym. But after two yere, Festus Porcius came into Felix rourne. And Felix willing to shew the Jewes a pleasure, lette Paule in prison bounde.

The Notes.

a. The feare of the dreadfull iudgement of god profiteth nothing vnlesse it do engender true repentance in mens heartes. Felix was afrayed at the preaching of the iudgement but he was neuer the better for it. For why? he dyd gaze still for bybes and rewardes, as a moost corrupted iudge.

The xxv. Chapter.

The Jewes accuse Paule before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.



When Festus was come into y^e prouince, after thre daies, he ascended fro Cesarea vnto Jerusalem. Thē enformed him y^e hye Priestes & the chiefe of the Jewes against Paul. And they besought him, and desyred^a fauour against him, that he would send for him to Jerusalem: and they layde awapt for him in the waye, to kyll him. Festus aunswered, that Paul shuld be kept at Cesarea: but that he him selfe wolde shortlye departe thither. Lette them therfore (sayde he. whiche amonge you are able, come downe with vs & accuse him, if there be any fault in the man.

When he had taried there amonge them moze then ten dayes, he went downe vnto Cesarea, and the next daye, sate downe in the iudgement seate, and commaunded Paul to be brought. And when he was come, the Jewes whiche were come from Jerusalem, stode aboute him, and layd many and greuous complayntes agaynst Paule, whiche they coulde not proue, as longe as he aunswered for hym selfe, that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar, offended anye thinge at all.

Festus willinge to do the Jewes a pleasure, aunswered Paul and sayde: wilt thou go vp to Jerusalem, and there be indged of these thinges before me? Then sayde Paule: I stande at Cesars iudgement seat, where I ought to be iudged. To the Jewes haue I no harme doone, as thou verye well knoweste. If I haue hurte them, or commytted anye thyng worthy of death, I refuse not to dye. If none of these thinges

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things are, whereof they accuse me, no man ought to deliuer me to them. I appeale vnto Cesar. Then spake Festus with deliberation, and answered, Thou hast appealed vnto Cesar, vnto Cesar shalt thou go.

D And after a certayne dayes, kunge Agrippa and Bernice came vnto Cesaria to salute Festus. And whē they had ben there a good season, Festus reherſed Pauls cause vnto the kyng, ſaying: there is a certayne man leſt in pryſon of Felix about whom when I came to Ieruſalem, the hye prieſtes & elders of the Iewes enformed me, and deſyred to haue iudgement agaynſt him. To whom I answered: It is not the maner of the Romaynes for fauoure to deliuer any manne, **E** that he ſhoulde peryſh, befoze that he which is accused, haue the accuſers befoze him, and haue licence to answer for himſelfe concerning the crime layd agaynſt him. Therefore when they were come hither, without delay on the morow, I ſate to geue iudgemente, and commaunded the man to be brought forth. Agaynſt whom when the accuſers ſtoode vp, they brought no accusation of ſuche things as I ſuppoſed: but had certayne queſtions agaynſt hym of theyz owne ſuſperſion, and of one Ieſus which was dead, whom Paule aſſyrued to be alſyue. And becauſe I doubted of ſuch maner of queſtions, I aſked him whether he woulde go to Ieruſalem, and there be iudged of theſe matters. Then when Paule had appealed to be kept vnto the knowledge of Auguſtus, I commaunded him to be kept, tyll I myght ſende him to Cesar. Agrippa ſayde vnto Feſtus: I woulde alſo ^{be} heare the man my ſelfe. To morowe (ſayed he) thou ſhalte heare hym. And on the morowe when Agrippa was come and Bernice with greate pompe, and were entred into the counſayle houſe, with the Captaynes and chiefe men of the cite, at Feſtus commaundement Paul was brought forth. And Feſtus ſayde: kyng Agrippa, and all men whiche are **E** here preſent with vs: ſe this man, about whom al the multitude of the Iues haue called vpon me, both at Ieruſalem, & alſo here, cryng that he ought not to lyue any lenger. Yet founde I nothing worthy of death that he had committed.

Neuer:

Nevertheless, I praye that he hath appealed to Augustus, I haue determined to sende him. Of whom I haue no certayne thinge to wyte vnto my Lord. Wherefore, I haue brought him vnto you, and specialy vnto thee, kynge Agrippa, that after examination hadde, I myght haue somewhat to wyte. For me thinketh it vnrasonable, for to send a prysoner, and not to shewe the causes whiche are layde agaynst hym.

The Notes.

a. Here we do learne, that many good men are by fauoure of them that be in auctoritie, or by hatred of the Judges, cast awaye.

b. Agrippa wyl heare Paule, not for to learne the truth, wherof he was nothyng desirous, but that he myght heare some newe thinge, beinge in this matter lyke vnto many whiche now adayes go to sermons, not to learne how to amend thyr lyues, but to heare newes.

The. xxvi. Chapter.

Kynge Agrippa heareth Paule, whiche telleth him his calling from the beginning.



Agrippa said vnto Paule: thou art permitted to speake for thy selfe. Then Paule stretched forth the hande, and answered for himselfe. I thinke my selfe happye kynge Agrippa, because I shall aunswere this daye before thee, of all the thinges wherof I am accused of the Jewes, namelye because thou arte experte in all customes, and questions, whiche are among the Jewes. Wherefore, I beseeche thee to heare me patiently.

My liuinge of a child, which was at the first among mine owne nation at Ierusalem know al the Jewes, which knew me from the beginning, if they woulde testifie. For after the most strayghtest sect of our religion liued I a Pharisei. And now I stand & am iudged, for the hope of the promyse made of God vnto our fathers: vnto whiche promyse, our .xij. tribes (instantly serving God day and night) hope to come. For whiche hopes sake, kynge Agrippa, am I accused of the Jewes. Why should it be thought a thinge incredible vnto you, that God should raiſe agayne the dead? I also verely thought in my self, that I ought to do many contrary thinges, cleane agaynst the name of Iesus of Nazareth, whiche thyng I also did in Ierusalem. And manye of the sayntes I shutte

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I shutte vp in prison, and had receaued auctoritie of the hye
priestes. And when they were put to death, I gaue the sen-
tence. And I punished them oft in euery synagoge, and com-
Delled them to blaspheme: and was yet more madde vppon
them, & persecuted them, euen vnto straunge citie. Aboute
which thinges as I went to Damasco with auctoritie, and
licence of the hie priestes, euen at middaye (O kyng) I saw
in the waye a light from heauen, aboue the brightnes of the
sunne, shyne round about me, & them which ioyned w me.

When we were all fallen to the earth, I hearde a voyce
speakinge vnto me, and saying in the Hebrue tonge: Saule,
E Saul, why persecutest thou me: It is hard for thee to kicke
agaynst the pricke. And I sayd: Who art thou Lord? And
he sayde: I am Iesus whom thou persecutest, but rise and
stand vp on thy fete. For I haue appeared vnto thee for this
purpose, to make thee a minister and a witnes, both of those
thinges whiche thou haste sene, and of those thinges in the
whiche I will appeare vnto thee, deliueringe thee from the
people, and from the Gentyles, vnto whiche nowe I sende
thee to open theyr eyes, that they maye tourne from darck-
nesse to light, and from the power of Satan vnto God, that
they may receaue forgiveness of synnes, and inheritance a-
mong them, whiche are sanctified by fayth in me.

I Wherefore (kinge Agrippa) I was not disobediente vnto
the heauenly vision: but shewed first vnto them of Damasco
and at Ierusalem, and thowoute all the coastes of Turke,
and then to the gentyles, that they shoulde repent, & turne
to God, and do the ryght workes of repentance.

For this cause the Jewes caught me in the temple, and wēt
about to kyll me. Neuertheles, I obtayned helpe of God,
and continue vnto this daye, witnessinge both to small and
to greate, sayinge none other thinges, then those which the
Prophetes* and Moyses did saye shuld come: that Christe
shuld suffer, and that he shuld be the fyrst that shuld rise
E from death, and shoulde shewe light vnto the people, and to
the Gentiles. As he thus answered for him selfe: Iesus
sayd with a loude voyce: Paul, thou art besides thy selfe.
Muche

Muche learning doth make thee madde. And Paule sayde: I am not madde (most deare Festus) but speake the wordes of tructh and sobernes. For the king knoweth of these thinges, before whom I speake frelye, neither thinke I that any of these thinges are hydden from him. For this thyngc was not done in a corner. Kinge Agrippa, beleuest thou the Prophetes: I wotte well thou beleueste. Agrippa layed vnto Paule: Somewhat thou bringest me in mynd for to become a chistian. And Paule sayde: I woulde to God that not onely thou, but also all that heare me to daye, were not somewhat onely, but altogether suche as I am, except these bondes. And when he hadde thus spoken, the kyng rose vp, and the Deputie, and Bernice, and they that sate with them. And whē they were gone apart, they talked betwene themselves, sayinge: This man doth nothinge worthy of death, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue ben loosed, if he had not appealed vnto Cesar.

The Notes.

a. We ought to preach nothing of Christ, but that which is wyrtten in Moses and the prophets. Thou shalt note, that the new testament is included in the olde, and the old is expounded by the newe. For Christ our sauour, and all his Apostles dyd the same, confuturynge all theyr preachinges and sermons, with the scriptures of the olde Testament.

The.xxvii.Chapter.

Paule shyppeinge towarde Rome, Iulius the Captayne intreaceth him curteously, at the last they suffre shipwrake.



When it was concluded, that we shoulde sayle into Italy, thei deliuered both Paul, and certayne other prisoners, vnto one named Iulius, an vnder captayne of Cesar's souldiers. And we entred into a shyppe of Adramitium, & loosed from land, appoynted to saile by the costes of Asia, one Aristarcus oute of Macedonia, of the countrey of Thessalonias, beyngc with vs. And the next daye we came to Sydon. And Iulius courteously intreasted Paul, and gaue him libertie to go vnto his frendes, and to refresh him self. And from thence launched we, and sayled harde by Cypers, because the windes were contrary. Then sayled we ouer the sea of Cylicia, and Pamphilia, and came to Myra, a citie in Lycia.

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And there the vnder captayne founde a shyppe of Alex^a andria, readye to sayle into Italye, and put vs therein. And when we had sayled slowly many dayes, & scase were come ouer agaynst Gnydon (because the wynde withstode vs) we sayled harde by the Costes of Candy, ouer agaynst Salmo, and with much worke sayled beyonde it, and came vnto a place called sayre hauens, nye wherevnto, was a citie called Lasea. When muche time was spent, and saylyng was now icoperdeous, because also þ we had ouerlonge fasted, Paule put them in remembraunce, and sayde vnto them. Syys, I perceaue, that this biage wyll be with hurte and muche damage, not of the lading and shyp only: but also of our lyues. Neuerthelater, the vnder captayne beleued the gouerner & the master, better then those thinges which were spokē of Paul. And because the haven was not commodious to winter in, many toke counsell to departe thence, yf by anye meanes they myght attayne to Phenices, and there to wynter, whiche is an haven of Candy, and lyeth towarde the south-west & north-west wynd. When the south wynde blew, they supposing to obteyne theyr purpose, lowled vnto Asson, and sayled past all Candy.

But anone after, there arose agaynst theyr purpose, a flawe of wynd out of the north east. And when the shyp was caught, and could not resist the wynd, we let hir go, & draue with the wether. But we were caried vnto an yle named **C**lauda, and had much worke to come by a boat, which they toke vp and vsed helpe, vndergirding the shyp, fearynge lest they shoulde haue fallen into Syrtes, and they let doone a vessel, and so were caried. The next day (when we were tossed with an exceeding tempest) they lightened the shyp, and the thyrde day we cast out with our owne handes, the tacklyng of the shyppe. When at the last, nether sunne nor starre in many dayes appeared, and no small tempest lay vpon vs, al hope that we shoulde be saued, was then taken away. The after longe abstinence, Paule stode forth in the myddes of them and sayd: Syys, ye shoulde haue berkened to me, & not haue lowled from Candy, neyther to haue brought vnto vs
this

this harme and losse. And now I exhorste you to be of good cheare. For ther shal be no losse of any mans life among you, saue of the Shyp onely. For there stode by me this nyght the aungel of God, whose I am, and to whom I serue, saying: fear not Paule, for thou must be brought before Cesar. And loo, God hath geuen vnto thee all that sayle wyth thee. Wherefore syng be of good cheare: for I beleue G D, that it shall be euen as it was tolde me. Howbeit we must be caste into a certayne ylonde.

But when the fourtenth nyght was come (as we were caried in Adria aboute midnichte) the Shypmen demed that there appeared some countrey vnto them: and sounded, and founde it. xx. saydomes. And when they hadde gone a little further, they sounded agayne, and founde. xv. saydomes. Then fearinge lest they shoulde haue fallen on some rocke, they cast foure Ancres oute of the sterne, and wyshed for the Daye. As the Shypmen were aboute to fle oute of the Shyppe, and had let downe the boat into the sea, vnder a coulour as though they woulde haue cast ancres out of the fore Shyppe Paule sayde vnto the vnder captaine and the souldiers: except these abide in the Shyp, ye can not be safe. Then the souldiers cut of the rope of the boate, and let it fall awaye.

When the Daye began to appeare, Paule besought them all to take meate, sayinge: this is the fourtenth Day that we haue taried and continued fastynge, receauinge nothing at all. Wherefore, I praye you to take meate: for this no doubt is for your health: for there shall not an heere fall from the heade of any of you. And when he had thus spoken, he toke breade and gaue thanks to God in presence of them al, and brake it, and began to eat. Then were they al of good chere, and they also toke meate. We were all together in the Shyp, two hundred threescore and sixtene soules. And when they had eaten inough, they lyghtened the Shyppe, and caste oute the wheate into the sea.

When it was Daye, they knew not the lande, but they spied a certaine haueu with a banck, into the whiche they were mynded (if it were possible) to thrust in the Shyp. And when
 3.ij. they

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they had taken by the Ancres, they committed them selues
vnto the sea, and lowed the rudder bondes, and hoysed by
the mayne sayle to the wynde. and drew to land. And whē
they chaunced on a place, whychē had the Sea on bothe the
sydes, they thruste in the Wyppē. And the forepart stucke fast
and moued not, but the hinder brake wyth the violence of
the waues.

The souldiers counsaile was to kyll the prysoners, lest a-
nye of them when he had swome out should flee away. But
the vnder captayne willinge to saue Paule, kept them from
their purpose, and cōmaunded that they that could swyme,
should cast themselves first into the sea, and scape to lande.
And the other he commaunded to go, some on bourdes, and
some on broken peces of the Wyppē. And so it came to passe,
that they came all safe to lande.

The Notes.

2. The life of man is a perpetual warfare vpon the earth. Paule being deliuered from
the handes of the vngodly, and that so manye times, is nowē sayne to commit hym selfe
to the rough waters of the sea, wher he was a longe season in greate payn and reoparthe
of hys owne life, God beyngē alwayes (to the great conforte of all them that heare of it)
moost ready to helpe and succoure hym. First he dyd sende hym a most swete, and friend-
lye companye, I meane Aristarchus and Lucas, so rulinge also the heartē of the vnder-
captayne, that he was beneficiall vnto him alwayes. In like maner. God dydde in the
olde tyme appoynt men for Joseph, and the Prophete Jeremye, when they were in their
moost troubles.

The xxviii. Chapter.

The vpper hurteth not Pauls hande, he healeth Publius father, and
preacheth Christ at Rome.

A And when they were scaped, then they knew
that the yle was called Melite. And the peo-
ple of the countrey shewed vs no lytle kynd-
nes, for they kyndled a fyre, and receaued vs
euerie one, because of the presente rayne, and
because of the colde. And when Paul had ga-
thered a bondell of styckes, and put them into the fire, there
came a vpper out of the heat, and lept on hys hande. When
the men of the countrey saw the worme hange on his hand,
they sayde amonge themselves: this man must nedes be a
murtherer, whom (though he haue escaped the sea) yet ven-
geaunce suffreth not to lyue. But he shooke of the vermen
into the fire, and felt no harme. Howbeit, they waited when
he

he woulde haue swolne, or fallen downe dead sodenlye. But after they had loked a great while, and sawe no harme come **B** to hym, they chaunged theryn mindes, and sayd that he was a God.

In the same quarters, the chiefe man of the yle (whose name was Publius) had a lordshippe, the same receaued vs and lodged vs thre daies courtecously. And it fortuneth that the father of Publius laye sicke of a feuer, and of a blouddeye fire. To whome Paule entred in and prayed, and layde his handes on him, and healed him. When this was done, other also which hadde diseases in the yle, came and were healed: whiche also dyd vs great honour. And when we departed, **E** they laded vs with thinges necessary.

After thre monethes we departed in a shippe of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. And when we came to Cyzaca, we tarped there thre daies. And from thence we set a compasse, & came to Regium. And after one daye, the south wynde blew, and we came the nexte daye to Putiolus, where we founde brethren, and were despyred to tary with them seuen dayes, and so came we to Rome. And from thence, when the brethren heard of vs, they came to mete vs to Apphorum, and to the thre tauerne. When Paul sawe them, he thanked god, and waxed bolde. And when we came to Rome, the **bn** **D** Der Captayne deliuered the prysoners to the chiefe Captayne of the hoste: but Paul was suffered to dwell by hym selfe with one souldier that kept him.

And it fortuneth after thre dayes, that Paule called the chief of the Jewes together. And when they were come, he sayde vnto them. Men and brethren, though I haue committed nothinge agaynste the people or lawes of the fathers: yet was I deliuered prisoner from Ierusalem into the handes of the Romaynes. Whiche when they had examined me, would haue let me go, because there was no cause of death in me. But when the Jewes spake contrary, I was **E** constrained to appeal vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you,

3.iii. even

The Actes of

euē to se you, and to speake with you : because that for the hope of Iſrael, I am bounde with this chayne.

And they sayde vnto him : We nether receaued letters out of Iewry pertaynyng vnto thee, nether came anye of the brethren that shewd or spake any harme of thee. But we wyll heare of thee what thou thinkest. For as concerning this secte we knowe, that euerye where it is spoken agaynste. And when they had appoynted him a daye, there came manye vnto hym into his lodgyng. To whome he expounded and testified the kyngedome of God, and preached vnto them of Iesu both oute of the lawe of Moyses, and also out of the Prophets, euē from morning to night. And some beleued the thinges which were spoken : and some beleued not.

Esai. vi. c.
Math. xiii. b.
Marke. iij. b.
Luke. viij. b.
John. xij. f.

And when they agreed not amenge them selues, they departed, after that Paul had spoken one word : Well spake the holy Ghost by Eſay the Prophete vnto oure fathers, saying : Go vnto this people and saye : with your eares shall ye heare, and shall not vnderstande, and with your eyes shall ye se, and not perceaue.

For the hert of this people is waxed grosse, and theyr eares were thicke of hearing, and theyr eyes haue they closed : lest they shoulde se with their eyes, and heare with theyr eares, and vnderstand with theyr hertes, and should be conuerted, and I should heale them. Let it knowen therfore vnto you, that this saluation of God is sent to the gentyls, and they shall heare it. And when he had sayde that, the Iewes departed, and had great despicions amonge them selues. And Paul dwelt two yeres full in his lodgyng, and receaued all that came in vnto hym, preachyng the kyngedome of God, and teachyng those thinges whiche concerne the Lorde Iesus with all confydence, vnforboden.

Here endeth the Actes of the Apostles.

The Notes.

a. This barbarous nation, which did shew such kyndenesse vnto Paule and his companions, beinge onely moued with a compassion and pite that they had vpon them, shall tye at the daye of iudgement, and condemne vs Christians. Chrysost. upon this place.

1113 1115

The

S. Paule, with the Distaince of the Myles.



Ere hast thou (gentyll reader for thy better instruction) the Description of the iorney and peregrination of S. Paul, which is in this seconde booke of S. Luke, called the Actes of the Apostles most entreated of. And for because thou readeste often times of deputies, kinges and emperours, thou hast set forth to thee the names, the yeares, and howe longe euerye emperour or kynge raygned, or deputye gouerned, and vnder whome anye of these actes were done, euen vntyl the death of Saynt Paul.

The Order

The yeares of the Emperors of Rome.	The yeares of the Presiden-tes of the Iewes.	The yeares of the Herodians.	The yeares of christes incarnation.	Yeares of Saynte Paul the Apostle.
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Herodes Antipater. Mat. vii. Luc. ix.

Tiberius. xlviii.	Pilate. vi.	Herode. xlviii.	Christe. xxxiii.	Paule.
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In this yeare, Christ suffered: arose from the dead: ascended into heauen, from thence he sendeth vnto his Apostles the holy goost: the Apostles do assemble and gather a congregation vnto the Lorde Christ, and do continue in prayer, and suffer persecution.

xix.	vii	xix	xxxiii	i
------	-----	-----	--------	---

Steuen was stoned this yeare. Eusebius, Canon.

Samaritania doth receaue the doctryne of Christ. Saynt Steuen was stoned. Saint Paule also is conuerted vnto Christe, as he iorneyed toward Damascus: & from thence he departed into Arabia to preache the Gospel.

xx.	viii.	xx	xxxv	ii.
-----	-------	----	------	-----

Philip doth preache the Gospel vnto the cities by the sea syde, and doth conuert a man of Ethiopia, a chamberlayne, and of great auctoritie with Candace quene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi	iii.
------	-----	------	-------	------

The Gospel is preached to the Syrians and Phenicians, of those that were dispersed and fledde from Ierusalem.

Pilate was president full. x. yeares. Josephus,

xxii.	x.	xxii	xxxvii	iiii
-------	----	------	--------	------

S. Paule returned oute of Arabia, and commeth vnto Ierusalem: from thence he goeth into Cilicia.

xliij. | Marcel | xliij. | xxxviij. | v.

S. Peter cometh vnto Lidda, after that was he called of Cornelius to come vnto Cesarea, where he dyd baptise: and from thence he went to Jerusalem, geuyng aunswere to eche one that entred in question with him.

Caius. | Agrippa. | xliij. | xxxix. | vi.

Antioche in Siria is conuerted vnto Christ, the Apostles sent thither Barnabas.

ij. | ij. | Hero. Agrip. | xl. | viij.

S. Paule doth rebuke S. Peter at Antioche: for Barnabas had brought Paul out of Therla thither. Whither also Agabus came, speakyng of deart h that was to come. Paule and Barnabas dydde succoure them of Jerusalem.

In this yere, al thynges pertainyng to this former Herode was geuen to this Herod Agrippa, of whō read. Act. xij. Josephus. Eusebius.

iiij. | iiij. | | xli. | viii.

Paule and Barnabas, by commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the heathens.

iiij. | iiij. | | xliij. | ix.

Claudius. | v. | | xliij. | x.

ij. | viij. | | xliij. | xi.

iiij. | viij. | | xliij. | xij.

In these yeres were Cyprus, Pamphilia, P. sidia, & Licaonia conuerted.

This yere was James the elder beheaded of Herode Agrippa, and Peter cast in pryson, and was deliuered by the aungell of the Lorde. This kyng also dyed in his seuenth yere.

iiij. | Fadus. | deart h. | xliij. | xiii.

The Order

Paul and Barnabas (after they preacheinge) returned vnto Antioch, wher they continued many dayes with the congregation.

b.	ii.	Felix aboute this time cāc into Syria.	xlvii.	xliii.
vi.	iii.		xlviii.	xv.

Aboute the begynnynge of this yeaere, toke Paule and Barnabas their iourney thorow Phenicia, and Samaria vnto Ierusalem, to the synode or counsel. After that, they returned vnto Antioche. Paule goeth vnto Cilicia, and Lyeaonia.

vii.	Tib. Alex.	xlix.	xvi.
viii.	ij.	i.	xvii.

In these yeaeres were conuerted the countreyes of Phrygia, Galacia, Mysia. From Trosade he went by water into Macedonia, and conuerted the cities, namelpe, Philippos, Apolonia, Amphipolim, Thessalonia, Athens.

ix.	iiij.	li.	xviii.
x.	Cumanus.	lii.	xix.
		Agrippa the younger	

He cometh to
Corinthus.
Agrippa, of
whome reade.
Actes. xxi.

Paul goeth by sea vnto Ierusalem, from thence he cometh agayne vnto Antioche, from Antioch he visiteth the congregations of him in tyme past constitute d, in Galacia, and Phrygia.

He cometh to
Ephesus.

xi.	Felix	ij.	liij.	xx
xii.	ii.	iiij.	liiij.	xxi.
xiii.	iiij.	iiij.	lv.	xxii.
xiiii.	iiij	v.	lvi.	xxiii.

Paule feriethe ouer into Grecia. From thence about

about Easter, in his. xxij. yere, he goeth by sea into Syria, and commeth about Pentecost vnto Ierusalem. Ther he is imprysoned of the Jewes, set at libertye immediatly of Cla. Alia tribunus, and is sent vnto Cesarea to Felix. Is kept in custodye of Felix two yeres.

Nero. | Festus Por | vi. | lvi. | xxiiij.

Festus commeth about May into Judea, before whom he pleadeth his matter: after that, before Festus, and Agrippa the kynge. He is sent vnto Rome in Italye.

ii. | ij. | viij. | lviij. | xxv.

iii. | iij. | viij. | lix. | xxvi.

iiii. | Albinus. | ix. | lx. | xxvii.

v. | ii. | x. | lxi. | xxviii.

vi. | iij. | xi. | lxij. | xxix.

vii. | iiij. | xii. | lxiii. | xxx.

viii. | v. | xiiij. | lxiiii. | xxxi.

ix. | Florus. | xiiij. | lxb. | xxxij.

x. | ij. | xv. | lxbij. | xxxiii.

xi. | iii. | xvi. | lxbij. | xxxiiii.

xii. | iiij. | xvii. | lxbiiij. | xxxv.

xiii. | v. | xviii. | lxx. | xxxvi.

xiiii. | Vespasianus dux. | xix. | lxx. | xxxvii.

The. ij. yere of Nero came Paul to Rome & two yeres he remaineth in the pylson.

The begynning of the first persecution of Christen men.

After that Saint Paule hadde preached the Gospell of Christ, both in the east and west, aboute. xxxviij. yeres, he was in the last yere of Nero the Emperour, beheaded at Rome with the sword.

Finis.



Printed at London by Rycharde Jugge,
wth the kynge hys most gracious p^rivilege.



The epi^a

*stles of Saint Paule to
the*

Romaynes. j. Colossians. i.
Corinthians. ij. Thessalon. ij.
Galathians. j. Timothe. ij.
Ephesians. j. Titus. j.
Philippians. j. Philemon. j.
To the Hebrues. j.

The Canonick E-
pistles of

S. James j. S. Iohn. ij.
S. Peter. ij. S. Iude. j.
*The Reuelation of
S. Iohn.*



The Argumente of the

Epistle to the Romaynes.



His is a moost fruitfull and profitable Epistle^e and worthy thorowout to be learned of al christians, euen on their fingers endes. For in it S. Paule after a godly order, entreateth vpon the chiefe and principall pointes of our Religion. Firste he teacheth what the Gospell and doctrine of saluation is, and that through faith onely in Christ, withoute oure owne workes and merites we are iustified, that is to saye: counted iust before the maiestie of God. Secondlye, he doth declare what synne and grace is, and wherefore the lawe is both geuen and taught, and that we obtaine saluation not by our owne merites and deseruinges, but by the mere grace and mercye of God. For God doth not elect and chose a man accordinge to that whiche he either doth or deserueth, but accordinge to the greate riches of his grace: which if a man will not receaue, but lianeth or trusteth on his owne workes and merites, the Lorde hath no pleasure in him. Finallye, after that he hath entreated thus vpon the chiefe pointes of our religion: he teacheth what oughte to be the life and conuersation of a christian. For where sayeth in Iesus Christ is, there is also the holy spirite of God, whiche bringeth all men vnder true obedience to wardes God, causing them to behaue them selues honestly, accordinge to the worthines of their profession, and to walke so vprightly in al their dealings, that they shal minister no occasion of offence. This is the whole summe and effecte of this moost worthy Epistle. All difficulte and hard sentences concerninge the lawe, sinne grace, faith, rightuousnes, fleshe, spirite, and suche like, shall be expounded in the notes vpon the same.

The Epistle of the apo= le S. Paule to the Romaynes.

The first Chapter.

Paul declareth his loue toward the Romaynes, sheweth what the Gospel is with the frute thereof, and rebuketh the beastlines of the hehe.



Paul
ser
uant
of Je
sus Christ, called
to be an Apostle,
put apart for the
gospel of GOD
whiche he promi-
sed afore by his
Prophets in the
holi scriptures of
his sonne, & which
was begotten of
the seed of David
as pertyning to
y^e flesh: & declared
to be the sonne of
God, with power
after the spirite y^e
sanctifieth, sence y^e
time that Jesus
Christ our Lord,
rose againe from
death, by whome

Deut. xxiij. &
Act. iij. d

Math. i. a.
y. Timo. ij. d

Act. ix. d

haue receaued grace and Apostleship, that obedience might
be geuen vnto the sayth in his name amonge all the heathē
of whose number ye be also, whiche are Jesus Christes by
vocation.

Pa. ij.

To

The Epistle

1. Cor. i. 1.
Galat. i. 1.

To all you that be at Rome beloued of God and sayntes by callynge ^a* Grace be with you, and peace from God our father, and from the Lorde Jesus Christ.

Wysst verely I thanke my God thorow Jesus Christ for you all, because your fayth is published througoute all the worlde. For God is my wytnes, whome I serue with my spyte in the Gospell of his sonne, that withoute ceasinge I make mencion of you alwayes in my prayers, beseechinge by some meanes at the laste one tyme or other, a prosperous iourney (by the wil of God) might fortune me, to come vnto you. For I longe to se you, that I myghte bestowe amonge you some spirituall gyfte, to strength you with all: that is, that I might haue consolation together with you, through the common fayth, whiche both ye and I haue.

q. Timo. i. 2.

I wolde that ye shuld know (brethren) how that I haue often tymes purposed to come vnto you (but haue bene let hyther to) to haue some frute also amonge you, as ^(I haue) amonge other of the Gentyles. I am detter both to the Grekes, and to them which are no Grekes, vnto the lerned, and also vnto the vnlearned. Lyke wyse, as much as in me is, I am redy to preache the Gospell to you that are at Rome also. For I am not ^l* ashamed of the gospell of Christ, because it is the power of God vnto saluation to all that beleue, to the Jewe fyrst, and also to the Gentyle.

q. Timo. i. 10
1. Cor. i. 6

For by it the ryghtewesnes whiche commeth of God, is opened, from fayth to fayth, as it is written: The iust shall lyue by fayth.

Abacuc. ii. 8.
Heb. x. 38

For the wrath of God appeareth from heauen agaynst all vngodlynnes and vnyghteousnes of men, which withholde the truth in vnyghtwelsnes: serng ^p it whiche may be known of God is manifest amonge them. For God dyd shewe it vnto them. So that his inuisible thinges, that is to saye: his eternall power and godhead, are vnderstande and sene, by the workes from the creatiō of the world. So that they are without excuse, in as much as when they knewe God, they glorified him not as God, nether were thankfull, but waxed full of vanities in theyr imaginations, & theyr folow-
herteg

1. Cor. xii. 6.

Psalm. xix. 1.

hertes were blynded. When they counted them selues wise, they became folles: and turned the glozpe of the immortal Psalm. cxi. c. God, to the similitude of y^e ymage of mortal man, & of byrdes & foure footed beastes, and of serpents. Wherfore, God gaue Eze. xliij. b. the^m vp vnto they^r hertes lust, vnto vncleannes, to defile their owne bodie betweene them selues: which turned his truth vnto a lye, and worshipped and serued the creatures more then the maker, whiche is blessed for euer. Amen. For this cause God gaue the^m vp vnto shamfull lustes. For euen their women dyd chaunge the naturall vse into that whiche is a- Rea. xliij. c. gaynst nature. And lyke wyse also the men leste the naturall vse of the woman, & bent in they^r lustes one with another. And man with man wrought filthines, & receaued in them selues the rewarde of their erroure, as it was acco^rdynge. **D**

And as they regarded not to know God, euen so ^e* God deliuered them vp vnto a leauode mind, that they should do those thinges which were not comlye, beinge full of all vnrightheenes, fornication, wickednes, coueteousnes, maliciousnes, full of enuye, murther, debate, disceyte, euyl conditioned, whysperers, backbiters, haters of God, doers of wronge, proude, boasters, bringers vp of euil thinges, disobedient to father and mother, without vnderstandinge, couenaunte breakers, vnloynge, trucebreakers, and merciles. Whiche men, though they knew the rightheenes of God, how that they which commyt suche thinges, are worthy of death: yet not only do y^e same, but also haue pleasure in them. that do them.

The Notes.

a. Grace, is thosowt all the Epistles of Paule taken for the fauoure and fre mercye of God, wherby he saucth vs frely without any deseruinges or workes of the lawe. In lyke maner, peace is taken for the tranquillite of the conscience, beyng fullpe perswaded that thosow the merits of Christes death and bloude shewynge, there is an atonement and peace made betweene god and vs, so that god wyl no more impute oure synnes vnto vs, nor yet condemne vs.

b. The gospel is that heauenly message, whiche declareth vnto vs that Iesus Christe is the power of God, in whom and by whom God doth set forth vnto the worlde all his heauenly treasures, that whosoeuer doth beleue in hym, whether he be a Romaine or Jewe, Greke or other, he should not perishe, but haue lyfe euerlastynge.

c. Here we do learne howe horribly god doth punishe alwayes Idolatrye. He geueth by Idolaters vnto the lustes of they^r owne hertes, and suffereth them, acco^rdynge to they^r ryghteous and vnskercheable iudgement, to worke all myschic to they^r bitter destruction and vndoyng.

The Epistle

The.ii.Chapter.

The rebuketh the Jewes whiche as touchinge synne, are lyke the hea-
then: yea, worse then they.



Herfore arte thou inexcusable O man, who-
soever thou be that iudgest. For in that same
wherin thou iudgest another, thou condem-
nest thy selfe. For thou that iudgest, dost eue
the same selfe thinges. But we are sure that
the iudgemente of GOD is accordinge to
truth, agaynst them whiche commyt suche thinges. Thin-
kest thou this O thou man that iudgest them which do such
thinges, and yet dost euen the very same, that thou shalte
escape the ^a* iudgement of GOD: Either despisest thou the
riches of his goodnes, and pacience, and longe sufferaunce:
and remembrest not how that the kyndenes of God leadeth
thee to repentaunce:

But thou after thyne stubbernesse and hert that can not
repente, heapest vnto thy selfe wrath agaynst the daye of
vengeaunce, when shalbe opened the rightewes iudgement
of God, which will reward euery man accordinge to his de-
des, that is to say: prayse, honour, and immortalitie to them
whiche continue in good doynges, and seke eternal lyfe.

But vnto them that are rebellions and disobey the truth
and folowe iniquitie, shall come indignation and wrath, tri-
bulation and anguyshe vpon the soul of euery man that doth
euyl: of the Jewe fyrst, and also of the Gentyle.

To euery man that doth good, shall come prayse, honoure,
and peace, to the Jewe fyrst, and also to the Gentyll. For
ther is no respect of persons with god. For whosoever hath
synned without ^b* lawe, shal perishe also without lawe. And
as many as haue synned vnder the lawe, shalbe iudged by
the lawe.

For before God they are not ryghteous whiche heare
the lawe: but the doers of the law shalbe iustified. For when
the Gentyles which haue no lawe, do of nature the thinges
contayned in the law: then they hauinge no lawe, are a lawe
vnto them selues, whiche shewe the dede of the lawe written
in their

Math. vii. a.

1. Reg. xij. f

Isay. xxx. d.
Eccl. xviij. g.

Math. xvi. d.
Psalm. xviij. c.

Par. xij. c

Act. x. e.
Ephes. vi. h
Collo. iii. d

in theyr hertes: while theyr conscience beareth witnes vnto them, and also their thoughtes, accusyng one another or excusinge, at the daye when God shall iudge the secretes of men by Iesus Christ, accordinge to my Gospell.

Beholde, thou art called a Jewe, and trustest in the lawe, and reioysist in GOD, and knowest his wil, and allowest the thinges that are excellent, in that thou art informed by the lawe: & beleuest that thou thy selfe arte a gyde of the blynde, a lyght of them whiche are in darcknes, an informer of them which lacke discretion, a teacher of vnlearned, whiche haste the ensample of knowledge and of the truth in the lawe.

Thou therfore which teachest another, teachest not thy self. Thou preacheest a man shuld not steal: and yet thou stealest. Thou sayst a man shoulde not committe aduoutrye, and thou breakeste wedlocke. Thou abhorrest ymagines, and robbest God of his honour.

Thou makest boaste of the lawe, and thorough breakyng the lawe, dishonourest GOD. For the name of GOD is euill spoken of amonge the Gentyles thorough you, as it is wyrtten.

For circuncision verely auayleth, if thou kepe the lawe. But yf thou breake the law, thy circuncision is made vncircuncision. Therfore if the circuncised kepe the ryghte thinges contayned in the law: shal not his vncircuncision be counted for circuncision? And shall not vncircuncision whiche is by nature (yf it kepe the lawe) iudge thee, whiche beyng vnder the ^c* letter and circuncision, dost transgresse the law? For he is not a Jewe, which is a Jewe outwarde. Neither is that thinge circuncision, whiche is outwarde in the fleshe. But he is a Jewe which is hid within, and the circuncision of the hearte is the true circuncision, whiche consisteth in the sprite and not in the letter, whose prayse is not of men, but of God.

The Notes.

a. We may well excuse our selues before men, and make them to beleue that we are holy iust, and ryghteous, for why? men can onely iudge accordinge to the outwarde woorkes, and accordinge to that whiche they se and heare. But God searcheth the heart and the loynes, nothyng can be hydden from hym. Therefore we can not escape his true iudgement.

The Epistle

I. It is not to be taught that the gentyls were all together without a law, for they had the lawe of nature: but not the wyrtten lawe whiche we call the ten commaundementes: therefore they can not excuse them selves from synne.

c. The letter is here taken for the outwarde shew or ceremony, as a pte after by the sptyte, he vnderstandeth the cyrcumcision of the heart.

The.iii. Chapter.

The sheweth what preferment the Jewes haue, and that both the Jewes and gentyls are vnder synne, and are iustified onely by the grace of God in Christ.



What preferment then hath the Jewe: other what auantageth circuncision. Surely verie much. For first vnto them was comitted the worde of God. What then though some of them dyd not beleue: Shall they vnbeleife make the promys of God without effecte:

Roma. ix. a

1. Timo. ii. b.

Psalm. cxvi. b

God forbid. Let GOD be true, and all men lyars, as it is wyrtten: That thou myghtest be iustified in thy sayinge, and ouercome, when thou art iudged.

Y four vnryghtewesnes make the rightwesnes of God more excellent: what shall we saye: Is God vnrighteous whiche taketh vengeance: I speake after the manner of men. God forbid. For how then shall God iudge the world: For if the veritie of God appeare more excellent thoro we my lye vnto his prayse, whye am I hence forth iudged as a synner: and saye not rather (as men cuyl speake of vs, and as some aspyne that we saye) let vs do cuyl, that good may come therof. Whose damnation is iust.

What then: Are we better then they: No, in no wyse.

Psalm. xlv. a.
and. 19. a

For we haue alreadye proued howe that bothe Jewes and Gentyles are all vnder synne, as it is wyrtten: There is none ryghteous, no not one: there is none that vnderstandeth, there is none that seeketh after God, they are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one. Theyr throte is an open sepulchre, with theyr tonges they haue deceaued: the poison of aspes is vnder their lippes. Whose mouthes are full of cursynge and bytternes. Theyr fete are swyfte to shedde bloude. Destruction and wretchednes are in their waies. And the way

Psalm. v. b
Proverb. i. b
Esay. lix. b

Psalm. xlv. a.

of peace they haue not knowen. There is no feare of GOD before

before they eyes.

We know that whatsoeuer the ^a law sayeth, it sayeth it to them which are vnder the lawe. That all mouthes may be stopped, and all the worlde be subdued to God, because that by the ^b dedes of the lawe, shall no fleshe be iustified in his syght. For by the law cometh the knowledge of sinne. Galat. 3.

But now is the rightewesnes of God declared without the lawe, hauynge witnes of the lawe and of the prophetes. The ryghtewesnes of God cometh by the fayth of Iesus Christ, vnto all, and vpon all that beleue.

There is no difference: for all haue synned and are destitute of the gloze of GOD: but are iustified frelye by hys grace, thowhe the redemption that is in Christ IESU, whom God hath sette forth a seate of mercy thowhe fayth in his bloude, to declare his ryghtewesnes, in that he forgeueth the synnes that are passed, which God dydde suffer, to shewe at this tyme his ryghtewesnesse, that he myghte be counted iust, and a iustifier of him which beleueth on Iesus. Rom. 3.

Where is then thy reioysinge? It is excluded. By what lawe of woorkes? Naye: but by the lawe of fayth.

Therefore, we holde that a manne is iustified by fayth, without the dedes of the law. Is he the God of the Jewes onelye? Is he not also the God of the Gentyles? Yes, euen of the Gentyles also. For it is God onelye which iustificeth cyrcumcision which is of fayth, and vncyrcumcision thowhe fayth. Do we then destroye the lawe thowhe fayth? God forbiddeth. But we rather mayntayne the lawe. Galat. 3.

The Notes.

a. In this place the lawe is taken for all the holy Scripture, as it appeareth by those places and testimonies that be alledged here before: wherby it is made euident and playne that all men without exception are synners.

b. God in his lawe doth not onely requyre of vs an outward ryghtewesnes, but also an inward perfection, that is to saye: we are not onelye bounde to fulfill the woorkes of the lawe outwardly in our lyuynge, but also inwardly in our heartes, to be moost syncre, to done God entierly aboue all thynges, and our neyghbours as our selues. But our nature is so corrupted, that no man liuing is able to do the same. Wherfore no man can be iustified by the woorkes of the lawe,

The. iiii. Chapter.

He declareth by the ensample of Abraham, that fayth iustificeth, and not the lawe, nor the woorkes thereof.

What

Clap. 11. a.

Gene. 15. b.
Gen. 15. d



What shall we saye then, that Abraham our
father (as pertayninge to the flesh) did funde
If Abraham were iustified by dedes, then
hath he wherin to reioyce, but not with god.
For what sayeth the Scripture: Abraham
beleued God, and it was counted to hym for
ryghte welsnesse. To him that worketh, is the rewarde not
reckened of fauoure, but of dewtye. To hym that worketh
not, but beleueth on him that iustifieth the vngodlye, his
fayth is counted for ryghte welsnes.

Psal. xxxii. a

23

Even as David describeth the blessedfulnes of the man,
vnto whome God ascribeth ryght welsnes withoute dedes.
Blessed are they, whose vnyghte welsnes are forgiven, and
whose synnes are couered. Blessed is that man to whome
the Lorde imputeth not synne.

Gene. 15. b

Came this blessednes then vpon the circumcised, or vpon
the vncircumcised: For we saye, howe that sayeth was rec-
kened vnto Abraham for ryghte welsnes. Howe was it then
reckened, in the tyme of circumcision: or in the tyme before
he was circumcised: Not in the tyme of circumcision: but
when he was yet vncircumcised.

Gene. 15. b

C

And he receaued the sygne of circumcision, as a scale of
the^a righte welsnes of faith, which fayth he had yet beyng
vncircumcised: that he should be the father of all them that
beleue, though they be not circumcised, that righte welsnes
myght be imputed to them also: and that he myghte be the
father of circumcision, not vnto the only which came of y^e cir-
cumcised, but vnto them also that walke in the steppes of the
fayth that was in our father Abraham, before the tyme of
circumcision.

Galat. 3. c

For the promys that he should be the heyre of the worlde,
was not geuen to Abraham or to his seed thow the lawe:
but thow the righte welsnes of fayth.

For yf they whiche are of the lawe, be heyres, then is fayth
but vayne, and the promys of none effect. Because the lawe
causeth wrath. For where no lawe is, there is no transgres-
sion.

Therefore

Therefore by fayth is the inheritaunce geuen, that it might come of fauour: and the promys might be sure to al the sede.

Not to them only whiche are of the lawe: but also to them whiche are of the fayth of Abraham, whiche is the father of vs all (As it is wrytten: I haue made thee a father of many nations) euen before God whome he hadde beleued, which quickeneth the dead, and calleth those thinges which be not as though they were. Gal. iii. d.
Gene. xii. a.

Which Abraham contrary to hope, beleued in hope, that he should be the father of many nations, according to that which was spoken. So shall thy seed be. D

And he faynted not in the fayth, nor yet cōsidered his owne body whiche was now deade, euen when he was almoste an hondred yere olde: nether yet that Sara was paste chylde beringe. He stakered not at the promys of God thorow vnbelefe: but was made stronge in the fayth, and gaue honour to God beyng ful certified that he which had promised, was also able to make it good. And therefore was it reckened to him for rightewesnes. Gen. xii. b.

It is not wrytten for him only, that it was reckened to him for ryghtewesnes: but also for vs, to whom it shalbe counted for ryghtewesnes, so we beleue on him that raysed vp Iesus oure Lorde from death: whiche was deliuered for oure synnes, and ^b rose agayne for to iustifye vs. Roma. xii. a

The Notes.

a. This is the ryghteousnesse of fayth, wherof mention is made here and in many other places yf through fayth we do take hold vpon the mercy of God declared vnto vs in oure sauour Iesus Christe, we are through the same fayth counted as ryghteous before God as yf we had fulfilled the lawe to the uttermost.

b. It is sayed, that Christ rose for our iustification, because that by his rysynge agayne from the deade, he declared that he hath taken away synne, syth that death, whiche is the punishment and rewarde of synne, was thereby vanquished and overcome.

The. v Chapter.

The power of fayth hope, and loue: and howe death raygned from Adam vnto Christ, by whome onely we haue forgiveness of synnes.



Because therefore that we are iustified by faith we are at peace with God thorow oure Lorde Iesus Christ: by whome we haue a way in thorow fayth, vnto this grace wherein we stande and reioyce in hope of the glory of God. A
John. xvi. a

After

The Epistle

Heb. 12. 2.

Jacob. 1. 3.

Ephes. 2. 8.
Collo. 1. 12.

Heb. 12. 2.
1. Pet. 1. 19. d.

Nether do we so only: but also we reioyce in tribulations knowing that tribulation bringeth patience, patience bringeth experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abroad in our hertes by the holy goost, which is geuen vnto vs.

For when we were yet weake, accordinge to the tyme: Christ dyed for vs which were vngodly. Yet scarce wyl anye man dye for a ryghteous manne. peradventure for a good man durst a man dye. But God setteth oute his loue that he hath to vs, seynge that while we were yet synners Christ dyed for vs. Muche more then nowe (seynge we are iustified in his blood) shal we be saued fro wrath thowgh him. For if when we were enemies, we were reconciled to God, by the death of his sonne, muche more seynge we are reconciled, we shal be preserued by his life. Not only so, but we also ioye in God by the meanes of our Lorde Iesus Christe, by whom we haue now receaued the atonement.

Gen. 8. 12.
Rom. 5. 1. d.

Wherefore, as by one man^a sinne entred into the world, & death by the meanes of synne: And so death wente ouer all men, in so much that all men sinned. For euen vnto the tyme of the lawe was synne in the worlde, but^b synne is not imputed, as longe as there is no law: neuertheles death raygned from Adam to Moses, euen ouer them also that sinned not with like transgression as dyd Adam: which is the similitude of him that was to come.

John. 1. 9.

But the gyft is not lyke as the synne. For if thowgh the sinne of one, many be dead: much more plenteous vpon many was the grace of God, and gyfte by grace: which grace was geuen by one man Iesus Christ.

And y^e gyft is not ouer one synne, as death came thowgh one synne of one that synned. For dampnation came of one sinne vnto condemnation: but the gyft came to iustify from many synnes. For if by the sinne of one, death raygned by the meanes of one: muche more shal they (which receaue aboundaunce of grace and of the gyft of ryghtewesnes) raygne in life by y^e meanes of one (that is to saye) Iesus Christ. A yke wyse then as by the synne of one, condemnation came

on all men: euen so by the iustifyinge of one, cometh the ryghtewesnes that bringeth lyfe vppon all menne. For as by one mannes disobedience many became sinners: so by the obedience of one, shall manye be made ryghteous. But the lawe in þe meane tyme entred in, that synne would encrease. Neuerthelater, where aboundaunce of synne was, there was moze plenteousnes of grace. That as synne had raygned vnto death, euen so myght grace raigne thozow rightewesnas, vnto eternall lyfe, by the helpe of Iesu Chyriste.

The Notes.

a. Synne is here taken for the naturall inclination or rebines to synne, whiche some do call (ryght well) the originall corruption of manne, whiche thonghe it be hydde in mans harte, and declare not it selfe with the manifeste workes of wyckednesse, yet it is able to condemne all men, onely they beyng excepted, whom sayth in Iesus Chyrist doth saue. This originall corruption, doth manifest it selfe, fyrst by wycked and vncleane thoughtes secondly by consentynge vnto the concupiscence of thoughtes, thyrde by committing the dede or acte.

b. Though man imputeth not synne, where there is no lawe, yet it foloweth not, that God whiche from the begynnyng hath wyrtten in mens hartes the lawe of nature, doth impute no synne, for syth that death (whiche is the punishment of synne) dyd raygne ouer all men euen from Adam, it is euident that synne was imputed.

The vi. Chapter.

As forsomuch as we be deliuered thozow Chyrist from synne, we muste fashion our selues to lyue as the seruantes of God, and not after our owne lustes. The vnyke rewarde of ryghtewesnes and synne.



What shall we saye then? Shal we continue in synne, þe there may be aboundaunce of grace? *The pistle on the vi son after trinitie* God forbid: How shall we þe are dead as touchinge sinne, liue any lenger therein? Remember ye not, that al we which are baptised in þe name of Iesu Chyrist, ar baptised to dye with him. We are buried then with hym by baptisme, for to dye, that lykewyle as Chyriste was raysed vp from death by the glorie of the father: euen so we also shoulde walke in a newe life. For yf we be graft in death lyke vnto him: euen so shall we be (partakers) in the resurrection: knowynge this that oure ^a* olde man is crucified with him also, that the body of synne might vtterly be destroyed, þe henceforth we shuld not be seruantes vnto synne. For he that is deade, is iustified from synne. *Gala. iij. d. Collos. ij. b. Ephe. iij. a*

Wherefoze, yf we be dead with Chyriste, we beleue that we shall

The Epistle

1. Tim. 2. 6.
2. Peter 1. 6.

Whall lyue also with him: remembrynge that Christe beyng
raysed from death, dyeth no more. Death hath no more po-
wer ouer him. For as touching that he dyed, he dyed concer-
ning synne, once. And as touching that he liueth, he liueth
vnto God. Lyke wyse ymagin ye also, that ye are dead con-
cerning synne, but are alieue vnto God thowow Iesus Christ
our Lorde. Let not synne raigne therfore in your mortall
bodies, that ye should ther vnto obey in the lustes of it. Ne-
ther geue ye youre membres as instrumentes of vnrigh-
tesnes vnto synne: but geue your selues vnto God, as they
that are alieue from death. And geue youre members as in-
strumentes of ryghtewesnes vnto god. Let not synne haue
pouer ouer you. For ye are not vnder the lawe, but vnder
grace.

John. 6. 17. c

What then? Shall we synne, because we are not vnder
the lawe: but vnder grace? God forbyd. Remember ye not,
how þ to whomsoeuer ye commit your selues as seruaun-
tes, to obey, his seruautes ye are to whom ye obey: whether
it be of sinne vnto death, or of obedience vnto rightewesnes.
God be thanked, that though ye were once the seruautes
of synne, ye haue yet obeyed with harte vnto the forme of
the doctrine, wherunto ye were deliuered. Ye are then
made fre from synne, and are become the seruautes of righ-
tewesnes.

John. 6. 17. d.
Roma. 6. 19. a.

Made fre from synne, and are become the seruautes of righ-
tewesnes.

2. The pistle
on the. vii. son
after trinitie

I speake grosse, because of the infirmitie of youre fleshe.
As ye haue geuen your members seruautes to vncleannes
and to iniquitie (from iniquitie vnto iniquitie) euen so now
geue youre members seruautes vnto rightewesnes, that
ye maye be sanctified. For when ye were the seruautes of
synne, ye were not vnder rightewesnes. What fruite hadde
ye then in those thinges, wherof ye are nowe ashamed. For
the ende of those thinges is death.

Gene. 2. 2.
Galath. 3. 2

But now are ye deliuered from sinne, & made þ seruautes
of God, and haue your fruite that ye should be sanctified, and
the ende euerlasting life. For the reward of synne is death:
but eternall lyfe is the gyfte of God, thowow Iesus Christe
our Lorde.

The

The Notes.

a. By the olde man he vnderstandeth our naturall disposition that we haue of our fysh parentes, which is slow to vertue, but most prompt and ready to synne. It is also called the body of synne.

The vij. Chapter.

Christ hath deliuered vs from the lawe and death. Paul sheweth what the fleshe and outward man is, and calleth it the lawe of the members.



Remember ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth. For the woman which is in subiection to a man, is bounde by the law to the manne, as longe as he lyueth. If the man be deade, she is loosed from the lawe of the man. So then, yf whyle the man liueth she couple hir selfe with another man, she shal be counted a wedlocke breaker. But yf the man be dead, she is fre from the law (of the man) so that she is no wedlocke breaker, though she couple hir selfe with another man.

1. Cor. vii. 39

Math. v. 32

Even so ye my brethren, are deade also concerninge the lawe, by the body of Christe, that ye shuld be coupled to another (I meane to him that is risen agayn from death) that we shulde bringe forth frute vnto God. For when we were in the fleshe, the lustes of synne whiche were stered vpper by the lawe raygned in our members, to bringe forth frute vnto death. But now are we deliuered from the lawe, & deade from that wherunto we were in bondage, that we shoulde serue in a newe conuersation of the spyte, and not in the old conuersation of the letter.

What shall we saye then: is the lawe synne? God forbid: but I knewe not what sinne meant, but by the lawe. For I had not knowen what lust had meant, excepte the lawe had sayde: thou shalt not lust. But synne toke an occasyon by the meanes of the commaundement, and wrought in me al manner of concupiscence. For verely without the lawe, synne was dead. I once lyued without lawe. But when the commaundement came, synne reuyued, & I was dead. And the verye same commaundement which was ordeyned vnto life, was founde to be vnto me an occasyon of death. For synne toke

Exod. xx. 17
Deut. v. 17

occasion

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1. Tim. 1. 6
Galath. 3. 12

occasion by the meanes of the commaundement, and so dis-
ceaved me, and by the self commaundement slew me. wher-
fore the law is holy, and the commaundement holy, iust and
good.

Was that then which is good, made death vnto me? God
forbyd, Naye it was synne, that it myght appere, howe that
synne by the meanes of that whiche is good, had wroughte
death in me: that synne by þe meanes of the commaundement,
myght be out of measure synfull. For we knowe, that the
law is ^b spirituall: but I am carnall, solde vnder synne, be-
cause I alow not that which I do. For what I wolde, that
do I not: but what I hate, þe do I. Yf I do now that whiche
I wold not, I graunte to the lawe that it is good. So then
Now, it is not I that do it, but synne that dwelleth in me.
For I knowe that in me (that is to saye in my fleche) dwel-
leth no good thinge. For to wyll, is present with me: but I
fynde no meanes to performe that which is good. For I do
not that good thinge which I wold, but that euil do I, whi-
che I wold not. Finally, if I do that I woulde not, then is it
not I that do it, but synne that dwelleth in me. I fynd then
by the lawe, that when I woulde do good, euill is presente
with me. For I delyte in the lawe of God, concernynge the
inner man. But I se another law in my members, rebelling
agaynst the lawe of my mynde, and subduynge me vnto the
lawe of sinne, which is in my members. O wretched man that
I am: who shall deliuer me fro this body of death? I thank
GOD thorow Iesus CHRIS T our LORDE. So
then I my selfe in my mynde serue the lawe of God, and in
my fleche the lawe of synne.

The Notes.

a. That is to saye that by the law and commaundement, the greatnesse and heynousnes
of synne myght appere.

b. The lawe is called spirituall, because that it requireth the spirite, that is to saye: the
ryghtewesnes and holynes of the hearte, and not the outwarde woorkes onelye.

The.viii. Chapter.

The lawe of the spyt geueth lyfe. The spyrte of god maketh vs gods
chyliden and heires with Christ. The abundaunt loue of god can not
be separated,

There



Here is then no ^a damnation to them which ^b are in Christ Iesu, whiche walke ^c not after the flesh: but after the spirite. For the law of the sprite of life throughte Iesus Christ, hath

John. viij. v.
Roma. vi. d

delyuered me from the lawe of synne, and death. For what the lawe could not do, in as muche as it was weake because of the flesh: that performed God, and sent his sonne in the similitude of synfull flesh, and by synne damned synne in the flesh: that the rightewesnes of the lawe, myght be fulfylled in vs, whiche walke not after the flesh, but after the spirite.

For they ^d are carnal, are carnally minded. But thei that are spiritual, are gostly minded. To be carnally minded, is deth. But to be spiritually minded, is lyfe & peace. Because that the fleshy mind is infinite agaynst god: for it is not obedient to the lawe of god, nether can be. So then, they that are ^e in the flesh, can not please God.

To be in the flesh, is to be geuen to the flesh.

But ye are not in the flesh, but in the spirit: if so be that the spirit of God dwel in you. If any man hath not the spirite ^f of Christ, the same is none of his. If Christ be in you, the bodye is dead because of sinne: but ^g spirit is lyfe for rightewesnes sake. Wherefore, yf the spirite of him that rayled vp Iesus from death, dwell in you: euen he that rayled vppon Christe from death, shall quicken your mortall bodyes, because that his spirite dwelleth in you.

The pistle on the. viii. / after trinitie

Therefore brethren we are detters not to the flesh, to lyue after the flesh. For yf ye lyue after the flesh, ye shall dye. But yf ye mortifye the dedes of the body, by the helpe of the spirite, ye shall lyue. For as many as are ledde by the spirit of God: they are the sonnes of God. For ye haue not receaued the sprite of bondage to feare any more, but ye haue receaued the spirite of adoption, wherby we cry Abba father.

The same sprite ^h certifieth our spirite, that we are ⁱ sonnes of God. If we be sonnes, we are also heires, the heires ^j meane of God, and heires annexed with Christe: yf so be that we suffer with hym that we maye also be glorified with hym.

Or, witnesseth in the spirite.

Galat. iij. d
1. Cor. xij. b.

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1. Cor. v. 1.
The pistle
on the. iiii. 50.
after. trinitie

For I suppose that the afflictions of this lyfe, are not woꝝ-
thy of the gloꝝy whiche shall be shewed vpon vs. For the fer-
uent desyre of the creature, abydeth, lokyng when y sonnes
of GOD shal appere, because the creature is subdued to va-
nitie, agaynst the wil therof: but for his wyll whiche hath
subdued it in hope. For the same creature, shall be deliue-
Dred from the bondage of corruption, into the gloꝝyous liber-
tie of the sonnes of GOD. For we knowe that euery creature
groweth with vs also, and trauayleth in payne euen vnto
this tyme.

Not only it, but euen we also which haue the fyrst frutes
of the spyte, moune in our selues, and waite for the (adopti-
on) euen the deliuerance of oure bodyes.

For we are saued by hope. But hope that is sene is no hope
For how can a man hope for that which he seeth? But and if
we hope for that we se not, then do we with patience abide
for it.

Let wyse the spirite also helpeth our infirmities. For
We knowe not what to desyre as we ought: but the spyte
maketh intercession mightely for vs with groninges, whi-
che cannot be expessed with tongue. And he that searcheth
the hertes, knoweth what is the meanyng of the spyte: for
he maketh intercession for the sayntes, accordyng to the
pleasure of GOD.

For we knowe that all thynges worke for the best vnto
them that loue GOD, whiche also are called of purpose.
For those whiche he knewe before, he also ordeyned before,
that they shuld be like fashioned vnto the shap of his sonne,
that he myght be the fyrst begotten sonne among many bre-
thren. Moreouer, whiche he appoynted before, them also he
called. And whiche he called, them also he iustified, and whi-
che he iustified, them he also glazified.

What shall we then saye to these thynges? If GOD be on
our syde: who canne be agaynst vs? whiche spared not his
own sonne, but gaue him for vs al: how shal he not with him
geue vs all thynges also? Who shall laye any thinge to the
charge of Goddes chossen: it is GOD that iustificth: who the
wast.

Luke. xx. 1.
E say. iij.

shal condempne: it is Christ which is dead, yea rather which is risen againe, which is also on the ryght hande of GOD, and maketh intercession for vs.

Who shall seperate vs from the loue of God? What tribulation, or anguysh, or persecution, ether hunger, ether nakednesse, ether perrell, ether swearde: As it is wyrtten: for thy sake are we kyled all daye longe, & are counted as shepe appoynted to be slayne. Neuerthelesse, in all these thynges we ouercome strongly thorow his help that loued vs. For I am sure that nether death, nether lyfe, nether Angelles, nor rule, nether power, nether thynges present, nether thynges to come, nether heygh, nether lowe, nether anye other creature shalbe able to departe vs from the loue of GOD, whiche is in Christ Iesu our Lorde.

The Notes.

- a. Here we learne what it is to be deliuered from the lawe, it is sayde we are fre from the law, because y^e it worketh no more condemnation vnto vs, yf we be grafted in Christ.
b. To walke after the fleshe, is to be altogether geuen to the lustes of the fleshe, and to folowe them, the spirite of god beyng shaken of. Contrary wyse to walke after the spirit, is to be obedient vnto sayth, and through the helpe of the spryde, to byrde the fleshye concupiscences, that be in vs.

The ix. Chapter.

Paulle complayneth vpon the harde heartes of the Iewes that would not receaue Christ, and howe the Heythen are chosen in their steade.



I Saye the trueth in Christe, and lye not, my conscience bearyng me wytnes in the holyc goost, that I haue great heuines and continuall sorow in my hert. For I haue wisshed myself to be cursed from Christ, for my brethren and my kinsmen, as pertayning to the fleshe whiche are the Israelites. To whom pertayneth the adoption, and the glozy, and the counsautes, and the lawe that was geuen, and the seruite of God, and the promyses: whose also are the fathers, and they of whome (as concernyng the fleshe) Christ came, whiche is God ouer all thynges, blessed for ever. Amen.

I speake not these thynges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyliden strayghtwaye, because they are the seede of Abraham. But in Isaac shal thy

scede

The Epistle

Gen. xxi. b.
Galat. iii. d.

seed be called: that is to saye, they whiche are the chylde[n] of the fleſhe, are not the chylde[n] of God. But the chylde[n] of promes, are counted the ſeede. For this is a worde of promes: aboute this tyme wyl I come, and Sara ſhall haue a ſonne.

gene. xxiij. b

gene. xxi. e

Malach. i. a

Exo. xxxij. d.

Exod. ix. d

Eſay. xlv. b.
Hie. xviij. a

Nether was it ſo with hyr onely: but alſo when Rebecca was wth chylde by one (I meane) by our father Iſaac, yet the chylde[n] wer bozne, whē thei had nether ^a* done good nether bad: that the purpoſe of God whiche is by election, myghte ſtande, it was ſayde vnto hyr, not by the reaſon of woꝝkes, but by the caller: the elder ſhall ſerue the yonger. As it is wꝛitten: Iacob I loued, but Eſau I hated. What ſhal we ſay then: is there any vnrighteouſneſſe with God? God forbid. For he ſayth to Moſes: I wyl ſhewe mercye to whome I ſhewe mercye: and wyl haue compaſſion on whome I haue compaſſion. So lieth it not then in a mans wyl or running, but in the mercye of G O D. For the ſcripture ſayth vnto Pharao: euē for this ſame purpoſe haue I ſtered thee vp, to ſhew my power on thee, and that my name myght be declared thowout al the worlde. So hath he mercye on whom he will, and whom he wyl, he maketh harde herted.

D

Thou wylt ſaye then vnto me: why then blameth he vs yet? For who can reſiſte his will? But O man ^b* what arte thou which diſputeſt with God? Shall the woꝝke ſaye to the woꝝke man: why haſt thou made me on this faſhion? Hath not the potter power ouer the claye, euē of the ſame lompe to make one veſſell vnto honoure, and another vnto diſhonoure?

Euen ſo, G O D wyllynge to ſhewe his wꝛathe, and to make his power knowne, ſuffered with longe patience the veſſels of wꝛath, ordeyned to damnation, that he myght declare the riches of his gloꝝy on the veſſels of mercye, whiche he had prepared vnto gloꝝye (that is to ſaye) vs whiche he called, not of the Jewes only, but alſo of the Gentyls. As he ſayth in Oſee: I wyl call them my people, whiche were not my people: and hir beloued, which was not beloued. And it ſhall come to paſſe in the place where it was ſayd vnto them

Oſee. ij. d.
1. Peter. ij. a

ye

ye are not my people: that there they shalbe called the chyldren of the lyvinge God.

But Esaias crieth concerninge Israel: though the nombre of the chyldren of Israel be as the sonde of y sea, yet shall but a remnant be saved. He synneth the word verely, and maketh it short in ryghtewesnes. For a wote word, wil god make on earth.

And as Esaias sayd before: excepte the Lorde of Saboth had left vs seed, we hadde bene made as zodoma, and had ben lykened to Gomorra.

What shall we saye then? We saye that the Gentils whiche folowed not rightewesnes, haue ouertaken rightewesnes: (I meane the rightewesnes whiche commeth of fayth. But Israel whiche folowed the lawe of rightewesnes, could not attayne vnto the lawe of rightewesnes. Wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stumbled at the stomblyngestone, as it is written. Behold I put in Syon a stomblyngestone, and a rocke which shall make men fall. And al that beleue on hym, shall not be ashamed.

The Notes.

a. It is euident by this terte, that our workes or merites do not iustifie vs, but that our saluation doth wholly depende vpon the free election of God, whiche beyng the ryghtewesnes it selfe, doth chose whome it pleaseth hym vnto lyfe euertlastyng.

b. We ought in no wyse to reason or murmur agaynst God, but rather we muste persuade our selues, that whatsoeuer he doth, the same he doth most ryghteously, though to carnall reason it seemeth farre otherwyse.

The.x.Chapter.

The unfaithfulness of the Jewes. & two maner of ryghtewesnes.



Bethren, my heartes desyre and prayer to God for Israel is, that they might be saved. For I beare them recorde, that they haue a feruent mynde to Godwarde, but not accordinge to knowledge. For they beyng ignorant of the ryghtewesnes of God, and goynge about to stablyshe theyr owne ryghtewesnes, haue not bene obediente vnto the rightewesnes of God. For Christ is the ende of the lawe, to iustifie all that beleue.

Bb. iij.

For

The Epistle

Leuit. xxiij. a

Deut. xxx. c.

For Moses describeth the ryghtewesnes which cometh of the law, how that the man whiche doth the thinges of the lawe, shall lyue therein. But the ^{b*} ryghtewesnes whiche cometh of fayth, speaketh on this wyse. Say not in thine hert who shall ascende into heauen (that is euen to fetche Christe downe) Or who shall descende into the deepe: (that is euen to fetche vppre Christe agayne from death) But what sayth he: The worde is nye thee, euen in thy mouth, and in thynne harte.

This worde, is the worde of fayth which we preache. For yf thou shalt knowledg with thy mouth that Iesus is the Lorde, and shalt beleue with thynne heart, that God ray- sed hym vp from death, thou shalt be safe.

2^o The pistle
on S. Andrie:
wes daye.
Esa. xxvij. d

For the beleif of the hert iustifyeth, and to knowledg with the mouth maketh a man safe. For the scripture sayth: who- soeuer beleueth on him, shall not be ashamed.

Joel. ii. g.
Ga. ii. c.

For there is no difference betwene the Jew and the gen- tyll. For one is Lorde ouer all, whiche is ryche vnto all that call en hym. For whosoever shall call vpon the name of the Lorde, shall be safe. But howe shall they cal on him, on whom they beleued not: Howe shall they beleue on hym, of whome they haue not heard: Howe shall they heare without a prea- cher: And howe shall they preache except they be sente: As it is wrytten: howe beautiful are the secte of them which brynge glad tidinges of peace, and brynge glad tydings of good thinges. But they haue not all obeyed to the Gospell.

Esa. liij. a.
John. xij. f.

For Esayas sayth: Lord who hath beleued our sayings: So then sayeth cometh by hearynge, and hearynge com- meth by the worde of God.

But I aske: haue they not hearde: No doubt theyr sounde went out into all landes: and their wordes into the endes of the worlde.

Deut. xxxij. c.

Esa. lxx. a.

But I demaunde, whether Israell dyd knowe or not: I yf Moses sayth: I wyll prouoke you to enuye, by them that are no people, and by a folysh nation I wyll anger you. Esayas after that is bolde, and sayeth: I am founde of them that sought me not, and haue appeared to them that asked not

not after me. And agaynst Israell he sayeth: all daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Notes.

- a. There be two maner of feruentnes of mynde, or two maner of good intentes. The one is grounded vpon a vyne or fleshlye opinion, and not vpon goddes word, This good intente is dampnable before God. The other proceedeth of fayth, and suffereth it selfe to be ruled by the wysedome and iudgement of the spyryte of God, Suche feruentnes was in Moses, in Phinees, and in Helias, with other innumerable.
- b. That is to saye: he that is iustified thoroowe fayth, is not curious, he doubteth of no thyng that pertayneth vnto his saluation, but is perswaded, that in Christ he hath his full redemption. He asketh not for sygnes from heauen, where he knoweth that his sauiour and mediator is: he goeth not about to learne the truth by the dead, for he beleueth that Christ beynge risen from death, dyd teache all truely. Reade the. xij. Cha. Deut.

The. xi. Chapter.

All the Jewes are not cast away, therefore Dauid warneth the gentils that be called, not to be hys mynded, nor to despyse the Jewes, for the iudgements of God are depe and secret.



Say then: hath God caste away his people? **N**o. God forbid. For euē I also am an Israelite, of the seed of Abraham, and of the tribe of Benjamin, God hath not caste away his people whiche he knew before. Either wote ye not what the scripture saith of Helias, howe he maketh intercession to God agaynst Israel, sayinge: *19, 1 Reg. xix. 1.* **L**orde they haue kyled thy Prophetes, and digged downe thyne alters: and I am left alone, and they seke my lyfe. But what sayth the aunswere of God to him agayne? *a** I haue reserued vnto my selfe seuen thousande men whiche haue not bowed the knee to ** Som read: I mage of Baal.* Baal. Euen so at this tyme, is ther a remnaunte left thoroowe the election of grace. If it be of grace, then is it not of workes. For thē were grace no more grace. If it be of workes, then is it no more grace. For then were deseruing no longer deseruinge. What then? Israell hath **N**ot obtayned that he soughte. No, but yet the election hath obtayned it. The remnaunte are blynded, accordinge as *1 Cor. xij. 1.* it is written: God hath geuen them the spyt of vnquietnes: *Math. xij. 1.* eyes that they should not se, and eares that they should not *John. viij. 1.* heare, euen vnto this daye. *Act. xxviij. 1.*

And Dauid saith: Let their table be made a snare to take them withall, and an occasion to faule: and a rewarde vnto them. Lette their eyes be blynded that they se not: and

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bowe downe their backe alwayes.

* Or, their
perfectnes.
1. Timo. 5. 8.

I say then: haue they therfore stumbled, that they shoulde fall? God forbid: but thorowe theyr fall is saluation happened vnto the gentyles, for to prouoke them withall. Wherefore yf the faule of them, be the ryches of the world: and the minisyringe of them, the ryches of the gentyls: How muche more *(shoulde it be so)* * yf they all beleued. I speake to you gentyles, in as muche as I am the Apostle of the gentyls, I will magnifie mine office, if by any meanes, I might prouoke the whiche are my fleshe, and myght saue some of them.

For if the castynge awaye of them, be the reconcylynge of the worlde: what shall the receauynge of them be, but lyfe agayne from death? For if one pce be holy, the wholcheape is holpe. And if the roote be holpe, the braunches shalbe holy also. Though some of the ^{b*} braunches be broken of, & thou beyng a wyld Olive tree, wast grafte in amonge them, and made partaker of the roote, and fatnesse of the Olive tree, boast not thy selfe agaynst the braunches. For if thou boast thy selfe, remembre that thou bearest not the roote, but the roote thee.

Thou wylte saye then: the braunches are broken of, that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of, and thou standest stedfast in fayth. Be not hyc mynded, but feare. For seynge that God spared not the naturall braunches *(take heede)* lest haply he also spare not thee.

2. Cor. 12. 13.

Beholde therfore the kindnes, and rigorosnes of God. On them which fell, rigorosnes: but towarde the, kyndnes: yf thou continue in his kyndnes. Or els thou shalte be hewen of, and they yf they bide not styll in vnbeleue, shalbe grafted in agayne. For God is of power to graffe them in agayne. For if thou wast cut out of a naturall wyld Olive tree, & wast grafted contrary to nature in a true Olive tree: how muche more shall the naturall braunches be grafted in their owne Olive tree agayne.

For I would not that this secreete shoulde be hyd from you my brethren *(lest ye shoulde be wise in youre owne conceytes)*

tes) that partly blyndnes is happened in Israel, but yll the fulnes of the gentyls be come in: and so all Israel shalbe saued. As it is wyrtten: There shall come oute of Syon, he that doth deliuer, and shall turne awaye the vngodlynes of Jacob. And this is my couenaunt to them, when I shal take awaye their synnes. As concerninge the Gospell, they are enemies for your sakes: but as touchinge the election, they are loued for the fathers sakes.

For verelye, the gyftes and callinge of GOD are suche, that it can not repent him of them. For looke, as ye in tyme passed haue not beleued God, yet haue now obteyned mercy thorow their vnbeliefe: euen so nowe haue they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercye. God hath wrapped al nations in vnbeliefe, that he myght haue mercy on all.

Of the depenes of the riches, both of the wysedome and knowledge of God: how vnsercheable are his iudgementes and his wayes past findinge out: For who hath knowen the mynde of the Lorde? Or who was his counseller? Other who hath geuen vnto him fyrste, and he shalbe recompensed agayne: For of him, and thorow him, and for hym, are all thinges. To him be glory for euer. Amen.

The Notes.

a. God doth preserve his elect, euen in the myddest of thousandes of Idolaters. Here also we do learne, that many mo do beleue the word and followe it, than we are aware of or knowe.

b. The bryanches that are broken of, are the Jewes, whiche are forsaken and cast of. The wyld Olive tree are the gentyles. The ryght Olive tree is the couenaunt, or faith and vocation of the saintes. The fatnes therof is the grace of god, and the glory of the elect. The Jewes then beyng come of the fathers, were as a man myght saye, naturallye grafted in the couenaunte. But the Heathen beyng come of Idolaters, were as wyld Olive trees grafted therein.

The. xii Chapter.

The swete conuersation, loue, and workes of suche as beleue in Christ.



Beſech you therfore brethren, by the mercy-
fulnes of God, that ye make youre badyes
a quicke sacrifice, holpe, & acceptable vnto
God, whiche is your reasonable ſeruinge of
God, and faſhion not your ſelues lyke vnto
this worlde: but be ye chaunged in youre
waie

A
Phil. iiii. c.
The piſſle
on the. i. ſond
after Twelfe

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shape, by the renuyng of youre minde, that ye maye proue what is the wyll of God, whiche thinge is good, acceptable, and perfecte.

Roma. xliij. c.

For I saye (thorowe the grace that vnto me geuen is) to every man amonge you, that no manne esteeme of him selfe, moze then it becommeth him to esteeme, but that he discretly iudge of him self, according as God hath dealt to every mā the measure of sayeth.

1. Cor. xli. b
Ephē. iij. b

For as we haue many members in one bodye, & all members haue not one office: so we beyng many, are one bodye in Christ, and every man amonge oure selues, one anothers members.

2. The pistle
on the ii. son
after Twelfd.

Seynge that we haue diuers gyftes accordynge to the grace that is geuen vnto vs: if any man haue the gyft of prophete, let him haue it, that it be agreing vnto the faith. Let him that hath an office, waite on his offyce. Let him that teacheth, take hede to his doctrine. Let him that exhorteth geue attendaunce to his exhortation. If anye man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with chearfulnes. Let loue be without dissimulation. Hate that which is euyl, and cleaue vnto that whiche is good.

Amos. v. a
Ephē. iij. a
1. Pet. v. b.

Be kynde one to another with brotherlye loue. In guyng honour, go one before another. Let not that busynesse which ye haue in hand, be tedious to you. Be seruent in the spryte. Applie your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the sayntes, and be readye to harbour.

Blesse them which persecute you: blesse but curse not. Be merry with them that are merry. Wepe with them that wepe

Be of lyke affection one towarde another. Be not hie minded: but make your selues equall to them of the lower sort. Be not wyse in your owne opinions. Recompence to no mā euyl for euyl. Drouyde afore hande thinges honeste in the syght of all men.

2. The pistle
on the iij. son
aft. Twelfday

If it be possible, of your parte haue peace with all menne. Dearly beloued, auenge not youre selues, but geue rounne vnto

Therefore, if thine enemy hunger, feed him, if he thirst, give him drink. For in so doing, thou shalt heape^b coles of fyre on his head. Be not overcome of euill: but overcome euill with goodnes.

¶ The sacrifices of the newe testament are spirituall. This is a sacrifice most acceptable vnto god, yf we mortifye our mortall bodyes, that is to saye: yf we kyll and slepe oure fleshy concupiscences and carnall lustes, and so byynge our flesh thoroowe the helpe of the spyrte, vnder the obedience of gods holpe lawe.

b. This place may be vnderstanded two maner of wayes: ether that our gentle kyndenes towardes our enemye shalbe vnto hym a cause of greater dampnation, and so by the coales we shall vnderstande the vengeance of God: or that our enemye beyng overcome by our gentleness, and as a man myght saye, beyng humbled with loue, wyll repente and become our frende.

The obedience of men to their rulers. None fulfilleth the lawe. It is now no tyme to folowe the workes of darknes.



Et encrye soule submitte him selfe vnto the
(auctoritie of the) higher powers. For there is
no power but of God. The powers that be,
are^a ordeyned of God. Whosoever there-
fore resisteth power, resisteth the ordinance
of God, And they that resist, shall receaue to
them selues damnation. For rulers are not to be feared for
good workes, but for euill. Wylt thou be withoute feare of
the power? Do well then: and so shalt thou be praysed of
the same. For he is the minister of God for thy wealth.

But and if thou do euyll, then feare, for he beareth not
a swerde for nought, but is the minister of God to take ven-
geaunce on them that do euyll. Wherfoze ye muste nedes o-
bey, not for feare of vengeaunce onelye: but also because of
conscience. And euen for this cause pay ye tribute. For they
are Gods ministers, scrupnge for the same purpose.

Due to euery man therfore his dutye, tribute to whome tribute belongeth, custome to whom custome is due: feare to whome feare belongeth, honoure to whom honour pertayneth.

Owe nothynge to anye man: but to loue one another.
For he that loueth another, hath fulfilled, the law. For these
comman-

The pistle
on the ini so.
after Twelfd.
Sapient. hi. a.

Math. 177. 6

The pistle
in the i. pond.
in Aquinas.

Deut. v. b.

Leuit. xix. d.
Math. xxii. d.
Galat. v. b.
Jacob. ii. b

Commaundementes. Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not beare false wytnes: thou shalt not desyre: and so forth (if there be anye other commaundement) they are all comprehended in this saying: Loue thy neighbour as thy self. Loue hurteth not his neyghboure. Therefore is loue the fulfylling of the lawe.

Take. ij. g.

This also we knowe (I meane) the season, howe that it is tyme that we should now awake out of slepe. For now is our saluation nearer, then when we beleued. The nyght is passed, and the daye is come nie. Let vs therfore cast away the deddes of darkenes, and lette vs put on the armour of lyghte. Let vs walke honestly as it were in the daye lyght: not in eatynge and drynkinge, neither in chamberinge and wantonnes, nether in stryfe and enuiynge: but put ye on the Lord Jesus Christe. And make not prouision for the flesh, to fulfyll the lustes of it.

The Notes.

a. We are bounde in all maner of thinges to obey the magistrates, sith that they are the ordinaunce of god, whether they be good or euill, onlesse ther commaunde Idolatry and vngodlynes, that is to saye thinges contrary vnto true religion, then oughte we to saye with Ister: we ought rather to obey god then men. But we muste beware of tumulte and insurrection. The weapon of a Christian in this matter, ought to be the swerde of the spyrite, whiche is goddes worde and prayer coupled with humilitie and due submission, and with heart ready rather to dye, then to do any vngodlynes.

The. xi. ii. Chapter.

The weake ought not to be despised. No man shoulde offende anothers conscience. A gayne, for outwarde thinges should no man condemne anothers.

Roma. xij.

Jacob. iiij.

Some read
yea, he shal be
boldē vp that
he may stande



In that is weake in the fayeth, receaue vnto you, not in disputinge and troublynge his conscience. One beleueth that he maye cate all thinge. Another whiche is weake eateth herbes. Lette not hym that eatethe, despyse hym that eateth not. And let not hym whiche eateth not, iudge hym that eateth. For God hath receaued hym. What arte thou that iudgest an other mannes seruaunt? Whether he stande or fall, that pertayneth vnto his master: yea, & he shal stand. For God is able to make him stande.

This

This man putteth difference betwene daye and daye. Another man counteth all dayes a lyke. Se that no manne boauer in his owne meanyng. He that obserueth one daye moze then another, doth it for the Lordes pleasure. And he that obserueth not one daye moze then another, doth it to please the Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde withall, and geueth God thankes.

For none of vs liueth for him selfe: nether dothe anye of vs dye for hym selfe. If we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore died and rose agayne, and reuiued, that he myghte be Lorde both of dead and quicke.

But why dost thou then iudge thy brother? Other why dost thou despyse thy brother? For we shall be all broughte before the iudgement seate of Christ.

For it is wyrtten: as truely as I lyue sayeth the Lorde, all knees shall bowe to me, and all tonges shall geue a knowledge to God. So shall euerye one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another any moze.

But iudge this rather, that no man putte a stomblyng blocke, or an occasion to fall in his brothers waye. For I knowe and am full certified in the Lorde Iesus, that there is nothyng comen of it selfe: but vnto him that iudgeth it to be comen: to him it is comen. If thy brother be greued with thy meate, now walkest thou not charitablye. Destroy not him with thy meate, for whom Christ dyed.

Cause not your treasure to be euyl spoken of. For the kyngdome of God is not meate and drynke: but ryghtewesnes, peace and ioye in the holy goost.

For whosoever in these thinges serueth Christe, pleaseth well God, and is commended of men.

Let vs folow those thinges whiche make for peace, and thinges wherwith one maye edifye another. Destroye not the

Jacob. iiij. c.

C

Eph. xij. d.
Phil. ij. d.

D

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Titus. i. b.
1. Cor. xij. b.

the worke of God for meates sake. All thinges are pure: but it is euill for that man whiche eateth with hurte of his conscience. It is good nether to eate fleshe, nether to drinke wyne, nether any thinge, wherby thy brother stumblith, ether falleth, or is made weake. Hast thou faith: haue it with thy selfe before God. Happy is he that condemneth not himselfe in that thinge whiche he alloweth. For he that maketh conscience, is dampned if he eate: because he doeth it not of fayth. For whatsoeuer is not of fayth, that same is synne.

¶ The Notes.

a. We cause our treasure, that is to saye: the gospell and the libertie thereof to be euill spoken of, when we without anye respecte of the weaker (Saynte Paule calleth them weake, whiche be not yet stronge in the fayth, and for lacke of instruction, do yet make conscience of this meate or that meate) do eate indifferently all kyndes of meates, geuing therein to those weake persons an occasion to thinke and to saye, that we seeke nothing els in the Gospell, but the pampyrnge by of our bealyes.

The, xv. Chapter.

¶ The infirmitie and fragilnes of the weake ought to be borne with all loue, and kyndnes, after the ensample of Christ.

Pla. lxxij. a.
¶ The pistle
on the. ij. sond
in Aduente.



¶ Which are stronge, ought to beare the frailnes of them which are weake, & not to stande in oure owne conceites. Let euery man please his nerghbour vnto his welth and edifynge. For Christe pleased not him selfe: but as it is wyrtten: The rebukes of them whiche rebu-

ked thee, fel on me. Whatsoeuer thinges are wrytten afore tyme, are wrytten for our learninge, that we thorowe pacyence and comfote of the scriptures, myght haue hope.

¶ The God of pacience & cololation, geue you that ye be like minded one towarde another, after the ensample of Christ Iesu, that ye all agreynge together, maye with one mouth prayse God and the father of oure Lorde Iesus. Wherfore receaue ye one another, as Christ receaued vs, to the praise of God. And I saye, that Iesus Christe was a^a* minister of the circumcision for the truth of God, to confyrme the promyses made vnto the fathers. And let the Gentyles prayse

God for his mercy, as it is wrytten: For this cause I wyll prayse thee amonge the gentyls, and synge vnto thy name.

¶ And agayne he sayth: reioyse ye Gentyles with his people.

¶ And agayne prayse the Lorde all ye Gentils, and laude ye him

him all nations together. And agayne Esayas sayth: there shall be the roote of Jesse, and he shall ryle to raygne ouer the Gentyles: in him shall the Gentyles trust. The God of hope fyll you with all ioye and peace in beleuinge: that ye maye be ryche in hope thoroowe the power of the holy goost.

I my selfe am full certified of you (my brethren) that ye your selues are full of goodnes, and filled with all knowledge, and are able to exhorte one another. Neuerthelesse brethren I haue somewhat boldly wrytten vnto you, partly as one that putteth you in remembrance, thoroowe þ grace that is geuen me of God, that I shoulde be the minister of Iesu Christ amonge the Gentils, and shoulde minister the glad tidinges of God, that the Gentyles might be an acceptable offeryng, sanctified by the holy goost. I haue therfore whereof I may reioyse in Christ Iesu, in those thinges whiche pertayne to God. For I dare not speake of anye of those thinges which Christ hath not wrought by me, to make the Gentyls obedient with worde and dede, in mightye sygnes and wondrous, by the power of the spirit of God: so that from Ierusalem, and the costes rounde aboute vnto Illyricum, I haue fylled all countreys with the glad tydings of Christe.

So haue I enforced my selfe to preache the Gospell, not where Christ was named, lest I shold haue built on another mannes foundation, but as it is wrytten: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstande. For this cause I haue bene ofte let to come vnto you: but nowe scynge I haue no more to do in these countreys, and also haue bene desyrous manye yeares to come vnto you, when I shall take my iorney into Spayne, I wyll come to you. For I trust to se you in my iorneye, and to be brought on my way thitherwarde by you, after that I haue somewhat enioyed your acquaintance.

Now go I vnto Ierusalem, and minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vpon the poore saynctes whiche are at Ierusalem. It hath pleased them verely, & they better are they. For yf the Gentyles be made partakers of
they

1 Cor. xii.
1 Cor. xii.

The Epistle

Or, bodele
hinges.



The Notes.

8. **S**aynt Paule meaneth here, that Christ was peculiarlye sent vnto the Iewes, to conſirme the promiſes made vnto the fathers, but that neuertheleſſe the gentyles were called vnto ſaluation, not of promiſe (though the callynge was ſpoken of beſore by the Prophetes) but thowge the mere mercy of God. Sphe then that God hath called both the Iewes and the Gentyles vnto ſaluation, they ought to put aſway all ſtrife, and with one accorde to receaue the grace of god, prayſynge and laudynge hym together.

I be. xvi. Chapter

A chapter of salutations. He warneth them to be sware of mens doctrine and commendeth vnto them certayne godlye menne, that were louers and brethzen in the trueth.

三



Acte. xviij. 4.
ij. Anno. iij. d

For he hath suckered manye, and myne owne selfe.
Grete Prisca and Aquila my helpers in Christe Iesu,
whiche haue for my lyfe layde downe theyr owne neckes.
Vnto whiche not I only geue thanks, but also all the con-
gregation of the Gentyles. Lykewyle grete the congrega-
tion that is in their house. Salute my welbeloued Epene-
tes, whiche is the first frute among the of Achaia in Christ.
Grete Mary whiche bestowed much labour on vs. Salute
Andronicus and Junia my cosins, whiche were prisoners
with

with me also, whiche are well taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christe, and Stachis my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus houholde. Salute Herodion my kynsman. Grete them of the houholde of Narcysus whiche are in the Lorde. Salute Triphena and Triphosa, which women dyd labour in the Lorde. Salute the beloued Persis, whiche laboured muche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Syncretus, Phlegon, Herman, Patrobas, Hermen, and the brethren whiche are with them. Salute Philologus and Julia, Nereus and his sister, and Olimpa, and all the sayntes whiche are with them. Salute one another with an holy ^a* kysse. The congregations of Christe salute you.

I beseeche you brethren, marke them which cause diuision and geue occasions of euyll, contrary to the doctryne which ye haue learned: and auoyde them. For they that are suche, serue not the Lorde Iesus Christ: but theyr owne bellies, and with swete preachinges and flatterynge wordes, deceaue the hertes of the innocentes. For youre obedience extendeth to all men. I am glad therfore no dout of you. But yet I wolde haue you wyse vnto that which is good, and to be innocente as concerninge euyll. The God of peace shall treade Satan vnder your fete shortlye. The grace of oure Lorde Iesu Christ be with you.

Timotheus my worke felowe, and Lucius and Iason, and Sopater my kinsmen, salute you. I Tertius salute you, whiche wrote this epistle in the Lorde. Gayus myne hoste, & the hoste of all the cōgregations saluteth you. Erastus the chamberlaine of the citie saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Iesus Christe be with you all. Amen.

To him that is of power to stablyshe you accordynge to my Gospell and preachinge of Iesus Christe, in vtterynge of the musterye whiche was kepte secret sence the worlde

The Epistle

beganne, but now is opened by the Scriptures of the Prophets, at the commaundement of the euerlastinge G O D, to sterc vp obedience to the sayeth, published amonge all nations. To the same G O D, whiche alone is wyse, be prayse thozow Iesus Christ for euer. Amen.

To the Romaines.

*¶ Sent from Corinthum by Phebe, she that was
the minister vnto the congregation
at Cenchrea.*

T*he Notes.*

a. To kysse one another amonge the Iraelites, was a token of con corde and loue. And because loue oughte to be withoute feyninge or dissimulation, Saynt Paule dytde adde that this kysse myght be holy, that is to saye: conuynge of a sincere and pure hearte. For he that kysseth one, and beareth malice in his hearte agaynst hym, is no better then Judas, whiche betrayed Christ with a kysse.

The Argumente of the first Epistle to the Corinthians.



IN this Epistle, S. Paule doth not entreat vpon remission of sinnes and iustification, as he did in the Epistle to the Romaines, but vpon many other necessarie thinges, needeful for men to be instructed in.

Firste he exhorteth them to beware of strife and of sectes, and that open and manifest offences ought not to be borne with all in the congregation. Againe, that they ought rather to suffer wronge, then to lawe one with another before vnbekleynge Iudges. After this, he geueth them instruction touchinge matrimonye, and meates offered vnto Idolles, of the supper of the Lorde, of the giftes of the holy goost, and howe they oughte to vse them to the edifieng of Christes churche. At the laste, he speaketh of the resurrection of the dead, and of the second cominge of Christe. And so after that he hath exhorted them to make certayne collections and gatheringes for the saintes, he doth ende and conclude this first Epistle.

Cc.ii.

The



The first Epistle of S.

Paule the Apostle to the Corinthians.

The first Chapter

He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the diuision that was among them. worldly wysdome is folyshe before God, yea, there is no wysdome, but in the despyled Crosse of God.

3



PAULE by vocation an Apostle of Iesus Christ thow the wil of God, and brother Sostenes. vnto the congregation of God which is at Corinthum. To them that are sanctified in Christe Iesu, saintes by calling, with all that call on the name of our lord Iesus Christe in euerye place, both of theirs, & of ours

Grace be with you, and peace from God oure father, & from the Lorde Iesus Christe.

Rom. 1. 3
Gala. 1. 3

2. The pistle
on the .xviii. f
after trinitie
1. Cell. b. d

I thanke my God alwayes on your behalfe, for the grace of **GOD** whiche is geuen you by Iesus Christe, that in all thinges ye are made ryche by hym, in all viteraunce, and in all knowledg, euen as the testimony of Iesus Christe was confirmed in you, so that ye are behynde in no gyft, wayting for the appearing of our lord Iesus Christ, which shall also strength you vnto the ende, that ye may be blamelesse in the daye of our Lorde Iesus Christe. For God is fayethfull, by whom ye are called vnto the felowshippe of his sonne Iesus Christ our Lorde.

1. Corin. 1. 6
1. Cell. b. d

Some read:
but that ye
may be a who
le body.

I beseech you brethren in the name of our **LORDE** Iesus Christ, that ye all speake one thyng, and that there be no dissention among you: but be ye knyt together in one mind and in one meaninge: For it is shewed vnto me (my brethren

then) of you by them that are of the house of Cloe, that there is stryfe amonge you.

And this is it that I meane: that euerye one of you sayeth: I holde of Paule: I holde of Apollo: I holde of Cephas: I holde of Christ. Is Christ deuided: was a* Paule crucified for you: Eytther were ye baptised in the name of Paule: I thanke G O D, that I baptised none of you, but Crispus and Gayus, lest any shoulde saye, that I had baptised in myne owne name. I baptysed also the house of Stephana. furthermoze knowe I not, whether I baptised any man or no.

For Christ sent me not to baptise, but to preache the Gospel, not wyth wysedome of wordes, lest the crosse of Christe shoulde haue bene made of none effecte. For the preachinge of the crosse, is to them that perishe folyshnes: but vnto vs whiche are saued, it is the power of God. For it is wyrtten: I wyll destroye the wysedome of the wyse, and wyll caste awaye the vnderstandynge of the prudente. Where is the wyse: Where is the scribe: Where is the disputer of this world: Hath not god made the wysdom of this world folyshnes: For when the world thoro wysdom knewe not God, in the wysedom of God: it pleased God thoro the folyshnes of preachinge, to saue them y^e beleue. For the Jewes requyre a sygne, & the Grekes seke after wysedome. But we preach Christe crucified, vnto the Jewes an occasion of fallynge, and vnto the Grekes folyshnes: but vnto them whiche are called both of the Jewes and Grekes, we preache Christe the power of God, and the wysdome of God. For the folyshnes of God, is wiser then men: and the weakenes of God, is stronger then men. Brethren, loke on your callinge, howe that not many wyse men after the fleshe, not many myghty, not many of hye degre, are called: But God hath chosen the folysh thinges of the worlde, to confounde the wyse. And God hath chosen the weake thinges of the worlde, to confound thinges which are myghty. And vyle thinges of the world, & thinges whiche are despised, hath God chosen, yea, & thinges of no reputacion, for to bring to noughte thinges.

1 Cor. xii. 1.

1 Cor. xii. 1.

D
Math. vi. 10.
Luke. xi. 17.
John. vi. 1.

The first Epistle

Jer. lx. d.
y. Cor. x. d.

of reputacion, that no fleshe shoulde reioyce in his presence. And of hym are ye, in Christ Iesu, whiche of God is made vnto vs wisdom, and ryghtwysnes, and sanctifyinge, and redemption. That accordyng as it is wyrtten: he whiche reioyleth, shoulde reioyce in the Lorde.

The Notes.

a. It is euident by Saynte Pauls saynge, that Christe onely, who was crucified for vs, ought to be our Lorde, and that in matters of religion, we oughte onely to haue our name of hym, and not to be called after this doctoure or that doctours name. For that is to deuyde Christe, and to bynge agayn the hypocriticall sectes of Fryers & Monkes.

The .ii. Chapter.

It is not eloquente and glorious paynted wordes of worldlye wysdome, that can edifye and conuerte Soules vnto Christe: but y plain wordes of the scripture, for they make mention of hym and his crosse.

3



And I brethren when I came to you, came not in gloriousnes of wordes or of wysdome, shewyng vnto you the testimonye of God. Nether shewed I my selfe that I knew any thinge amonge you saue Iesus Christ, euen the same that was crucified. And I was amonge you in weaknes, and in feare, and in muche tremblinge. And my wordes, and my preachyng was not with entyslinge wordes of mannes wysdome: but in shewyng of the sprite and of power, that your sayth shoulde not stande in the wysdome of men: but in the power of God.

23

And we speake of wysdome amonge them that are perfecte: not the wysdome of this worlde, nether of the rulars of this worlde (which go to nought) but we speake the wysdome of GOD, whiche is in secrete and lyeth hyd, whiche GOD ordeyned before the worlde, vnto our glory: whiche wysdome none of the rulars of this worlde knowe. For had they knowen it, they wolde not haue crucified the Lorde of glory. But as it is wyrtten: The eye hath not sene, and the eare hath not hearde, nether haue entred into the hearte of man, the thynges whiche GOD hath prepared for them that loue hym.

1 Cor. xiii. d.

Rom. viij. d.

But God hath opened them vnto vs by his spirite. For the sprite searcheth all thynges, yea the bottome of Goddes secretes

secretes. For what man knoweth the thinges of a man: saue the spyte of a man which is within him? Euen so the thynges of God knoweth no man, but the spyte of God. And we haue not receaued the spyte of the worlde: but the spyte which commeth of God, for to knowe the thinges that are geuen to vs of God, whiche thinges also we speake, not in the cunnyng wordes of mannes wysdome, but with the cunnyng wordes of the holy goost, makynge spirituall comparisons of spiritual thinges. The naturall man perceaueth not the thinges of the spyte of God. For they are but folishnes vnto him. Neither can he perceaueth them, because they are spiritually examined. But he that is ^a spirituall, discusseth all thinges: yet he him selfe is iudged of no manne. For who knoweth the mynde of the Lorde, other who shall in-
forme him? But we vnderstande the mynde of Christ.

1 Cor. xii. 8
Rom. xi. 3

The Notes.

a. Paule dothe call hym spirituall, whiche is reuened by the spyte and worde of God, & beyng governed wyth the same spyte, dothe examyne and trye all thinges with the true touchstone of Goddes worde: whiche is set forth vnto vs by the inspiracion of the spyte that he is indued wythall, but he hym selfe (that is to saye, the spyte) iudged of no man. Here also the naturall man is taken for hym, whiche beyng wythout the spyte of God, is ledde by his naturall affections.

The. iii. Chapter.

Paule rebuketh the sectes and authours therof. Christe is by the foundation of his Church. No man ought to reioyce in men, but in God.



And I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall, euen as vnto babes in Christ. I gaue you milke to drinke, and not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnall. As longe verely as there is amonge you enuynges, stryfe, and sectes: are ye not carnall, & walke after the manner of men?

For as longe as one sayth, I holde of Paule, and another I am of Apollo, are ye not carnall? What is Paule? What thinge is Apollo? Onelye ministers are they by whome ye beleued, euen as the Lorde gaue euerye man (g^{ace}) I haue planted. Apollo watred: but God gaue the encrease. So then, neither is he that planteth any thinge, neyther he that

1 Cor. xii. 3
1 Cor. i. 13

The fyrst Epistle

waireth, but God that gaue the encrease. He that planteth, & he that waireth are one. Every man yet shall receaue his reward, accordyng to his labour. For we are Goddes labourers, ye are Goddes husbandry, ye are Gods buylding.

According to the grace of God geuen to me, as a wyse builder haue I layde the foundation. And another built thereon

C But let every man take hede howe he buildeth vpon. For other foundation can no man laye, then that which is layde ^{a*} which is Iesus Christ. If any man build on this foundation golde, syluer, precious stones: tymbre, haye, or stoble: every mannes worcke shall appeare.

For the daye shall declare it, and it shall be shewed in ^{b*} fyre. And the fyre shall trye every mannes worcke what it is. If anye mannes worcke that he hath buylt vpon, byde, he shall receaue a rewarde. If anye mannes worcke burne, he shall suffer losse, but he shall be safe him selfe: neuerthelesse, yet as it were thowowe fyre.

D Are ye not ware that ye are the temple of God, and how that the spirite of God dwelleth in you? If anye man defyle the temple of God, hym shall God destroy. For the temple of God is holyc, whiche temple ye are. Lette no man deceaue him selfe.

If any man seme wyse amonge you, lette him be a sole in this world, that he maye be wyse. For the wysdome of this worlde, is folyness with God. For it is wyrtten: he compasseth the wise in their craftines. And agayne, God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men. For all thinges are yours, whether it be Paule, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether death, whether they be presente thinges, or thinges to come: all are yours: & ye are Christs, and Christ is Goddes.

The Notes.

a. If Christ be the foundation, then are they soule deceaued, that wyll haue the church to be buylded vpon Peter.

b. By fyre Saynt Paule doth here vnderstande persecution and trouble. By golde, syluer, and precious stones, he vnderstandeth them that in the myddest of persecution do abyde stedfastlye in the worde. By tymbre, haye, and stoble, are meane such as in the tyme of persecution do fall awaye from the truth. If they then whiche beleue do in the tyme of persecution stande stedfastlye in the truth, the buylder shall receaue a rewarde,

Ephes. 2. 10

1. Cor. 3. 16.

Job. 41. 6
Psalm. 145. 5

and the worke shalbe preserved and saved. But if so be that they sworne and goo backe, when persecution yscometh, he shall suffer losse, that is to saye: the buylder shall lose his labour and cost, but yet the buylder (I meane) the preacher of the worde shalbe saved, if he abyde tryed by persecution, do abyde fast in the fayth.

The. iiii. Chapter.

The preachers are but ministers. Judgement belongeth onelye vnto God.



Et a man this wyse esteeme vs, euen as the ministers of Christ, and disposers of the secretes of God. Furthermore, it is requyred of the disposers, that they be founde sayeth full. With me is it but a very small thyng, that I shuld be iudged of you, ether of (mang daye.) No, I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntyll the Lorde come, whiche wil lyghten thynges that are hyd in darcknes, and open the counsels of the hertes. And then shall euey man haue prayse of God.

1. Cor. vi. 8.
The pisse
on the iij. son
in Adwente.

These thynges brethren I haue figuratyuely described in myne owne person and Apollos, for youre sakes, that ye might learne by vs, that no man counte of himselfe beyond that whiche is aboue wyrtten: that one swell not agaynst another for any mas cause. For who preferreth thee? What hast thou, that thou hast not receaued? If thou haue receaued it, why reioicest thou, as though thou haddest not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kynges without vs: and I would to God ye did raygne, that we myght raygne with you.

2. Jacob. i. 8.

For me thynketh that God hath set forth vs whiche are Apostles, for the lowest of all, as it were men appoynted to death. For we are a gasynge stocke vnto the worlde, and to the aungels, and to men. We are soles for Christs sake, and ye are wyse thorow Christ. We are weake, & ye are stronge. Ye are honorable, and we are despised. Euen vnto this daie we hunger and thirst, and are naked, and are buffeted with sylles, and haue no certayne dwellynge place, and labourer workynge with oure owne handes. We are reuyled, and yet we blesse. We are persecuted, and suffer it. We are euyl

Actum. xx. 9.
1. Cor. x. 3.
1. Cor. x. 3.

spoken

The first Epistle

spoken of, and we praye. We are made as it were the fylthynges of the worlde, the ofscowrynge of all thinges, euen vnto this tyme.

I write not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. For in Christ Iesu, I haue begotten you thorow the Gospell. Wherefore, I desyre you to folowe me. For this cause haue I sent vnto you Timotheus, whiche is my deare sonne, and faythfull in the Lord, which shall put you in remembraunce of my wayes whiche I haue in Christe, euen as I teache euery where in all congregations. Some swell as though I wold come no more at you. But I wyll come to you shortly, yf God wyll: and wyll knowe, not the wordes of them which swell, but the power: for the Kingdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue, and in the spirit of mekenesse?

The Notes.

a. This sentence ought to be had in remembraunce of al men. For if we haue nothyng but that which we haue receaued, what can we deserue I pray you. Or what neede we to dispute of our owne merites: It cometh of the gift of God, that we liue, that we loue God, that we walke in his feare, where be our deservynges then?

The fifth Chapter.

After what maner Paul curseth the man that had committed fornication with his mother in law.

Colos. 3. 10.



Here goeth a commune saying, that there is fornication amonge you, and suche fornication as is not once named amonge the Gentyls: that one wold haue his fathers wife. And ye swell, and haue not rather sorowed, that he which hath done this dede, myghte be put from amonge you. For I verelye as absente in bodye, but presente in spirite, haue determined alreadye (as though I were present) of hym that hath done this deue: in the name of oure Lord Iesu Christe, when ye are gathered together, and my spirite with the power of oure Lord Iesus Christ, to ^a deliuer him vnto Satan, for the destruction of the fleshe, that the spirite maye be saued in the daye of the Lord Iesus.

Poure

Y our reioysynge is not good: knowe ye not that a lyttle leuen, sobozeth the whole lumpe of dowe. Purge therefore the olde leuen, that ye maye be newe dowe, as ye are swete breade. For Christ our Easterlambe, is offered vp for vs. Therfore lette vs kepe holpe daye, not with olde leuen, ne- ther with the leuen of maliciousnes and wyckednes: but wth the swete breade of purenes and trueth.

I wrote vnto you in a pistle, that ye shoulde not compa- nye with fornicatours. And I meante not at all of the forni- catours of this worlde, ether of the couetous, or of extorcio- ners, ether of the idolaters: for then muste ye nedes haue gone out of the world. But now I wyte vnto you, that ye companie not together, yf any that is called a brother, be a fornicator, or couetous, or a worshippinger of ymages, ether a raplar, ether a dronkard, or an extorcionar: with hym that is suche, se that ye eate not. For what haue I to do, to iudge them whiche are wythout? Do ye not iudge them that are within? Them that are without, God shal iudge. Put away from amonge you that euill person.

The Notes

a. To deliuer to Satan, is to banyshe a man from y^e congregacion of the faythful, which is the mystical bodye of Christ. Ye shal vnderstande that there be but two kyngdomes, y^e is to saie: the kyngdome of Christ, whiche is the churche or the congregacion of the faythfull, and the kyngdome of Satan. whosoever then is as a rotten member cut of fro the bodye of Christ, he is immediatly receaued into the kyngdome of the deuyll, as though he were deliuered vp vnto Satan, and that ought to be done to the intente that carnall and fleshy wyse dome and hautenesse of mynde, may be there throughe abated.

The .vi. Chapter.

He rebuketh them for goyng to law together before the Heathen, and reproveth uncleannes.



DARE anye of you haupnge busynes with another, go to lawe vnder the wycked, and not rather vnder the sayntes: Do ye not know, that y^e sayntes shal iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynoughe to iudge small trifles? knowe ye not howe that we shal iudge the Angels? How muche more maye we iudge thinges that pertayne to the lyfe.

The fyrst Epistle

If then ye haue iudgementes of worldly matters, take them whiche are despyled in the congregatyon, and make them iudges. This I saye to your shame. Is there vtterlye no wyle manne amonge you? What not one at all, that can iudge betwene brother and brother, but one brother, goeth to lawe with another: and that vnder the vnbeleuers?

Now therefore there is vtterlye a faute amonge you, because ye go to lawe one with another. Why rather suffer ye not wronge: why rather suffre ye not youre selues to haue harme? Nay, ye your selues do wronge, robbe, and that the brethren. Do ye not remember how that the vnryghteous shall not inheret the kyngdome of God? Be not deceaued.

Eph. v. a.
1. Tim. i. b

For nether fornicatours, nether worshyppers of ymages, nether aduouterers, nether weaklinges, nether abusers of them selues with the mankynde, nether theues, nether couetous, nether dronckards, nether cursed speakers, nether cypplers shall inheryte the kyngdome of GOD. And suche were some of you, but ye are washed: but ye are sanctified: but ye are iustified by the name of the Lorde Iesus, and by the spryte of our God.

Eccl. xxxv. d.
1. Cor. v. d.

All thinges are lawfull vnto me: but all thinges are not profytable. I may do all thinges: but I wyll be brought vnder no mannes power. Meates are ordeyned for the bellye, and the belly for meates: but God shall destroye both it and them. Let not the bodye be applyed vnto fornication, but vnto the LORDE, and the Lorde vnto the body. GOD hath rayled vp the LORDE, and shall rayle vs vp by his power.

Ether remember ye not, & your bodies are the members of Christ: shall I now take the members of Christ, & make them the members of an harlot? God forbid. Do ye not vnderstand that he which coupleth him selfe with an harlot, is become one body: for two (sayth he) shalbe one fleche. But he that is ioyned vnto the Lorde, is one sprite.

Gen. ii. d.
Math. xix. a
Mark. x. a
Eph. v. g.

Ale fornication. All synnes that a man doth, are withoute the body. But he that is a fornicator, synneth agaynst his

bodye

owne body. Ether knowe ye not, howe that youre bodyes are the temple of the holy ghost, whiche is in you, whome ye haue of God, and howe that ye are not your owne: for ye are dearly boughte. Therfore glorifye ye God in youre bodies, and in your sprites: for they are Gods.

The Notes,

a. we learne here in this place, that we maye haue our matters discussed before Christian Judges, that is to saye: before them that be of a good and vncorrupted conscience. Nowbeit, it were good that in euery parthe, some honest and conscionable men shoulde be appoynted to make vnitie and peace betwene neyghbour and neyghbour.

The. vii. Chapter.

Of marlage, birginitie, and wydowheade.



A concerning the things whereof ye wrote vnto me: it is good for a man not to touche a woman. Neuertheles, to auoyde fornication let euery man haue his wife: & let euery woman haue hir husbände. Let the man geue vnto the wyfe due beneuolence. Lykewyse

also the wyfe vnto the man. The wise hath not power ouer hir owne bodye: but the husbände. And lykewyse the husbände hath not power ouer his owne body: but the wyfe.

Cob. vi. d.

Withdrawe not your selues one from another, excepte it be with consent for a time, for to geue youre selues to fastynge and prayer. And afterwarde & come agayne to the same thinge, lest Satan tempt you for your incontynence.

& Some read: come together againe.

This I saye of fauoure, and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath his proper gifte of God, one after this maner, another after that. I saye vnto the vnmariéd men & wydowes: it is good for them yf they abide euen as I do. But and yf they can not abstayne, lette them mary. For it is better to marry then to burne.

1. Timo. v. c

Vnto the mariéd commaunde not I, but the Lord: let not the wyfe be separated from the man. If she be separated let hir remayne vnmariéd, or be recôiled vnto hir husband agayne. And lette not the husband put away his wyfe from him.

Matt. v. e and. xix. a

To the remnaunt speake I, and not the Lord. If any brother haue a wyfe that beleueth not, if she be content to dwel
with

with him, let him not put him away. And the woman which hath to her husbande an infidell, yf he consent to dwell with him, lette her not put him away. For the vnbelyuynge husbande is sanctified by the wyfe, and the vnbelyuynge wyfe is sanctified by the husband. Or els were your chyldeyn vnclene: but now are they holy. But and yf the vnbelyuynge departe, lette hym depart. A brother or a sister is not in subiection to suche. God hath called vs in peace. For how knowest thou O woman, whether thou shalt saue thy husband or no? Other how knowest thou O man, whether thou shalt saue thy wyfe or no: but euen as God hath distributed to euerye man.

D
Ephes. iij. a.

Some read:
let him not
adde vncircu-
cision.
1. Timo. vi. a.

As the Lorde hath called euery person, so let him walke: and so ordayne I in all congregations. If any man be called beyng circumcised & let him adde nothynge thereto. If anye be called vncircumcised: let him not be circumcised. Circumcision is nothynge and vncircumcision is nothynge: but the keepynge of the commaundementes of God.

Let euerye man abyde in the same state wherein he was called. Arte thou called a seruaunt & care not for it. Neuertheles if thou mayst be fre, vse it rather. For he that is called in the Lorde beyng a seruaunt, is the Lordes fre man.

Lyke wyse he that is called beyng fre, is Christes seruaunt. Ye are dearly bought, be not mennes seruautes. Brethren let euery man wherin he is called, therein abyde with God.

E As concernynge virgins, I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obtayned mercye of the Lord to be faythfull. I suppose that it is good for the present necessitie. For it is good for a man so to be. Arte thou bounde vnto a wyfe & seke not to be loosed. Arte thou loosed from a wyfe & seke not a wyfe. But and yf thou take a wyfe, thou synnest not. Lyke wyse yf a virgin marie, she synneth not. Neuerthelesse, suche shall haue trouble in their fleshe: but I saue you.

Psalm. lx. a

This saye I brethren the tyme is short. It remaineth that they which haue wyues, be as though they had none, & they that wepe, be as though they wept not: and they that reioyce,

ioyce, be as though they reioysed not: and they that bye, be as though they possessed not: and they that vse this worlde, be as though they vled it not. For the fassion of this worlde Gal. 6. 12. goeth awaye. I wolde haue you without care. The syngle man careth for the thinges of the Lorde, how he may please the Lorde. But he that hath married, careth for the thinges of the worlde, howe he may please his wyfe. There is difference betwene a virgin and a wyfe. The single woman careth for the thinges of the Lorde, that she may be holy both in body and also in spyrte. But she that is married, careth for the thinges of the worlde, how she maye please hir husband. This speake I for your profit, not to tangle you in a snare: but for that which is honest and comly vnto you, and that ye maye quietly cleaue vnto the Lorde without separation.

If^a any man thinke that it is vncomly for his vyrgyn yf he passe the tyme of mariage, and ifso nede requyre let him G do what he lysteth, he synneth not, let them be coupled in mariage. Neuerthelesse he that purposeth surely in his herte, hauinge no nede: but hath power ouer his owne wyll: and hath so decreed in his herte, that he wyll kepe his vyrgyn, doth well.

So then he that ioyneth his virgin in mariage, doth well. But he that ioyneth not his virgin in mariage, doth better.

The wyfe is bounde to the lawe, as longe as hir husbände lyueth. If hir husband slepe, she is at libertye to mary with whom she wyll, only in the Lorde. But she is happier yf she so abyde, in my iudgement. And I thinke verely that I haue the spyrte of God.

Rom. 14. 1

The Notes.

a. Here we learne that it is the parentes parte to mary forth theyr chyldren. For in the olde tyme, no contracte of matrimonye toke effect without auctoritie of the parentes. Reade Deutern. 22. Also parentes ought to prouide betwix for theyr chyldren, and in no wyse to compell them ether to virginitye, or to wedlocke, onlesse they see them to misse them selues. Reade. Gene xxiiij.

The. viij. Chapter.

He rebuketh them that vse theyr libertye to the schander of other, and sheweth howe men oughte to behaue them towarde suche as be weak.

To

11



I speake of thinges dedicate vnto ydols we are sure that we all haue knowledge. knowledge maketh a man swell: but loue edifieth. If any man thinke that he knoweth any thinge, he knoweth nothinge yet as he ought to knowe. But yf any man loue God, the same is knowne of him.

1. Cor. xliij. 8

To speake therfore of meate dedicat vnto ydols, we are sure that an ydoll is nothinge in the worlde, and that there is none other **GOD** but one. And though there be that are called Goddes, whether in heauen, other in earth (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whom are all thinges, and we in him: and one Lord Iesus Christ by whom are all thinges, & we by him. But euer y man hath not knowledge. For some hauing conscience because of the ydoll vntill this houre, eate as a thinge offered vnto the ydols, and so their consciences be yuge yet weake, are defyled. But meate maketh vs not acceptable to God. Neither yf we eate, are we the better. Neither yf we eate not, are we the worse.

Roma. xliij. d.

But take hede lest by any meanes this libertye of yours, be an occasion of fallynge to them that are weake. For yf some man se thee which hast knowledge, syt at meate in the ydols temple, shal not the conscience of him which is weake, be boldened to eate those thinges whiche are offered to the ydole? And so thow wth thy knowledge, shal the weake brother perishe for whome Christ dyed. When ye synne so agaynst the brethren, and ^a wound their weake consciences, ye synne agaynst Christ. Wherefore, yf meate hurte my brother, I will eate no fleshe while the worlde standeth, because I wyll not offend my brother.

The Notes.

a. We must beware that we misuse not our libertye, and so wounde the consciences of the weake, for in so doyng we synne agaynst Christ.

The ix. Chapter.

Loue forbeareth the thyng that she may do by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.

Am



A I not an Apostle: am I not free: haue I
not seue Iesus Christ oure Lord: Are ye not
my worke in the Lord: If I be not an Apo-
le vnto other yet am I vnto you. For the
scale of myne Apostleshippe are ye in y^e Lord.

A
I cu. ix. a.

Myne aunswere to them that aske me, is this
Haue we not power to eat and to drynke: ^{a.} Ether haue we
not power to leade about a sister to wyfe, as well as other
Apostles, and as the brethren of the Lord, and Cephas:
Ether only I and Barnabas haue not power this to do:
Who goeth a warfare any tyme at his owne coste: Who
planteth a vyneparde, and eateth not of the fruite therof:
Or who fedeth a flocke, and eateth not of the mylke of the
flocke:

Saye I these thynges after the maner of men: Or sayth
not the lawe the same also: For it is wrytten in the lawe
of Moses: Thou shalt not moue the mouth of the oxe that
treadeth out the corne. Doth God take thought for oxen:
Ether sayth he it not all together for oure sakes: For oure
sakes no doute this is wrytten: that he which careth, should
care in hope: and that he which thretheth in hope, should be
partaker of his hope. If we sowe vnto you spirituall thyn-
ges: is it a great thinge yf we reape youre ^a carnall thinges:
If other be partakers of this power ouer you, wherfore are
not we rather:

Dent. xxi. b.
1. Timo. v. b

Roma. xv. f

B
Or reade:
temporal thinges.
es.

Neuerthelesse, we haue not vsed this power: but suffre al
thynges, lesse we shoulde hynder the Gospell of Christe. Wo-
ye not vnderstande, how that they whiche minister aboute
the sacrific, lyue of the sacrifice: And they whiche wayte at
the aulter, are partakers with the aulter. Euen so also byd
the Lord ordeyne, that they whiche preache the Gospell,
shoulde lyue of the Gospell. But I haue vsed none of these
thinges.

Nether wrote I these thynges, that it shoulde be so done
vnto me. For it were better for me to dye, then that any man
shoulde take this reioysynge from me. For yf I preache the
Gospell, I haue nothyng to reioyce of: For necessitie is put

D. i. vnto

The fyrst Epistle

unto me. Wo is it unto me, yf I preache not the Gospell. If I do it with a good wyll, I haue a reward. But yf I do it agaynst my wyll, an office is committed vnto me. What is my rewarde then? Merely that when I preache the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctoritie in the Gospell.

Actes. xxi. a.
Gala. ii. a

D For though I be fre from al men, yet haue I made my selfe seruaunt vnto al men, that I myght wyne the moo. Vnto the Jewes, I became as a Jewe, to wyne the Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wyne them that were vnder the lawe. To them that were without lawe, became I as though I had bene wythout lawe (when I was not wythout lawe as pertyning to God, but vnder a lawe as concerning Christ) to wyne them that were wythout lawe. To the weake became I as weake, to wyne the weake. In all thynges I fashioned my selfe to al men, to saue at the leaste way some. And this I do for the gospels sake, that I might haue my part therof.

1. Cor. ix. 8

The pistle on
the Sunday ca-
led Septuages-
ma.

Perceauie ye not, how that they which runne in a course runne al, yet but one receaueth the reward. So runne, & ye may obtayne. Euerie man that proueth himselfe, abstaineth from all thynges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne, I therfore so runne, not as at an vncerteyne thyng.

So fight I, not as one that beateth the ayre: but I tame my bodye, and bypasse it into subiection, lest by any means after that I haue preached to other, I my selfe shoulde be a cast away.

¶ The Noted.

a. By this saying of Saynt Paule, we haue a full instruction that the Apostles dydde carpe about their owne wyues wyth them. If the Apostles had put away their wyues, they shoulde haue done agaynst the lawe of their master Christ. Mat. v. xix.

I he. x. Chapter.

¶ He seareth them wyth the ensamples of the olde Testament, and exhorteth them to a Godly conuersation.

The pistle
on the ix son-
day after Tri-
nite



And then, I woulde not that ye shoulde be ignorant of this, how that our fathers were al vnder a cloude, and al passed thorow the sea, and were

were al baptised vnder Moyses in the cloude, and in the sea: and dyd all eate of one spirituall meate, and did all drinke of one maner of spiritual drinke. For they dranke of the spiritual rocke that folowed them, and that rocke was Christ. But in many of them had God no delyght. For they were ouerthrowen in the wyldernes. These are ensamples to vs, that we shuld not lust after euill thinges, as they lusted. Neither be ye worshyppers of ymages as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp agayne to playe. Neither let vs commit fornication, as some of them committed fornication, & were destroyed in one daye. xiiij. thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpentes. Neither murmur ye as some of them murmured, and were destroyed of the destroyer.

Exode. xvi. c.
Exode. xvii. b.
Num. xx. a.
Num. xvi. b.
Num. xiiij. a.

Exo. xxxij. b.

Num. xxi. a.
Ihal. cv. d.

All these thinges happened vnto them for ensamples, and were wytten to putte vs in remembraunce, whom the endes of the world are come vpon. Wherefore let him that thynketh he standeth, take hede lest he fall. There hath none other temptation taken you, but suche as foloweth the nature of man. But God is faithful, which shal not suffer you to be tempted aboue your strength: but shal in the middes of the temptation make away, that ye may be able to beare it. Wherefore my deare beleued, fle from worshypinge of ydols.

I speake as vnto them whych haue discretion, iudge ye what I say. Is not ^a the cuppe of blessinge which we blesse & partakinge of the bloud of Christ? Is not the bread whiche we breake, partakynge of the bodye of Christ? because that we (though we be many) yet are one breade and one bodye, inasmuche as we al are partakers of one breade. Beholde Israel after the flesh. Are not they whych eate of the sacrifice, partakers of the altar?

D

& Oratio n. m. i.
on of the blud
of Christ

What saye I then: that the ymage is anye thyng? or that it whych is offered to ymages, is anye thyng? Nay, but I saye, that these thynges whiche the Gentyles offer, they

Id. ii.

The fyrst Epistle

they offer to deuils, and not vnto God.

Eccle. xxxv. d. And I would not that ye should haue felowshyppe wyth the deuyls. Ye can not dryncke of the cuppe of the Lorde, and of the cuppe of the Deuylls. Ye can not be the partakers of the Lordes table, and of the table of Deuylls. **Ether** Do we prouoke the Lorde? Or are we stronger then he? All thynges are lawefull for me, but all thynges are not expediente. All thynges are lawfull to me, but al thynges edifye not. Let no man seke his owne profit: but let euery man seke anothers wealth.

Psal. xliij. a. Whatsoeuer is solde in the fleche market, that eate, and aske no questions for conscience sake. For the earth is the Lordes, and all that there in is. If anye of them whiche be leue not bydde you to a feaste, and if ye be disposed to God, whatsoeuer is sette before you: eate, askyng no question for conscience sake. But and yf any man saye vnto you: this is dedycate vnto ydols, eate not of it for hys sake that sheweth it, and for hurtynge of conscience.

For the earth is the Lordes, and al that therein is. Conscience I say, not thynne: but the conscience of that other. For why shoulde my libertie be iudge of another mannes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thyng wherefore I geue thankes.

Coloss. iij. c. Whether therfore ye eate or dryncke, or whatsoeuer ye do, do all to the prase of God. So that ye geue none occasion of euyll, nether to the Jewes, nor yet to the gentils nether to the congregation of God: euen as I please al men in all thynges, not sekyng myne owne profite, but the profite of many, that they might be saued.

The Notes.

a. That is to saye: They that do eate of the breade, and dryncke of the cuppe of the Lorde wyth thankes geuyng, are the communion of the bodye and bloude of Christe, that is to saye: the congregation of them that are washed in the bloude of Christe, beynge made his bodye and members.

The. xi. Chapter.

He rebuketh them for the abuse and disorder that they had about the Sacramente of the bodye and bloude of Christe, and bringeth them agayne to the fyrste institution.



Be ye the folowers of me, as I am of Christe. **A**
 I commend you brethren, that ye remembre
 me in al thynges, and kepe the ordinaunces,
 even as I deliuered them to you. But I ^{Eph. v. c.}
 would ye knewe, that Christ is the heade of
 euerye man. And the man is the womans
 head. And **GOD** is Christes head. Euerye man prayinge
 or prophesyng hauinge any thinge on his heade, shameth
 hys heade. Euery woman that prayeth or prophesieth bare
 headed, dishonesteth hir head.

For it is even all one, and the very same thyng, even as **IS**
 though we were shaven. Yf the woman be not couered, let
 hir also be shorn. If it be shame for a woman to be shorne or
 shaven, let hir couer hir heade.

A man ought not to couer his head, forasmuche as he is
 the ymage and gloze of God. But the woman is the gloze
 of the man: for the man is not of y woman, but the woman ^{Gene. i. 2.}
 of the man. Nether was the man created for the womans **C**
 sake: but the woman for the mannes sake. For thys cause
 ought the womā to haue ^a power on hir head, for y angels
 sakes. Neuertheles, nether is the man without the woman
 nether the woman wythout the man in the Lorde. For as
 the woman is of the man, even so is the man by the woman:
 but all is of God.

Judge in your selues, whether it be comly that a woman
 praye vnto god bare headed. Or els doth not nature it selfe
 teache you, y it is a shame for a man, if he haue long heare:
 and a prayse to a woman, yf she haue longe heare. For hir
 heare is geuen hir to couer hir with all. If anye man luste
 to stryue, we haue no such custome, nether the congregaci-
 ons of God.

Thys I warne you of, and commende not that ye come ^{The pistle}
 together: not after a better maner, but after a worse. For ^{on the thursd}
 first of al when ye come together in the congregatiō, I hear ^{before Easter.}
 that there is dissencion amonge you: and I partelye beleue
 it. For ther must be sectes amonge you, that they whych are
 perfect amonge you, myght be knowen. When ye come to-
 gether

The fyrst Epistle

gether therfore into one place, a man can not eat the Lordes supper. For euerye man begynneth afoze to eat his owne supper. And one is hungry, and another is droncken. Haue ye not houses to eat and to dryncke in? Or els despise ye the congregation of god, and shame them that haue not? What shal I say vnto you? What I praise you? In this praise

Math. xxv. 1. c.
Mark. xiiij. b.
Luke. xxij. b.

E I you not. That which I deliuered vnto you, I receaued of the Lord. For the Lord Iesus the same night in whiche he was betrayed, toke bread: and when he had geuen thankes he brake it and said: Take ye, and eate ye: this is my body which is broke for you. This do ye in the remembrance of me. After the same maner also he toke the cup, when supper was done sayinge, This cup is the newe Testament in my blood. This do as oft as ye dryncke it, in remembrance of me. For as often as ye shall eate this bread, and dryncke this cup & shew the Lordes death, tyl he come. Wherfore whoso euer shal eate of this bread, or drynke of the cup vnworthely shal be ^{b*} guilty of the body and blood of the Lord. Lette a man therfore examen hymselfe, and so lette hym eate of the breade, and dryncke of the cup. For he that eateth or drynketh vnworthely, eateth & drynketh hymselfe his owne damnacion, because he maketh no difference of the Lordes bodye. For this cause many are weake and sycke amonge you, and many slepe. For if we had iudged our selues, we shuld not haue bene iudged. But when we are iudged of the Lord, we are chastened, because we should not be dampned with the world. Wherfore my brethren, when ye come together to eat, tary one for another. If any man hunger, lette him eate at home, that ye come not together vnto condemnation. Other thinges wil I set in order when I come.

The Notes.

- a. Power is as muche to saue, as a sygne that the woman is in sublection, and hath a heade ouer hyr.
b. As Christ is other refreshed or despised in his poore members. Math. xij. chap. so is he other honored or dishonored in his holpe or ordinances and institutions. Read more of this holpe sacrament in the. xxij. chap. of Luke.

The. xii. Chapter.

The diuersitie of the gyftes of the holy goosse, geuen to the comfozte and edifieng of one another. as the members of a mans bodye serue one another

Concluz



Concernyng spirituall thynges (brethren). **I** woulde not haue you ignoraunt. Ye knowe that ye were gentyls, and went your wayes vnto domme ydoles, euen as ye were ledde. **W**herfoze, I declare vnto you that no man speaking in the spzite of God, desieth Iesus. **A**lso no man can saye that Iesus is the Lorde: but in the holpe goost.

There are diuersities of gyftes berely, yet but one spzite. And there are differences of administrations, & yet but one Lord. And there are diuers maners of operations, and yet but one God which worketh al in all. The gyft of the spzite is geuen to euery man, to edify withall. For to one is geuen thozow the spzite, the vtteraunce of wysedome. To another is geuen the vtteraunce of knowledge by the same spzite. To another is geuen sayth, by the same spzite. To another the gyftes of healyng by the same spzite. To another power to do miracles. To another prophesye. To another iudgement of spzites. To another diuers tonges. To another the interpretation of tonges. And these all worketh euen the selfe same spzite, deuidyng to euery man seuerall gyftes, euen as he wyl.

For as the body is one, and hath manye membres, and all the membres of one body though they be many, yet are but one body: euenso is Christ. For in one spzite are we all baptyzed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue all droncke of one spzite. For the body is not one member, but many.

If the fote saye: I am not the hande, therfoze I am not of the body: is he therfoze not of the body? And yf the eare say, I am not the eye: therfoze I am not of the body: is he therfoze not of the body? If al the body were an eie, where were then the eare? If al were hearyng: where were the smellyng? But now hath God disposed the membres euery one of them in the body, at hys owne pleasure. If they were all one member: where were the body? Now are there manye membres, yet but one body. And the eye can not saye vnto

DD. liij. the

*The pistle
on the. x. son.
after Trinite.
Math. ix. f
Rom. xij. a
Or: triall
Roma. xij. a.
Eph. iij. a*

The first Epistle

the hand, I haue no nede of thee: noꝝ þe head also to the fete,
I haue no nede of you,

Yea, rather a great deale those membes of the body whiche
seme to be moze feble, are necessary. And vpon those mē-
bres of the body whych we thinke least honest, put we moze
honestie on. And oure vngodlye parties haue moze beautie
on. For oure honest membes nede it not. But God hath so
disposed the body, and hath geuen the moze honour to that
part whiche lacked, lest there should be any stytle in the bo-
dy, but that the membes shoulde indifferentely care one
for another. And yf one member suffer, al suffer wyth hym:
yf one member be had in honour, all membes be glad also.

Ephes. iij. b.

Ye are the body of Christe, and membes one of another.
And God hath also ordeyned in the congregation, fyrst the
Apostles, secondarely prophetes, thirde teachers, then thē
that do miracles: after that the gistes of healyng, helpers,
gouerners, diuersitye of tonges.

Are all Apostles? Are all Prophetes? Are all teachers?
Are all doars of miracles? Haue al the gyftes of healyng?
Do all speake wyth tonges? Do all interprete? Couet after
the best gyftes. And yet we we I vnto you a moze excellent
waye.

The Notes

a. That man confelleth Iesus to be the Lorde, whych as he beleued that Christ is both
God and man, so he setteth forth nothyng contrary vnto his doctrine, whiche thyng can
not be done wythout the holpe goost.

The .xij. Chapter.

The nature and condition of loue.

The pistle
on Quinguage
Sima son laye.

Math. viij. a.
Luce. xij. c



Although I spake wyth the tonges of men and
aungels, and haue no loue, I am euen as sou-
dyng brasse: or as a tynklynge cymball. And
though I coulde prophesy, and vnderstand
al secretes, and al knowledg: yea, yf I had
a* al fayth, so that I could moue mountayns
out of their places, and yet had no loue, I were nothyng.
And though I bestow al my goodes (to fede the poore) & though
I geue my body euen that I burned, and yet haue no loue,
it profiteth me nothyng.

Loue

Loue suffreth long, and is courteous. Loue enuyeth not. **B**
 Loue doth not frowarde, swellth not, dealeth not dishonestly, seeketh not hir owne, is not prouoked to anger, thinketh not euill, reioyseth not in iniquitie: but reioyseth in the truth, suffreth all thynges, beleueth all thynges, hopeth al thynges, endureth all thynges. Thoughe that Prophecynges faile, other tounge cease, or knowledge vanysh away, yet loue falleth neuer away. **1. Cor. xiii. 4. Phil. iij. c.**

For our knowledge is vnperfect, and oure prophesyinge is vnperfect. But when that whych is perfecte is com, then that whych is vnperfecte, shalbe done awaye. When I was a chylde, I spake as a chylde. I vnderstode as a chylde, I ymagined as a chylde. But as sone as I was a man, I put awaye chyldehoode. Nowe we se in a glasse, euen in a darcke speakyng: but then shal I knowe euē as I am knowen. Nowe abydeth fayth, hope, and loue, euen these thre: but the chiefe of these is loue.

The Notes.

a. Here fayth is taken for the power to do miracles. For when fayth is taken for that assured trust in God throught the blood of Iesus Christe, it can in no wyse be withoute charitye and loue.

The xiiij Chapter.

Paule sheweth the gyfte of Prophecy, interpretynge or preachinge excelleth the gyfte of tonges, and how they both ought to be vsed.



Aboure for loue, and couet spirituall gyftes: and most chiefly for to prophesy. For he that speaketh wyth tonges, speaketh not vnto men, but vnto God. For no mā heareth him. Nowbeit in the sprite he speaketh misteries. But he that prophesieth, speaketh vnto men to edifyng, to exhortation, and to comforte. He that speaketh wyth tonges, proffiteth him selfe: he that prophesieth, edifieth the congregation. I woulde that ye all spake with tonges: but rather that ye prophesied.

For greater is he that Prophesieth, then he that speaketh wyth tonges excepte he expounde it also: that the

The fyrst Epistle

A congregation maye haue edifyinge. Nowe brethren, yf I come vnto you speakyng wyth tonges: what shal I profite you, except I speake to you, other by reuelaciō, or by knowledgē, or by prophesyng, or by doctrine. Moreover when thynges without life geue sound: whether it be a pipe or an harpe, except they make a distinction in the soundes: howe shal it be known what is piped or harped? And also if the trompe geue an vncertayne voyce: who shal prepare hym selfe to syght? Euen lyke wyse, when ye speake wyth tonges except ye speake wordes that haue signification, howe shal it be vnderstande what is spoken? For ye shal but speake in the ayre.

Manye kyndes of voyces (as a man might say) are in the world, and none of them are withoute signification. If I knowe not what the voyce meaneth, I shalbe vnto hym that speaketh an aliant, and he that speaketh, shalbe an aliant vnto me.

Euen so ye (for as muche as ye couet spirituall gyftes) seke that ye maye excell vnto the edifyinge of the congregation.

Wherefore, let hym that speaketh wyth tonges, pray: that he maye interprete also. For if I pray wyth tonges, my spyrite prayeth: but my mind is without frute. What is it then? I wyll praye wyth the spyrte, and wyll praye wyth the mind also. I wyll synge with the spyrte, and wil synge with y mind also.

For els, when thou blessest wyth the spyrte, howe shal he that occupieth the rowme of the vnlearned, saye Amen at thy geuynge of thanks, seynge he vnderstandeth not what thou sayest. Thou verely geuest thanks well, but the other is not edified. I thanke my God, I speake wyth tōges more then ye all. Yet had I leuer in the congregation, to speake fīue wordes with my mind to the information of other, rather then ten thousand wordes with tonges.

Esa. xliij. c Brethren, be not chyliden in wytt. Howebeit, as concerning maliciousnes, be chyliden, but in witte, be perfecte. In the lawe it is wrytten: with sundrye tonges, and with sundry lippes wil I speake vnto this people, and yet for all that wil they

they not heare me, sayeth the Lorde. Wherfore tonges are for a signe, not to them that beleue: but to them that beleue not. Contrarywyse, prophesyinge serueth not for them that beleue not, but for them whych beleue.

If therfore, when al the congregation is come together, and all speake wyth tonges, there come in they that are vnlearned, or they which beleue not: will they not saye that ye are out of your wittes?

But and if all prophesye, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: also are the secretes of his heert opened, and so falleth he downe on his face, and worshippeth God, and sayeth that God is in you in dede.

Now is it thus brethren? When ye come together, euery one of you hath a songe, hath a doctrine, hath a tonge, hath a reuelation, hath an interpretation. Let al thinges be done vnto edifyinge. If any man speake with tonges, let it be by two or at the most by thre, and that by course, and lette another interprete it. But if ther be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe & to God.

Let the Prophetes speake two or thre, and let the other iudge. If any reuelation be made to another that sytteth by let the first holde hys peace. For ye may all prophesy one by one, that al may learne, and al maye haue comforte. For the ^a spyrtes of the Prophetes, are in the power of the prophetes. For God is not causer of stryfe: but of peace, as he is in in al other congregations of the sayntes.

Let your wyues kepe sylence in the congregations: For it is not permitted vnto them to speake: but to be vnder obedience, as sayeth the lawe. If they will learne any thyng, let them aske their husbandes at home. For it is a shame for women to speake in the congregation. Spronge the worde of God from you? Ether came it vnto you onelye? If anye man thinke him selfe to be a Prophet, ether spirituall: lette hym vnderstand, what thynges I write vnto you. For they are the commaundementes of the Lorde. But and if any man
be

1. Timo. 2. 12.
Gene. 29. 12.

The first Epistle.

be ignorant, let him be ignorant. Wherefore brethren, covet to prophecy, and forbid not to speak with tongues. Let all thynges be done honestlye and in order.

The Notes.

a. Here he speaketh not of the holre goost, in whose power all men ought for to be: but of the severall gyftes of the spyrte, whych are so in the power of them that have them: that they maye alwayes without contention, use them to the edifying of the church of Christ.

The .xv. Chapter.

The resurrection of the dead.

The pistle
on the .xi. son
after trinitie



Brethren, as pertaynyng to the Gospel whiche I preached unto you, whych ye have also accepted, and in the whych ye continue, by the whych also ye are saved: I do you to wytte, after what maner I preached unto you, yf ye kepe it, excepte ye have beleued in bayne.

For first of al, I delivered unto you that whych I receaved: how that Christ dyed for oure synnes, agreynge to the scriptures: & that he was buried, and that he arose agayne the thirde day according to the scriptures: and that he was sene of Cephas, then of the twelue. After that, he was sene of moo then fyue hundred brethren at once: of which manye remayne unto this daye, and many are fallen a slepe. After that appered he to James, then to al the Apostles.

And last of all he was sene of me, as of one that was bozne oute of due tyme. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God, I am that I am.

And hys & grace whych is in me, was not in bayne, but I laboured more aboundantly then they all, yet not I, but by grace of god whych is with me. Therefore whether it were for they, so we preache, and so have ye beleued.

If Christ be preached howe that he rose from the dead: howe saye some amonge you, that ther is no resurrection of the dead: If ther be no rysynge agayne of the dead: then is Christ not risen. If Christe be not risen, then is oure preachinge vayne, and your fayth is also in bayne. Yea, and we

are

Clap. liij. b.
Jonas. ij. a.
Isa. vi. a.
John. xx. c.
Actu. ix. a.
Eph. ij. b.

Some read:
his grace whi
che is come on
me.

are founde also false wytnesses of God. For we haue testi-
fied of God, how that he raised vp Christ: whome he raised
not vp, yf it be so that the dead rylse not agayne. For yf the
dead rylse not agayne, then is Christ not rylsen agayne. If it
be so that Christe rose not, then is youre faith in vayne, and
yet are ye in youre synnes.

Therefore they whiche are fallen a slepe in Christ, are pe-
rished. If in this lyfe onelye we beleue on Christe, then are
we of all men the miserablest.

But nowe is Christe rylsen from the dead, and is become
the fyrst frutes of them that slept. For by a man came death,
and by a man came the resurrection of the dead. For as by
Adam al dye: euen so by Christ, shall al be made alyue, and e-
uer ye man in hys owne order.

The fyrste is Christe, then they that are Christes at hys
commynge. Then commeth the ende, when he hath deliue-
red by the kyngedome to God & the father, when he hath
put downe all rule, auctoritie, & power. For he must raygne
tyll he haue put all his enemyes vnder hys fete. The last
enemye that shalbe destroyed, is death. For he hath put all
thynges vnder his fete. But when he sayth, all thynges are
put vnder him, it is manifest, that he is excepted, whiche dyd
put all thynges vnder him. When all thynges are subdued
vnto him: then shall the sonne also him selfe be subiect vnto
him that dyd put all thynges vnder him, that God maye be
all in all thynges. Els what do they whiche are baptysed
& ouer the dead, yf the dead rylse not at all? Why are they
then baptysed ouer the dead? Yea, & why stand we in ieoper-
dy euery houre? By oure reioysinge which I haue in Christ
Jesu oure Lorde, I dye dayly. That I haue fought with
beastes at Ephesus after the maner of men: what aunta-
geth it me, yf the dead rylse not agayne? Let vs eate and
dryncke: for to morowe we shall dye. Be not deceaued: euel
speakinges corrupt good maners. Awake truly out of slepe
and synne not. For some haue not the knowledge of God.
I speake this to youre rebuke.

But some man will saye: how arylse the dead, with what
bodre

Coloss. i. c.
1. Thess. iiij. d.

& Or: to God
& the father.

Psalm. cix. a.
Heb. i. d. & x. c.
Psalm. viii. d.
Heb. ij. d.

& Some read:
for the dead.

Sapient. ij. b
Esaie. xxij.

The fyrst Epistle

body come they? Thou sole, that whych thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheat, or of some other) and God geueth it a body at hys pleasure, to euery seed hys owne body.

All flesch is not one maner of flesch, but there is one maner flesch of men, another maner fleshe of beastes, another maner fleshe of fythes, and another of birdes. Ther are also celestiall bodyes, & ther are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. Ther is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre diffreth from another in glorye. So is the resurrection of the dead. It is sown in corruption, and riseth in incorruption. It is sown in dishonoure, and riseth in glorye. It is sown in weakenes, and riseth in power. It is sown a naturall body, and riseth a spiritual body. Ther is a naturall bodye, and there is a spiritual bodye: as it is also wyrtten: the fyrst man Adam was made a lyuing soule: and the laste Adam was made a quickenyng spyrte. Howebeit, that is not fyrst whych is spiritual: but that which is natural, & then that which is spiritual. The first man is of the earth erthy: the second man is the Lorde from heauen. As is the erthy, such are they that are erthy. And as is the heuenly, such are they that are heuenly. And as we haue borne the ymage of the erthy, so shall we beare the ymage of the heuenly.

Gene. ij. b.

Thys saye I brethren, that fleshe and bloud can not inheret the kingdom of God. Eether doth corruption, inheret incorruption. Behold I shew you a mystery. We shall not asleepe: but we shal al be chaunged, and that in a momente, in the twynelinge of an eye (at the sounde, of the last trompe. For the trompe shal blowe, and the dead shal rise incorruptible and we shalbe chaunged. For thys corruptible, muste putte on incorruption: and this mortall, must put on immortality.

When this corruptible hath put on incorruption, and this mortall hath put on immortality: then shall be broughte to passe

pasſe the ſaying that is written: Death is ſwalowed bp into victorie. Death where is thy ſtyng? Hell where is thy victory? The ſtyng of death is ſynne: and the ſtrengthe of ſynne is the law. But thanks be vnto god whych hath geuē vs victory, thorow our Lord Jeſus Chriſt. Therefore my deare brethren, be ye ſtedfaſt and vnmouable, alwayes riche in the workes of the Lord, forasmuch as ye know, how that your labour is not in vayne in the Lord.

The Notes.

a. Ouer the dead or for the dead. Amonge the Corinthians, yf anye had deceaſed afore they could be baptiſed: ſome did take in hand to be baptiſed for them, thinkynge that the ſame ſhould be applicable vnto the dead agaynſt the reſurrection. Tertullian, Theophylactus, Ambroſe. Though ſaynt Paul dyd not allowe this ſuperſtition, yet therby dydde he take an occaſion to confute them, whych among the Corinthians, denied the riſyng againe of the dead.

The .xvi. Chapter.

He putteth them in remembrance of the gathering, for the poore Chriſten at Jeruſalem, and concludeth his Epiſtle wyth the ſalutations of certayne louyng brethren.



Concernynge the gatherynge for the ſayntes, as I haue ordeyned in the congregations of Galacia, euen ſo do ye. Upon ſome Sondag let every one of you put aſyde at home, and laye vp whatſoeuer he thynketh mete, that there be no gatheringes when I come. When I am come, whoſoeuer ye ſhal allowe by your letters, them wyll I ſende to brynge your liberalitie vnto Jeruſalem. And yf it be mete that I go, alſo they ſhal go wyth me. I wil come vnto you after I haue gone ouer Macedonia. For I wyll go thorowout Macedonia. Wyth you peraduenture I wyll abyde a whyle: or els winter, that ye may brynge me on my way, whither ſoeuer I go.

Act. xi. a.
Rom. xv. c.
1. Cor. xii. c.

I wyll not ſe you now in my paſſage: but I truſt to abyde a whyle wyth you, yf God ſhal ſuffre me. I wyll tarpe at Ephelus vntyl whitſontide. For a greate doore and a fruitefull is opened vnto me: and there any many aduerſaries. If Timotheus come, ſe that he be without feare with you. For he worketh the worke of y^e Lord as I do: Let no man therefore diſpyſe hym: but conuay him forth in prae, that he may come vnto me. For I loke for hym wyth the brethren.

The fyrst Epistle

Actes. xviij. c.
1. Cor. i. b.

To speake of brother Apollo: I greatly desyred him, to come vnto you with the brethren, but his mynd was not at all to come at this tyme. Howbeit, he wyl come when he shall haue conuenient tyme. Watche ye, stande faste in the fayth, quyte you lyke men, and be stronge. Let all your busines be done in loue.

Brethren, ye knowe the house of Stephana, howe that they are the fyrst frutes of Achaia, and that they haue appoynted them selues to minister vnto the saynctes. I beseeche you that ye be obedient vnto such, and to al that helpe and laboure. I am gladde of the commynge of Stephana, Fortunatus and Achaicus: for that whiche was lackynge (to me) on your part, they haue supplied. For they haue comforted my spirite and youres. Loke therfore that ye knowe them that are suche.

The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the congregation þis in their house. All the brethren grete you. Grete ye one another with an holpe kysse. The salutation of me Paul with myne owne hand. If any man loue not the Lord Iesus Christe, the same be ^a* Anathema maranatha. The grace of the Lorde Iesus Christe be with you. My loue be with you all in Christ Iesu. Amen.

*The ende of the first Epistle to the Corinthians.
Sent from Philippos, by Stephana, and Fortunatus, and
Achaicus, and Timotheus.*

The Notes.

a. Saynt Hierome doth expounde this worde Maranatha, the Lorde cometh, as yf he shoulde say: yf any man do not loue our Lorde Iesus Christe, let hym be accursed, and lette hym be sure that the Lorde (agaynst whom no hatred can preuaile) doth come.

Some agayne do expounde thus. Lette hym be as a rotten member cut of, and perishe viterlye.

The

The Argumente of the

second epistle to the Corinthians.



Sunte Paule in this Epistle doth principallie entreate of .iiii. thinges. Firste he sheweth how God did comforte him in his trouble, and that all men ought in the crosse of affliction, to comfort them selues by the word of grace, and hope of eternall life, commaundynge that the synner, whome he had excommunicated. i. Corin. v. shoulde be receaued agayne. He doth compare goodlye the lawe and the Gospell together, shewing how excellent and comfortable doctrine the gospell is, whereby we receaue remission of sinnes. Secondly, he doth moste earnestlye call them to repent aunce, exhortinge them to liue a godlye and christian life. Thirde, he exhorteth the Corinthians to make collections and gatheringes for the poore saintes that were at Ierusalem, alledginge many goodlye causes, or argumentes, to prouoke them to it. Last of all, he doth arme the congregation against false Preachers, settinge forth to the vttermost his vocation and office, and what he had done by the Gospell, therby to encourage the Corinthians to abide stedfaiste in the doctrine, and not to suffer them selues to be frayed awaye from it.

Ge. i.

The



The second Epistle of S.

Paule the Apostle, to the Corinthians.

The first Chapter.

The consolation of God in trouble. The loue of Paul toward the Corinthians, and his excuse that he came not vnto them.

PAule an Apostle of Iesu Christe by the
wyl of God, and brother Timotheus.
Vnto the congregation of God, which is
at Corinthum with all the sayntes whych
are in all Achaia. Grace be with you and
peace from God oure father, and from the
Lord Iesus Christ.

**Or: be God
& the father
Ephel. i. 3
1 Pet. vi. 4.**

Blessed be God the father of our Lorde Iesus Christe,
the father of mercyes and the God of all comforte, whych
comforteth vs in al our tribulation, in so muche that we are
able to comforte them whiche are in anye maner of trouble
with the same comfort, wherwith we our selues are comforted
of God. For as the afflictions of Christ are plenteous in
vs, euen so is our consolation plenteous by Christ.

Colos. i. 3.

Whether we be troubled for your consolation and saluation,
whych saluation we weth his power in that ye suffre
the same afflictions, whych we also suffre: or whether we be
comforted for your consolation and saluation: yet oure hope
is stedfast for you, inasmuch as we knowe now that as ye are
partakers of the afflictions, so shall ye be partakers also of
the consolation.

1 Reg. ii. 3.

Brethren, I would not haue you ignorant of oure trouble,
whych happened vnto vs in Asia. For we were grieved
out of measure passynge strength, so greatly that we despaired
euen of lyfe. Also we receaued an answer of death in
our selues, and that because we should not put our trust in
oure selues, but in God: whych rayseth the deade to lyfe againe,
and whych deliuered vs from so great a death, and
doth deliuer. On whome we truste, that yet hereafter he
wyl

will deliuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thanks maye be geuen of manye on our behalfe, for the grace geuen vnto vs. C

For oure reioysinge is this, the testimonye of oure conscience, that in synghenes and Godlye purenes, and not in fleshy wysedome, but by the grace of God, we haue hadde our conuersation in the world, and moost of all to you wardes. We wyte none other thinges vnto you, then that ye reade, and also knowe.

Yea, and I truste ye shall fynde vs vnto the ende, euen as ye haue founde vs partelye: for we are your reioysinge, euen as ye are ours, in the daye of our Lorde Iesus.

And in this confidence was I mynded fyrst to haue come vnto you, that ye myght haue had one pleasure more, and to haue passed by you into Macedonia, and to haue ben led forth to Iewrye warde of you. When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnallye those thinges whiche I thynke: that with me shoulde be yea, yea and naye, naye. God is sayethfull. For our preaching to you was not yea, and naye. L. Cor. xxi. a.
Some read: that I mighte haue had one pleasure more with you.
Math. v. l.

For Goddes sonne Iesus Christ whiche was preached among you by vs (that is to saye, by me, and Siluanus, and Timotheus) was not yea, and naye: but in hym it was yea. For all the promises of God, in him are yea: and are in hym Amen, vnto the laude of God throzowe vs. For it is GOD whiche stablished vs wyth you in Christ, and hath annointed vs, which hath also sealed vs, and hath geuen the earnest of the spyte into our hertes. Eph. i. iij. c.

The Notes.

a. God doth helpe and deliuer vs, when we do patiently beare his crosse, that is to saye the persecution, trouble, and aduersitye that he doth sende vnto vs. For God will neuer forsake them that do patiently waite for his ayde and succour. I gayne, they that will not waite for his helpe, but go about without him to helpe them selues by their owne wozkes and wysedome, or are impatient in their troubles, them doth he forsake bitterly in the middes of their afflictions.

The ij. Chapter.

He sheweth the cause of his absence, and exhorteth them to forgiue the man that was fallen, and to receaue him agayne with loue.

Ce. ij.

I call

The second Epistle



A Call God for a recorde vnto my soule, that for to saue you withal I came not any more vnto Corinthum. Not that we be lordes ouer your sayth, but helpers of your ioye. For by sayth ye stande. But I determined thys in my selfe, that I woulde not come agayne to you in heuines. For yf I make you soze, who is it that shoulde make me glad, but the same whiche is made soze by me. And I wrote this same vnto you, lest if I came, I shuld take heuines *(of them)* of whom I ought to reioyce. This confidence haue I in you all, that my ioye is the ioye of you all. For in great affliction and angurthe of hert, I wrote vnto you with many teares: not that ye shoulde be made soze: but that ye myght perceaue the loue whyche I haue, moſte ſpecially vnto you.

B If anye man hath caused sorowe, the same hath not made me soze: but partly: lest I shoulde greue you all. It is ^a* sufficient vnto the same man, that he was rebuked of many. So that nowe contrarywise, ye oughte rather to forgeue him & comfozte him: lest that same persone shoulde be swallowed vpp with ouer muche heuynes. Wherefore, I exhorte you that loue maye haue strength ouer him. For thys cause verely dyd I write, that I myght knowe the pofe of you, whether ye shoulde be obedient in all thynges. To whom ye forgeue any thyng, I forgeue also. And verely yf I forgaue any thyng, to whom I forgaue it, for your sakes forgaue I it, in the ⁺roume of Christ, lest Satan shoulde pꝛeuent vs. For his thoughtes are not vnknownen vnto vs.

Some read: in the sight of Christ.

When I was come to Troada for Christes Gospels sake (and a great doze was opened vnto me of the Lorde) I had no rest in my spꝛyte, because I founde not Titus my brother: but toke my leaue of them and wente awaye into Macedonia. Thanckes be vnto GOD whyche alwayes geueth vs the victorie in Christ, and openeth the sauour of his knowledge by vs in euery plase. For we are vnto God the swete sauoure of Christe, both amonge them that are saued, and also amonge them whyche pꝛyshe. To the one part are we

we the sauour of death vnto death. And vnto y other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are whiche choppe and chaunge with the worde of God: but euen out of purenes, and by the power of God, and in the sighte of God, so speake we in Christ.

The Notes.

a. We must beware that we do not vse to muche rigour in the ecclesiasticall discipline. For that should be to turne that moost comfortable salue and wholesome Physicke into popson. We ought to excommunicate to this ende, that the open sinner maye acknowledge his synne and repente, and so be reconciled agayne, and that betymes, lest Satan do get hys praye, and bypue the poore miserable minne, thus banished from the congregati- on, to bitter despayre. It is sayde, that the churche forgeueth, when ether it doth com- forte them that are troubled in conscience, or receaueth the repentaunte into sauoure as- gayne.

The iij Chapter.

The prayseth the preachynge of the Gospel, about the preachynge of the lawe.



We begyn to prayse our selues agayne. Nede we as some other, of Epistles of recommen- dation vnto you: or letters of recomendati- on from you: Ye are oure epistle wrytten in our hertes, which is vnderstande and read of all men, in that ye are knowe, how that ye are the epistle of Christ, ministred by vs and wrytten, not with ynke: but with the spyte of the liuinge God, not in ta- bles of stone, but in fleshy tables of the heart.

Exo. xxxij. d
Deut. v. d

Such trust haue we thowwe Christe to Godwarde, not that^a we are sufficient of our selues to thynke any thyng as it were of oure selues: but oure ablenes commeth of God whych hath made vs able to minister the newe testament not of the letter, but of the spyte, for the letter killeth, but the spyte geueth life.

B
The pistle on the. xij. fo. after Trinite. Or able mis- nisters of.

If the ministration of death thowwe the letters figured in stones was glorious, so that the children of Israel coulde not beholde the face of Moses for the gloze of his counte- naunce (which gloze is done away) why shall not the myni- stration of the spyte be muche moze glorious? For yf the ministringe of condempnatyon be glorious: muche moze doth the ministration of ryghtewesnes, excede in gloze. For

Ge. iij.

no

The seconde Epistle

no dout, that whiche was there glorified, is not once glorified in respect of this exceeding glory. For if that whiche is destroyed was glorious, much more shal that which remaineth, be glorious.

Exo. xxxiv. d.

Scyng then that we haue such trust, we vse great boldnes, and do not as Moyses, which put a bayle ouer his face, that y^e children of Israel should not se, for what purpose that serued which is put away. But their mindes were blinded, For vntill this day remaineth the same couering vntaken awaye in the olde testamente when they reade it, whyche

D

Moyses is reade, that bayle hangeth before theyr heartes. Neuerthelesse, when they tourne to the Lord, the bayle shalbe taken awaye. The LORD no dout is a spyte. And where the spyte of the Lord is, there is libertie. But we al beholde in a myrrour the glory of the Lord with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the spyte of the Lord.

John, iij. d.

The Notes.

a. If any manne doth affirme, or holdeth opinion, that a man can by the strength of his owne nature thynke a good thought pertayning to his saluation, or that he can without the inspiration of the holy good consent and agree to the wholesome preaching of the gospel: he is deceaued by an hereticall spyte, and vnderstandeth not the worde of Christ, sayinge: without me ye can do nothyng, nor that saying of Paule: we are not sufficiente. **cc.** The counsaile of Philuentum.

The. iij. Chapter.

A true preacher is diligent, he corrupteth not the worde of GOD, he preacheth not hym selfe, but lebeth the honoure of Christ, yea, though he it be with the perill of his life.

Some read.
We go not out
of kinde.
The pistle
eu S. Math.
day.



Herfore, scyng that we haue suche an office; euen as merce is come on vs, & we faynte not: but haue caste from vs the clokes of vn honestie: and walke not in craftynes, neither handle we the worde of God disceytfully: but in open truth, and reporte our selues to euery mannes conscience in the syght of God. If our Gospel be yet hyd, it is hyd amonge them that are lost, in whom the God of this worlde hath blynded the myndes of them: whyche beleue not, lest the lyght of the glorious Gospel of Christ.

Christ which is the ymage of God, Would shyne vnto them.

For we preach not our selues, but Christ Iesus to be the Lord, and oure selues your seruantes, for Iesus sake. For it is God that commaunded the lyght to shyne out of darkness, which hath shyned in our hartes, for to geue the light of the knowledge of the glorye of God, in the face of Iesus Christe. B
Gene. i. 3
1. Pet. i. 9

But we haue this^b treasure in earthen vessels, that the excellencye of the power, myght be Goddes and not oures. We are troubled on euery side, yet are we not without shift, we are in pouertie: but not vtterly without somewhat. We are persecuted: but are not forsaken. We are cast downe: neuerthelesse we perishe not. And we alwayes beare about in our body, the dyinge of the Lord Iesus, that the lyfe of Iesu myght also appeare in our bodie. 1. Cor. ii. 4
C
Gala. vi. 9

For we whiche lyue are alwayes deliuered vnto death for Iesus sake, that the lyfe also of Iesu myght appeare in oure mortal fleche. So then death worketh in vs, and lyfe in you. Seyng then that we haue the same spirit of fayth, according as it is wyrtten: I beleued, and therefore haue I spoken. We also beleue, and therefore speake. For we knowe that he whiche rayled vp the Lorde Iesus, shall rayle vp vs also by the meanes of Iesus, and shall set vs wyth you. For all thynges do I for youre sakes that the plenteous grace by thanckes geuen of manye, maye redounde to the prayse of God. Rom. viij. 3
Psalm. cxv. 1
D
1. Cor. i. 4

Wherefore, we are not worried, but though oure vtwarde man perishe, yet the inwarde man is renewed daye by day. For our exceeding tribulation which is momentany & lyght, prepareth an exceeding and an eternall wayght of glory vnto vs, while we loke not on the thinges which are sene, but on the thinges whiche are not sene. For thinges which are sene, are temporal: but thinges which are not sene, are eternal. 1. Cor. xiii. 12
Rom. viij. 18

The Notes.

a. To handle the worde of God wythoute deceptfulnesse, is to sette it forth syncretely and purlye wythoute addynge anye thyng therunto, or takynge anye thyng away from it.

b. By this treasure, Christ hym selfe and the wholesome doctrine of the Gospell
Ce. iij.

The seconde Epistle

is vnderstanded. Mathew. xij. chap. By the earthen vessels, the fragility of our fleshe is meane. God for his owne laude doth set forth hym selfe by those thynges that are weake and feable, because that the whole gloire shoulde be geuen vnto God alone, and not vnto man, that is made of earth. Ambro.

The. v. Chapter.

The reward for suffering trouble.

A



Or we knowe that yf oure earthre mancyon wherin we now dwell were destroyed, we haue a buyldyng (or. leynd) of God, and habitation not made with handes, but eternall in heauen.

2. Cor. iij. b

Rom. viij. d

And therfore syghe we, Desiring to be clothed with oure mansion which is from heauen: so yet if that we be founde a* clothed, and not naked. For we that are in this tabernacle, syghe and are greued, because we wold not be vnclothed, but woulde be clothed vpon, that mortalitie myght be swallowed vp of lyfe. He that hath ordeyned vs for this thinge, is God: whiche very same hath geuen vnto vs the earnest of the spyrte.

Therefore, we are alway of good chere, and knowe that as longe as we are at home in the body, we are absent from **GOD**. For we walke in fayth and not after the vtter appearaunce. Acuerthelesse, we are of good comforte, and hadde leuer to be absent from the body, and to be present with the lord. Wherfore, whether we be at home or fro home, we endeavour oure selues to please him. For we must appeare before the iudgement seate of Christ, that euery man may receaue the workes of his bodye accordynge to that he hath done, whether it be good or bad.

Seynge then that we knowe, how the Lord is to be feared, we fare sayre with menne. For we are known well ynough vnto God. I trust also that we are known in your consciences.

We prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue some what agaynst them, whych reioyce in the face, and not in the heart. For yf we be to seruent, to **GOD** are we to seruent. If we kepe measure, for your cause kepe we measure. For the loue

of

of Christ constraineth vs, because we thus iudge, yf one be deade for all, that then are all dead, and that he died for all, that they which liue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them and rose againe.

Wherefore, henceforth know we no man after the fleshe. In so much though we haue knowen Christ after the fleshe now henceforth know we him so no more. Therfore yf anye man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are become newe. Neuer thelesse all thinges are of God, whiche hath reconciled vs vnto him selfe by Iesus Christ, and hath geuen vnto vs the office to preache the attonement. For God was in Christe, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them: and hath committed to vs the preachinge of the attonement.

D
Esa. xlii. c.
Apoc. xxi. b

Coloss. i. c.

Now then are we messengers in the rourne of Christ, euē as though god did beseech you thorow vs. So pray we you in Christes stede, that ye be at one with God: for he hath made hym to be synne for vs, which knew no synne, that we by his meanes should be that rightewesnes, whiche before God is allowed.

Esa. liii. b
Rom. vii. b

The Notes.

a. They are naked, that haue not the weddinge garmente of fayth workinge thorow loue vpon them. They are naked, that without all shame, do geue them selues in thys world, to filthy, wicked, and deuillish conuersation, putting away from them the spryte of God, and reason. It is sayd, that our mansion is from heauen, not because that it cometh from heauen, but because that it receaueth from thence, the grace or gyfte of immortallite and incorruption.

The. vi. Chapter.

In exhortation to receaue the word of God with thankfulness and amending of lyfe. The diligence of Paule in the Gospell, and howe he warneth them to eschewe the company of the heathen.



As helpers therfore exhort you, that ye receaue not the grace of God in vayne. For he sayth: I haue heard thee in a time accepted: and in the daye of saluation, haue I suckered thee. Behold, now is that wel accepted time: behold, now is that day of saluation. Let vs geue no occasion of euill in any thinge, that in oure offyce be founde no faute: but in all thinges let vs behaue our selues

A
The pistle
on the first
sond. in Lent.
Esa. xlii. a.

as

The second Epistle

as the minister^s of God.

B In muche patience, in afflictions, in necessitie, in anguish, in strypes, in prisonment, in stryfe, in laboure, in watching, in fastinge, in purenes, in knowledge, in longe sufferinge, in kyndnes, in the holy goost, in loue vnfayned, in the wordes of tructh, in the power of God, by the armour of rightwelsnes of the ryght hand and on the lyfte, in honoure, and dishonoure, in euill reporte, and good reporte, as deceauers, and yet true, as vnknowen, and yet knowen: as dyinge, and beholde we yet lyue: as chastened, & not killed: as sorowing and yet alwaye mery: as poore, and yet make many rich: as hauinge nothinge, and yet possessinge all thinges.

O ye Corinthians, oure mouth is open vnto you. Oure hearte is made large: ye are in no strayte in vs, but are in a strayte in your owne bowelles: I promyse you lyke rewarde with me, as to my chuldren. Set your selues therefore at large, and beare not a straunge yoke with the vnbeleuers. For what felowship hath ryghtwelsnes with vnrighthewelsnes? What company hath light with darcknes? What con corde hath Christ with Beliall? Ether what parte hath he that beleueth, with an insidell? howe agreeth the temple of GOD with ymages? For ye are the temple of the lyuinge God, as sayde God. I wyl dwel amonge them and walcke among them, and wyll be theyr God: and they shalbe my people.

Wherfore come oute from amonge them, and separate your selues (sayth the LORD) and touche none vncleane thyng: so wyll I receaue you, and wyll be a father vnto you, and ye shalbe my sonnes and doughters sayeth the Lorde almyghty.

The Notes.

a. Nothing in this world can hynder a man so much from true Godlines, as doth the amitye and frendeshyppe wyth the vngodly. The sounes of God dyd in the begynnyng iopne them selues in amitye and frendshyp with the chyldren of men, and they were all destroyed by a floude.

He that toucheth pytche, shalbe defyled therewith. Beware therfore (yf ye wyll continue and abyde stedfast in the true doctrine) that ye accompanye not your selues with vngodlye Epicures, whiche without the feare of God, do gyue them selues to all kynde of mischuse and blasphemie.

The

The .vii. Chapter.

He exhorteth them to receaue the promises of God thankfully.
The Corinthians are commended for their obedience and loue
toward Paule.



Synge that we haue suche promyses (deare-
lye beloued) lette vs cleanse oure selues
from all fylthynesse of the fleshe and spyrte,
and grow vp to full holynesse in the feare of
G O D. Understande vs, we haue hurte
no manne: we haue corrupte no manne: we
haue defrauded no manne. I speake not this to condemne
you: for I haue shewed you befoze, that ye are in our hertes
to dye and lyue with you.

I am very bolde ouer you, and reioyce greatly in you.
I am fylled with comfort, and am exceedynge ioyouse in all
out tribulations.

For when we were come into Macedonia, oure fleshe
hadde no reste, but we were troubled on euery syde. Out-
warde was fyghtinge, inwarde was feare. Neuerthelesse,
God that comforteth the abiecte, comforted vs at the com-
myng of Titus. 1. Cor. 16.

And not with his commynge onelye: but also wyth the
consolation wherewith he was comforted of you. For he
tolde vs youre desyre, youre mournynge, youre feruente
minde to me warde: so that I now reioyce the more. Wher-
foze, though I made you sorow with a letter, I repent not:
though I dyd repent.

For I perceaue that the same Epistle made you sorow,
though it were but for a ceason. But I now reioyce, not
that ye were sorow, but that ye so sorowed that ye repented.
For ye sorowed Godly: so that in nothyng ye were hurte
by vs. For ^a* Godly sorowe causeth repentaunce vnto sal-
uation not to be repented of: when the worldelye sorowe
causeth death. 1. Pet. 5. c.
Eccl. 1. 2.

For beholde this thyng, what diligence this Godlye
sorowe that ye toke hath wrought in you: yea, it caused you
to cleare your selues. It caused indignation, it caused feare:
it caused desyre, it caused a feruente mynd, it caused pu-
nyshment.

The second Epistle

upbement.

For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I did it not for his cause that dyd hurte: nether for his cause that was hurte: but that oure good mynde whiche we haue towarde you in the syght of God, myghte appeare vnto you.

D Therefore we are comforted, because ye are comforted: yea, and excedynglye the more ioyed we, for the ioye that Titus hadde: because his spyte was refreshed of you all. I am therefore not now ashamed, though I boasted my selfe to him of you.

For as all thynges whiche I preached vnto you are true, euen so is oure boastyng, that I boasted my selfe to Titus withall, founde true. And now is his inwarde affection more abundaunt towarde you, when he remembreth the obedience of euerye one of you: how wyth feare and tremblyng ye receaued hym. I reioyce that I may be bolde ouer you in all thynges.

The Notes.

a. There be two maners of sorow. The one cometh of God, and engendreth repentance vnto life. The other cometh of the fleshe, and breedeth desperation vnto death. We haue ensamples of both in Cayne and Dauid, in Judas and Peter, for they all sorowed: but the sorowe of Cayne and Judas was fleshely and carnall, and therefore beyng without godly comfort, it did driue them to desperation. Where as Dauid and Peter in their godly sorow, dyd flee vnto the father of mercies, with a true repentaunt heart, and were receaued agayne into the fauour of God,

The .viij. Chapter.

¶ We putte them in remembrance to helpe the poore sayntes at Ierusalem, accordyng as the Macedonians did.



A Do you to wit brethren of the grace of God whyche was geuen in the congregations of Macedonia, howe that the aboundaunce of their reioysinge is, that they are tryed with muche tribulation. And though they were excedyng poore, yet haue they geuen excedyng richly, and that in singlenes. For to their powers (I beare recorde) yea, and beyonde their power, they were wyllynge of their owne accorde, and prayed vs with greate instance, that we would receaue their benefite, & suffre them

to be partakers with other in ministringe to the sayntes. **B**
 And this they dyd, not as we looked for: but gaue their own
 selues fyrste to the Lorde, and after vnto vs by the wyll of
 God: so that we could not but desyre Titus to accomplishe
 the same beniuolence amonge you also, euen as he had be-
 gonne.

Now therfore, as ye are ryche in al partes, in fayth, in word,
 in knowledg, in all feruentnes, & in loue, which ye haue to
 vs: enen so let that ye be plenteous in this beniuolence also.

This saye I not as commaunding: & but because other are
 so feruent, therfore proue I your loue, whether it be perfect
 or no. For ye know the liberalitie of our Lord Iesus Christ
 which though he were ryche, yet for youre sakes became
 poore: that ye thowowe his pouertie, might be made riche.

And I geue counsell hereto. For this is expedient for you
 which beganne, not to do only: but also to wyll a yere a go.

Now therfore performe the thinge that ye beganne to do:
 that as there was in you a redines to wyll, euen so ye maye
 performe the dede, of that which ye haue. For yf ther be first
 a wyllinge mynde, it is accepted accordynge to that a man
 hath, and not accordinge to that he hath not.

It is not my mynde that other be set at ease, and ye
 brought into combrance: but that ther be equalnes now at
 this tyme, that your aboundaunce sucke their lacke: and
 that their aboundaunce maye supplie your lacke: that ther
 maye be equalitie, agreynge to that whiche is writtē: He

that gathered much, had neuer the more aboundaunce, and
 he that gathered litle, hath neuer the lesse. Thankes be vnto
 God, which put in the hert of Titus the same good mynd
 toward you. For he accepted the request, yea rather he was
 so well willing, that of his owne accord, came vnto you. We
 haue sent with him that brother, whose laude is in the Go-

spell thowowout al the congregations: and not so onely, but
 is also chosē of the congregations to be a felowe wyth vs
 in our iourney concernynge this beniuolence, that is mini-
 stred by vs vnto the praise of the same Lord, and to steepe vp
 your prompt mynde.

For

The second Epistle

For this we eschewe, that anye man should rebuke vs in this plenteous distribucion that is ministred by vs, & therefore make prouision for honeste thinges, not in the sighte of God only, but also in the sight of men.

We haue sent with them a brother of oures, whome we haue oftetymes proued diligent in many thinges, but nowe muche moze diligent. The great confidence whiche I haue in you, hath caused me this to do: partelye for Titus sake whych is my felowe and helper as concernyng you, partely because of other whych are our brethren, and the messengers of the congregations, and the glozy of Christ. Wherefore shewe vnto them proffe of youre loue, and of the reioysynge that we haue of you, that the congregations maye se it.

The Notes.

a. Libralltye ought so to be moderated, that they whych do geue, be in no wyse thereby brought to extreme penurtye and pouerty, the other, vnto whome it is geuen in the meane season, lymnge at ease, and in ydelnes. This is the equalnes that S. Paule doth speake of here. The Corinthians had riches, and the Sayntes at Ierusalem had wholesom doctrine coupled with godlines (at that time there was greate dearthe in Ierusalem and in all Syria) This is then the meaning of the Apostel, I wil that with your riches (wherof ye haue plenty and aboundance) ye succour their neede, and that they, with their godly doctrine, do supplie that, which is wanting in you.

The ix Chapter.

In this chapter doth he the same that he did in the chapter goynge before, that is, moueth them to helpe the poore brethren at Ierusalem.

Actes. xi, d
1. Corin. xvi. a,



If the ministringe to the sayntes, it is but superfluous for me to wyte vnto you: for I knowe your redines of mind, wherof I boaste my selfe vnto them of Macedonia, and saye that Achaia was prepared a yeaere ago, and your feruentnes hath prouoked many. Neuertheles, yet haue I sent these brethren, lest our reioysing ouer you should be in vayne in this behalfe, and that ye (as I haue sayde) prepare your selues, lest peraduenture if they of Macedonia come with me, and finde you vnprepared, we (I saye not ye) shoulde be ashamed in thys matter of boasting.

Wherefore I thought it necessary to exhorte the brethren to come before hande vnto you, and to prepare youre good blessing

blesynge promysed afoze, that it might be readye: so that it be a blesynge and not a defraudinge.

This yet remember, howe that he whiche soweth lytel, shall reape lytell, and he that soweth plenteously, shall reape plenteously. And let euerye man do accordinge as he hath purposed in his herte, not grudgingly, or of necessitie. For God loueth a cherefull geuer. Prover. xi, v
Eccl. xxxv, b

God is able to make you ryche in all grace, that ye in all thinges hauyng sufficient vnto the vtmoost, maye be ryche vnto all manner of good woorkes, as it is wyrtten. He hath sparred abrode and hath geuen to the poore, his rightewesnes remayneth for ever. He that findeth seede to the sower doth minister also bread for foode, and multiply youre seed, and increase the frutes of your rightewesnes, that on al parties, ye maye be made ryche in all singlenes, whiche causeth thoroowe vs, thankes geuyng vnto God. C
Psal, cxl, q

For the office of this ministration, not onelye supplyeth the nede of the sayntes: but also is aboundaunt herein, that for this laudable ministringe^a thankes might be geuen to God of many, whiche prayse God for the obedience of your professinge the Gospell of Christ, and for your singlenes of distributynge to them and to all men, and in their prayers to God for you, longe after you, for the aboundaunte grace of God geuen vnto you. Thanques be vnto God for his vnspokeable gyft. D

The Notes.

a. If we geue almes, we shall thereby prouoke menne, to geue immortal thankes vnto the Lord. So that by our almes two profites shal ensewe and folowe. First, our poore brethren shalbe succoured and helped: Secondely, God the auctor of all goodnes, shalbe (thoroowe the same liberalitie that he hath stirred vp in vs) be praysed and lauded, whiche thing all Christians ought to seeke.

The .x. Chapter.

He teacheth the false Apostles, and defendeth his auctoritie and calling.



Paule my selfe beseeche you by the mekenes and softnes of Christ, which when I am present among you am of no reputation, but am bold towarde you beinge absent. I beseeche you that Iuede not to be bolde when I am present (with that same confidence, wherewith I am

The second Epistle

Eph. vi, c

I am supposed to haue bene bolde) ag aynt some whiche repute vs as though we walked carnallye *a Neuerthelſſe, though we walke (*compassed*) with þe fleſhe, yet we do not warre fleſhlye . For the weapens of our warrefare are not carnall thynges, but thinges mighty in God, to caſt downe ſtrongeholdes, wherewith we ouerthrowe ymaginations, and euery hve thyng that exalteth it ſelfe agaynſt the knowledge of God, and bringe into captiuite al vnderſtanding to the obedience of Chriſt, and are ready to take vengeance on all diſobedience, when your obedience is fulfilled . Loke ye on thinges after the bitter appearaunce.

2 Cor. xii, c

If anye manne truſte in hym ſelfe that he is Chriſtes, let the ſame alſo conſyder of hym ſelfe, þe as he is Chriſtes, euen ſo are we Chriſtes . For though he ſhoulde boaste my ſelfe ſomewhat moze of oure auctoritie, whyche the Lorde hath geuen vs to edifye, and not to deſtroye you : it ſhoulde not be to my ſhame. (*This ſaye I*) leſte I ſhoulde ſeme as though he wente aboute to make you afrayed wyth letters . For the Epistles (*ſayeth he*) are ſore and ſtronger, but hys bodelye preſence is weake, and his ſpeache is rude . Let him that is ſuche, thynke on thys wyſe, that as we are in wordes by letters when we are abſente, ſuche are we in dedes, when we are preſent.

& Some read: accordinge to the meaſure of the rule

For we can not fynde in our hertes to make our ſelues of the number of them, or to compare our ſelues to them, whiche laude them ſelues: neuerthelſſe, whyle they meaſure them ſelues wyth them ſelues, and compare the ſelues with them ſelues, they vnderſtand nought. But we will not reioyce aboue meaſure: but *a* accoꝝd yng to the quantity of the meaſure which God hath diſtributed vnto vs, a meaſure to reache euen vnto you. For we ſtretch not our ſelues beyōd meaſure, as though we had not reached vnto you.

For euen to you alſo haue we come with the Goſpell of Chriſt, and we boalt not oure ſelues out of meaſure in other mennes laboures . Yea, and we hope, when your fayeth is increaſed amonge you, to be magnified accoꝝd yng to oure meaſure moze largelye, and to preache the Goſpell in thoſe regions

regions whiche are beyond you: and not to reioyce of that whiche is by an other mannes measure prepared already. Heb. 12. g.
1. Cor. 13. g.
Let hym that reioyceth, reioyce in the Lorde. For he that prayseth hym selfe, is not allowed: but he whom the Lorde prayseth.

The Notes.

a. That is to saye: Though we be menne, and carpe about this mortall body with us, yet this that we teache is not infantes doctrine, but Gods trueth. Wherby we do learne, that God doth vse the Prophetes and Apostles as instrumentes. And therfore was S. Paule called the chosen vessel of god.

The .xi. Chapter.

¶ Paul (vnder sufferance) commendeth him selfe, and defendeth his auctoritie agaynst the false Prophetes.



Woulde to God, ye coulde haue suffered me a litle in my folishnes: yea, and ye do also forbear me. For I am^a gelous ouer you, with godly gelously. For I coupled you to one man, to make you a chaste virgin to Christ. But I fear least as the serpent begyled Eue thowowe his sutteltie: euen so your wittes shoulde be corrupte from the singlenes that is in Christ. For yf he that cometh, preache another Iesus the hum whom we preached: or if ye receaue another spirit then which ye haue receaued: ether another gospel, then that ye haue receaued, ye might rightwel haue bene contente. For I suppose that I was not behynde the chief Apostles. Though I be rude in speakynge, yet I am not so in knowledg. Howbeit amonge you we haue bene knowen to the vtmoost what we are in all thinges. Wyd I therein synne, because I submytted my selfe, that ye myghte be exalted, and because I preached to you the gospel of God fre: I robbed other congregations, & toke wages of them, to do you seruyce withall. And when I was presente with you, and had nede, I was greuous to no man for that which was lackynge vnto me, the brethren which came from Macedonia, supplied, and in all thinges I kepte my selfe that I should not be greuous to you: and so wyll I kepe my selfe. Gene. 3. 4
Actes. 22. g.
1. Cor. 13. d

If the truth of Christ be in me, this reioysynge shall not be taken from me in regions of Achaia. Wherfore? Because I loue you not: God knoweth. Neuerthelesse, what I do,

ff.

that

The second Epistle

that wyl I do to cut away occasion from them which desyre occasion, that they mighte be founde lyke vnto vs in that wherin they reioyce.

Or: such:

D For these false Apostles are disceytfull workers, and fashion them selues lyke vnto y Apostles of Chryste. And no maruayle, for Satan him selfe is chaunged into the fashion of an aungel of light. Therfore it is no great thyng, though his ministers fashion them selues as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to theyr dedes.

I saye agayne, lest any man thinke that I am folysh: or els euen now take me as a sole, that I also maye boast my selfe a lytell. That I speake, I speake it not after the Lord: but as it were folyshlye, in this matter of boasting. Seynge that manye reioyce after the fleshe, I wyl reioyce also. For ye suffre folys gladlye, because that ye your selues are wise. For ye suffre euen if a man bring you into bondage: if a man deuoure: yf a man take: yf a man exalte him selfe: if a man smyte you on the face. I speake as concernynge rebuke, as though we had bene weake.

The pistle on sexagesima sondaye.

Phil. iij. a

Howbeit, wherin soeuer any man dare be bolde (I speake folyshlye) I dare be bolde also. They are Ebzues, euen so am I: They are Israelites, euen so am I: They are the seede of Abraham, euen so am I. They are the ministers of Chryste (I speake as a sole) I am more: In laboures more aboundaunte: In strypes aboue measure: In prysen more

*Actes. xli. e
Act. xliij. c*

I plentifoulye: In death often. Of the Jewes fye times, receaued I euery tyme. xl. strypes saue one. Thys was I beaten with rodde. I was once stoned, I suffered thys whipwacke. Nyght and daye haue I bene in the depe of the sea. In iorneyinge often: in perels of waters: in perels of robbers, in iopardies of mine owne nation, in iopardies amonge the hethen, in perels in the citie, in perels in wildernes, in perels in the sea, in perels amonge false brethren, in laboure and trauayle, in watchinge often, in hunger, and in thyrst, in fastynge often, in colde and in nakednes: And besyde the thynges, whiche outwardelye happen vnto me,

Act. xxij. g

I am

I am combed daylye, and do care for all congregacions. Who is weake, and I am not weake: Who is offended, & I burne not: If I must nedes reioyce, I wyl & reioyce of mine infirmities.

Or: I will
boaste of the
things that
concerne mine
infirmities.

The Notes.

a. For this cause was Saynt Paule gelous ouer the Corinthians, because that he had trulye instructed them in the Christian sayeth, and was afrayed lest they beyng deceaued and vndermined by the wylye crafte of them that sclaundered hym, shoulde fal away from the true doctrine, that they had receaued. His godlye gelousye oughte to be in all byshops and pastors.

The. xii. Chapter.

Paul is taken vp into the thirde heauen, and heareth wordes not to be spoken of.



Phe God and father of our Lord IESUS Christe, whiche is blessed for euermore, knoweth that I lye not. In the citye of Damascus, the gouernour of the people vnder kinge Aretas, layde watche in the citty of the Damascens, and woulde haue caughte me, and at a wyndowe was I let doune in a basket thozow the wal, and so scaped his handes.

Acts. ix.

It is not expediente for me no doute to reioyce: Neuerthelesse, I wyl come to visions and reuelacions of the lord. I knowe a man in Christe aboue. xiiii. yeaeres agoe, whether he were in the body I can not tell, or whether he were oute of the bodye I can not tell (God knoweth) whiche was taken vp into the thyrde heauen. And I knowe the same man (whether in the bodye, or oute of the bodye: I can not tell, God knoweth) howe that he was taken vp into Paradyse, and hearde wordes not to be spoken, whiche no man can vtter. Of this man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities. And yet though I woulde reioyce, I should not be a sole: for I woulde saye the truthe. Neuerthelesse I spare, lest anye man shoulde thinke of me aboue that he scyth me to be, or heareth of me.

23

And lest I shoulde be exalted oute of measure thozowe the aboundaunce of reuelacions, there was geuen vnto me vnquietnes of the fleshe, the ^a* messenger of Satan to buffet me: because I shoulde not be exalted oute of measure.

ff. ii.

for

The second Epistle

Foꝛ thys thyng besoughte I the Lorde thysse, that it
C myght depart from me. And he sayde vnto me: my grace is
sufficient foꝛ thee. Foꝛ my strength is made perfect thow
weakenes. Verelye gladlye therfoꝛe wil I reioyce of my
weakenes, that the strength of Christ may dwel in me.
Therfoꝛe haue I delectation in infirmyties, in rebukes, in
nede, in persecutions, in anguyshe, foꝛ Christes sake. Foꝛ
when I am weake, then am I stronge.

I am made a foole in boasting my selfe. Ye haue compelled
me. Foꝛ I ought to haue bene comended of you. Foꝛ in no-
thinge was I inferioꝛ vnto the chiefe Apostles, though I
be nothing, yet þ tokens of an Apostle were wrought among
you with all patience, with signes and wonder, and mygh-
D ty dedes. Foꝛ what is it wherin ye were inferioꝛs vnto o-
ther congregations, except it be therein, that I was not
chargeable vnto you. Forgeue me this wronge done vnto
you. Beholde now the thirde time I am ready to come vnto
you: and yet wyll I not be chargeable vnto you. Foꝛ I seke
not yours, but you. Also the children ought not to laye vp
foꝛ the fathers and mothers: but the fathers and mothers
foꝛ the children.

I will very gladly bestowe, and wil be bestowed foꝛ your
soules (though the more I loue you, the lesse I am loued a-
gayne. But be it that I charged you not: neuerthelesse I
was crafty, and toke you wpyth gyle. Wyl I pill you by anye
of them which I sent vnto you? I desired Titus, & with him
I sent a brother. Did Titus defraude you of anye thinge?
walked we not in one spyte? walked we not in like steppes?
Againe, thinke ye that we excuse oure selues vnto you? we
speake in Christ in the sight of God.

Galat, v, d
But we do all thynges dearly beloued foꝛ youre edifying
Foꝛ I feare lest it come to passe, that when I come, I shall
not fynde you such as I woulde: and that I shalbe founde
vnto you, suche as I woulde not. I feare lest there be found
amonge you debate, enuynges, wyath, strife, backebitynges,
whisperynges, swellpynges and disorde. I feare lest when I
come agayne, God bringe me lowe amonge you, and I be
con-

constrayned to bewaile many of them whiche haue synned already, and haue not repented of the vncleannes, fornicari-^{1. Cor. v. 2} on and wantonnes, whiche they haue committed.

The Notes.

6. By the messenger of Satan, whiche he calleth the inquietnesse of the flesh, Paul both vnderstande the enemies of the truth, false Prophets, the persecutours of Gods worde, wyth all kyndes of aduersities and troubles, wherewyth the flesh is disquieted and vexed: and these thynges shoulde (by the diuine prouidence of God) happen vnto S. Paul, lest he shoulde be puffed by aboue measure, because of his reuelation, Ambrosius & Erasmus.

The. xiii. Chapter.

He promyseth to come vnto them, and exhorteth them so to ordeine them selues, that he may fynde them perfect and of one mynde.



Now come I the thyrde time vnto you. In the mouth of two or thre wytnesses, shall euerye worde stande. I tolde you before, and tel you before: and as I sayde when I was presente with you the seconde tyme, so wyte I now being absent to them which in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seeke experience of Christe, whiche speaketh in me, whiche amonge you is not weake, but is mighty in you. And though it came of weaknes that he was crucified, yet liueth he thowow the power of God. And we no dout are weake in him: but we shal liue with him, by the might of God amonge you. ^{Dent. xix. 15. Mat. xviii. 16. Iohn. viii. 17. Heb. x. 15}

Prooue your selues whether ye are in the fayth or not. Examen your owne selues: knowe ye not youre owne selues how that Iesus Christ is in you, except ye be cast awayes. I trust that ye shall knowe that we are not castawayes. I desire before God, that ye do none euill, not that we should seme commendable, but that ye should do that which is honest: and let vs be counted as lewde persones. We can do nothinge agaynst the truth, but for the truth. We are glad when we are weake, & ye strong. Thys also we wyte for, euen yf ye were perfect. Therefore wyte I these thinges being absent, lest when I am present, I should vse sharpenes accordinge to the power whiche the Lorde hath geuen me, ^{1. Cor. xiii. 1. Eccle. xvi. 18}

As. iij: to

The Epistle

to edifye, and not to destroye. Finally brethren fare ye well, be perfect, be of good comfort, be of one minde, lye in peace, and the God of loue and peace, walke with you. Greete one another in an holy kysse. All the sayntes salute you. The grace of our Lorde Iesus Christ, and the loue of God, and the fellowshippe of the holy goost be with you all. Amen.

The ende of the seconde Epistle to the Corinthians.
Sent from Philippos, a citie in Macedonia
by Titus and Lucas.

The Notes.

1. By this do we knowe, that we are in sayth, yf our consciences be quiet, yf we be fully perswaded that Christ by his death and bloudshedding, hath made a peace betwene God and vs, so that our synnes shalbe no more for Christs sake, imputed vnto vs.

The argument of the epi-

gle to the Galathians.



His epistle is very excellent, for in it saint Paule as in the epistle to the Romaines, doth entreat vpon the chief article of our Christian religion, that is to say: that we obtaine remission of oure synnes, and life euerlastinge thorow faith only in Iesus Christ, and that the law profiteth or helpeth nothinge vnto it. Here therefore are. ij. articles set forth vnto vs. First howe that we haue thorowe faith only fre forgeuenesse of oure sinnes, and life euerlastinge. Secondlye, that the lawe is so abrogate, and abolished, that not onely it profiteth nothinge to our saluation, but also, that they whiche beleue in Christe, are in no wise compelled to circumcision, nor to the keepinge of the Sabbath daies, nor to any other ceremonies commaunded in the lawe. In the ende he doth also geue godly preceptes, and instructions of Christian life, and goodly conuersation, whiche are the fruites of that liuelie faith which we haue spoken of before.

The

The Epistle of S. Paule

the Apostle, vnto the Galathians,

The first Chapter.

Paul rebuketh them, because they were fallen away from the gospel, sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth him selfe to be equall with the hye Apostles.



Paul an Apostle not of ^{men} men, nether by man, but by Iesus Christe, and by God the father which he raysed him from death: and all the brethren whiche are with me.

Vnto the congregations of Galacia.

Roma. i. a.

i. Cor. i. a.

Grace be with you and peace from God the father, and from our Lorde Iesus Christ, whiche gaue him selfe for our synnes, to deliuer vs from this presente euill worlde & thozow the wyll of God oure father, to whome be prayse for euer and euer. Amen. * Or: according to.

I marueyle that ye are so sone tourned from him that cal led you in the grace of Christ, vnto another Gospel: whiche is nothinge els, but that there be some whiche trouble you, and intende to peruerter the gospel of Christ. Neuerthelesse **B** though we our selues, or an Angell from heauen, preache any other Gospel vnto you, then that which we haue preached vnto you, holde him as accursed. As we sayd before, so saye I now agayne: yf any man preache any other thyng vnto you, then that ye haue receaued, holde him accursed. Preache I mannes doctrine, or gods: Other go I aboute to please me: For if I studied hitherto to please men, I were not the seruaunt of Christ. i. Cor. x. a.

I certifie you brethren, that the gospel which was preached of me, was not after the manner of men, for nether receaued I it of man, nether was I taughte it: but receaued **C** it by the reuelation of Iesus Christe. For ye haue hearde of my conuersation in time paste, in the Jewes wayes, how that beyonde measure I persecuted the congregation of God, and spoyled it: and preuayled in the Jewes waye, Act. x. a. aboue many of my companions, whiche were of mine owne

Act. iij. nati

The Epistle

nation, and was a much more seruent mayntener of the traditions of the elders.

But when it pleased God, whiche seperated me from my mothers wombe, and called me by his grace, for to declare his sonne by me, that I shoulde preache him among the heathen: immediately I commennded not ^(of the matter) with fleshe and bloud, nether returned to Ierusalem to them whiche were Apostles befoze me: but went my wayes into Arabia, and came agayne vnto Damasco. Then after thre years, I returned to Ierusalem to se Peter, & abode with hym. xij. dayes, no nother of the Apostles sawe I, save James the Lordes brother. The thinges which I write vnto you, behold, God knoweth I lye not.

After that, I went into the costes of Syria and Cilicia: and was vnknewen as touching my person vnto the congregations of Jewrye, whiche were in Christe. But they hearde only, that he which persecuted vs in tyme past, now preacheth the sayth whiche befoze he destroyed. And they glorified God on my behalfe.

The Notes.

a. There be .iiij. maners of Apostles or messengers. The first, which are nether sent of men, nor by man, but by Iesus Christe and God the father, as was Euse the Prophete, and Paule hym selfe. The seconde of God, but by man, as Josua was ordeyned of God, but by Moses which was a man. The thyrde sorte, are suche as by fauoure or monye do get the rosome of ministers. The fourth are false Prophetes and Apostles, of whome Saynt Paule wyrteth on this wyse: Such false Apostles do falslyon them selues, as though they were the Apostles of Christ, and dare saye: This sayeth the Lorde, wher as the Lorde hath not sent them. Hierome.

The .ij. Chapter.

The withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessary to saluation.

Then. xiiij. yeares therafter, I wente vp agayne to Ierusalem with Barnabas, and toke wyth me Titus also. Yea & I went vp by reuelation, & commennded with them of the Gospell which I preache amonge the Gentyls: * but betwene oure selues, with them whiche were counted chief, lest it shoulde haue bene thought that I shoulde runne or had runne in vayne. Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, and that because of incommers.

Act. xij. a

* Or: but privately.

Act. ix. a

Act. xij. b

incommers beyng false brethren, whiche came in & among
 other to spyre out oure libertie, whiche we haue in Christ Je- ^{& Or: came in}
 sus, that they myght bringe vs into bondage. To whom ^{a* priuely.}
 we gaue no rourne, no not for the space of an hour, as concer-
 ning to be broughte into subiection: and that because that
 the trueth of the Gospell might continue with you.

Of the which seemed to be great (what they were in tyme ^B
 passed it maketh no matter to me: God loketh on no man's ^{ij. Para. xix. c}
 person) neuerthelesse, they which seemed greates, added no- ^{Rom. ij. d}
 thyng to me. But contrary wyse, when they sawe that the ^{Collo. ij. b}
 Gospell ouer the vncircumcision was commytted vnto me,
 as the Gospell ouer the circumcision was vnto Peter: for he
 that was myghty in Peter in the Apostleship ouer the cir-
 cumcision, the same was myghty in me amonge the Gen-
 tyls: and therfore when they perceaued the grace that was
 geuen vnto me, then James, Cephas, and John, whiche se-
 med to be pillars, gaue to me and Barnabas the right han-
 des of felowshyppe, that we should preache amonge the he-
 then, and they amonge the Jewes: warninge only that we
 shoulde remember the poore. Which thinge also I was dis- ^{Act. xi. d}
 gent to do. ^{ij. Cor. ix. a}

And when Peter was come to Antioche, I withstode him ^C
 in the face, for he was worthy to be blamed. For yet that cer-
 tayne came from James, he ate wyth the Gentyls. But
 when they were come, he withdrew and separated him selfe,
 fearynge them whiche were of the circumcision. And the
 other Jewes dissembled lyke wyse, insomuche that Barna-
 bas was brought into their simulation also.

But when I saw, that they went not the ryght waye af-
 ter the trueth of the Gospell, I sayde vnto Peter before all
 men: yf thou beynge a Jewe, lyuest after the maner of the
 Gentyls & not as do the Jewes: why causest thou the Gen-
 tyls to lyue as do the Jewes? We which are Jewes by na- ^{Phil. ij. a}
 ture, and not synners of the Gentyls, knowe that a man is ^{Rom. ij. b}
 not iustified by the dedes of the lawe: but by the faith of Je-
 sus Christ. And (therfore) we haue beleued on Jesus Christe,
 that we myght be iustified by the faith of Christe, and not
 by

The Epistle

by the dedes of the lawe : because that by the dedes of the lawe , no fleshe shalbe iustified.

If then whyle we seke to be made rightewes by Christe, we oure selues are founde sinners; is not then Christe the minister of synne? God forbyd. For yf I buryde agayne that whiche I destroyed, then make I my selfe a trespasser. For I thoroow the lawe, am dead to the lawe: that I myght lyue vnto God. I am crucified with Christe. I liue herelyfe: yet nowre not I, but Christ lyueth in me. For the lyfe whiche I nowre lyue in the fleshe, I liue by the fayth of þe sonne of God whiche loued me, and gaue him selfe for me. I despyse not the gracc of God. For yf ryghtewesnes come of the lawe, then Christ dyed in vayne.

Ephel. b. a

Roma. tiij. c.

The Notes.

a. In thys dede of Paule, we learne, that as the weake ought to be borne withall, so in no wyse we ought to geue place vnto them, that are of malice, stiffnecked and stubborne.

The .iij. Chapter

He rebuketh the vniuersall fastnesse of the Galathians, shewynge the vnperfectnes of the law, and declareth neuerthelesse that it was not geuen for nought.



For the Galathians : who hath bewitched you, that ye shoulde not beleue the trueth? To whom Iesus Christe was described before the eyes, and amonge you crucified.

This only wolde I learne of you, receaued ye the sprite by the dedes of the lawe, or elles

by preachynge of the fayth? Are ye so vniuersall, that after ye haue begonne in the sprite, ye nowre ende in the fleshe?

So many thinges ye haue suffered in vayne, yf that be vaine. He therfore that ministred to you the sprite, and worketh miracles amonge you : doth he it thoroowe the dedes of the lawe, or by preachinge of the fayth? Euen as Abraham beleued God, and it was ascribed to him for ryghtewesnes.

Understande therfore, that they which are of faith, the same are the children of Abraham.

For the scripture saue afore hande, that G O D woulde iustifie the Hethen thoroow fayth, and therfore shewed before hand glad tidinges vnto Abraham: In thee shall all nations be blessed. So then they whiche be of faith, are blessed

with

Gene. xvj. b

Roma. iij. a.

Jaco. ij. d.

Gen. xvj. d

with faythfull Abraham.

For as many as are vnder the dedes of the lawe, are vnder malediction. For it is written: cursed is euerie man that continueth not in all thinges which are wrytten in the booke of the lawe, to fulfill them. That no man is iustified by the lawe in the syght of God, is euident. For the iust shall lyue by fayth. The lawe is not of fayth: but the man that fulfilleth the thinges contayned in the lawe, shall liue in them. Christ hath deliuered vs from the curse of the lawe, and was made a cursed for vs. For it is written: cursed is euerie one that hangeth on tree, that the blessinge of Abraham might come on the Gentyls thorow Iesus Christ, and that we might receaue the promys of the spyrte thorow fayth.

Dent. xxiij. d.
Rom. xij. b.
Heb. x. d.
Dent. xxi. b.

Brethren, I wyl speake after the maner of men. Though it be but a mans testamēt, yet no man despiseth it, or addeth any thinge thereto, when it is once allowed. To Abraham and his seed were the promyses made. He sayth not in the seedes, as many: but in thy seide, as in one, whiche is Christ. This I saye, that the lawe whiche beganne afterwarde, beyonde foure hundred and thyrtye yeaeres, doth not disannull the testament, that was confyrmed afore of GOD vnto CHRISTEward, to make the promys of none effecte. For yf the inheritaunce come of the lawe, it cometh not then of promys. But GOD gaue it vnto Abraham by promys.

The pistle
on the. xiiij. so
day aft. Trin.

Gene. xv. c.
Exo. xij. f.

Rom. iiij. c.

Wherefore then serueth the lawe? The lawe was added because of transgression (till the seide came to whiche the promys was made) and it was ordeyned by Angels in the hande of a mediatoure. A mediatour is not a mediatoure of one. But GOD is one. Is the lawe then agaynst the promys of God? God forbid.

Roma. v. c.
and. vij. b.

Howbeit, if there had bene a lawe geuen whiche coulde haue geuen lyfe: then no doubt righte wisesnes should haue come by the lawe. But the scripture concluded all thynges vnder sinne, that the promise by the fayeth of Iesus Christ, should be geuen to them that beleue. But before that fayeth came, we were kept and shutte by vnder the lawe, vnto the fayeth

1. Timo. v. d.

The Epistle

sayeth whych should afterward be declared.

Wherefore, the lawe was our scholmaster vnto the time of Christ, that we myght be made ryghteous by fayth. But after that fayth is come, now are we no longer vnder a scholmaster. For ye are all the sonnes of God, by the fayth whiche is in Christ Iesus. For all ye that are baptised, haue put on Christ. Nowe is there no Jewe nerher Gentyll: there is nether bonde nor free: there is nether man nor woman: but ye are all one thyng in Christ Iesu. If ye be Christes, then are ye Abrahams seide, and heyre by promise.

The .iiij. Chapter.

Paul theweth that thorow Christ we be deliuered from the lawe, and rebuketh the vnthankfulness of the Galathians.



AND I saye, that the heire as longe as he is a chyld, differeth not from a seruaunt, though he be LORD of all, but is vnder tutors and gouerners, vntill the tyme appoynted of the father: Euen so we, as longe as we were chyldren, were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come, God sent his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whych were vnder the lawe: that we thorow election, mighte receaue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spyte of his sonne into our heartes, which cryeth Abba father. Wherefore now, thou arte not a seruaunt, but a sonne. If thou be a sonne, thou arte also heire of God thorow Christ.

Not withstandynge, when ye knewe not God, ye dydde seruice vnto them, whiche by nature were no Goddes. But now seinge ye know God, (yea, rather are knowen of God) howe is it that ye tourne agayne vnto the weake and beggarly ceremonies, wher vnto agayne ye desire a freewe to be in bondage? Ye obserue dayes, and monethes, and tynes, and yeres. I am in feare of you, lest I haue bestowed on you labour in vayne.

Brethren I beseech you, be ye as I am: for I am as ye are.

Roma. vi. b

John. xviij. c

The pistle
on the sonday
after Christm.

John. iij. b
Roma. viij. a

Roma. viij. c.

Ye haue not hurte me at all. Ye knowe, how thorough infirmitie of the fleſhe, I preached the Goſpell vnto you at the firſt. And my temptation whiche I ſuffered by reaſon of my fleſhe, ye deſpiſed not, neither abhorred: but receaued me as an Angel of God: yea as Chriſt Jeſus. * How happy were ye then: for I beare you recorde, that if it had bene poſſible, ye would haue plucked out youre owne eyes, and haue giuen them to me. And I (therefore) become your enemye, becauſe I tell you the trueth.

They are gelous ouer you amiſſe. Yea, they intende to exclude you, that ye ſhould be feruent to them warde. It is good alwayes to be feruent, ſo it be in a good thing, and not only when I am preſent with you.

My lytell childzen (of whome I trauaile in birth agayne vntyll Chriſt be faſhioned in you) I would I were with you now, and coulde chaunge my voyce: for I ſtande in a doute of you. Tel me ye that deſire to be vnder the lawe, do ye not heare of the lawe: For it is wyrtten, that Abraham had two ſonnes, the one by a bonde mayd, the other by a fre woman, yea and he which was of the bonde woman, was borne after the fleſhe: but he whiche was of the fre woman, was borne by promes.

* Whiche thynges betoken miſterye. For theſe (women) are two teſtamentes, the one from the mount Syna, whiche gendreth vnto bondage, which is Agar. For mount Syna is called Agar in Arabia, and bordreth vpon the citie which is now Ieruſalem, and is in bondage with hir childzen.

But Ieruſalem which is aboue, is fre: whiche is the mother of vs all. For it is wyrtten: reioyce thou baren that beareth no chyliden, breake forth and crye, thou that traueleſt not. For the deſolate hath many moo chyliden, then ſhe whiche hath an huſbande. Brethren, we are after the maner of Iſaac, chyliden of promys. But as then he that was borne carnally, perſecuted him that was borne ſpiritually: euen ſo it is nowe. Neuertheleſſe, what ſayth the Scripture: put away the bonde woman and hir ſonne. For the ſonne of the bonde woman, ſhall not be heere wyth the ſonne of the free woman

B

* Or: what
was your felicity then

C

* The piſtle
on the. iij. ſo.
in Lent.

Gene. xxi. a
Gene. xxi. a.
Heb. xi. a

D

* Some read:
whiche thinges
are ſpoken
in an allegorie.

A poc. xxi. a

Eſay. liij. a

Gen. xij. d

The Epistle.

woman. So then brethren, we are not chyldezen of the bond woman: but of the free woman.

The Notes.

a. By the dayes he vnderstandeth the Saboths and newe moones, by the monethes the first and seventh moneth, by the tynes, whitsontide. Easter, and the feast of the tabernacles, by the yeares he vnderstandeth the yeare of (Iubilee) or of forgiveness. It is notable, but y^e we maye well kepe certayne dayes, not that one daye, is holper then an other, but that we may haue time to come together, both to preache and to heare the word of god offering with one accord our commune supplications vnto him.

The v Chapter.

The labourer to drawe them away from circumcision, sheweth them the battayle betwixt the spirite and the fleshe, and the frutes of them both.

A



Ande faste therfore in the ^a* libertye wherewith Christ hath made vs free; and waxe not youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that if ye be circumcised, Christ shall profyt you nothing at all. I testifie agayne to euery man

Esay. lx. 8.
Act. xxiij. 6

Galat. vi. 1.

whych is circumcised, that he is bounde to kepe the whole lawe. Ye are gone quyte from Christe, as manye as are iustified by the lawe, and are fallen from grace. We loke for; and hope in the spirite, to be iustified thow we sayth. For in Iesu Christe, nether is circumcision any thyng worth, nether yet vncircumcision, but sayth whych by loue is myghtye in operation. Ye did runne wel: who was a let vnto you that ye shoulde not obeye the trueth? Euen that counsell that is not of hym that called you. A litell leuen doth leuen the whole lompe of dowe.

B

I haue truste towarde you in the Lorde, that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgement whatsoeuer he be. Brethren, if I yet preache circumcision: why do I then yet suffre persecution? Then is the sclander of the crosse ceased. I would to GOD they were separated from you, whych trouble you. Brethren, ye were called into libertye, onelye let not your libertye be an occasion vnto the fleshe, but in loue serue one another. For all the lawe is fulfilled in one word, which is this: thou shalt loue thyne neyghbour as thy selfe. If ye bite and deuoure one another: take hede lest ye be consumed one of another.

Or: cut of

Roma. xij. 5.
Iaco. ij. 16.
1. Pet. ij. 6

I say

I saye walke in the spyrte, and fulfyll not the lustes of the fleshe. For the fleshe lusteth contrary to the spyrte, and the spyrte contrary to the fleshe. These are contrary one to the other, so that ye can not do that whyche ye would. But and yf ye be ledde of the spyrte, then are ye not vnder the lawe. The dedes of the fleshe are manifeste, whyche are these, aduoutry, fornication, vncleannes, wantonnes, idolatry, witchcraftre, hatred, variaunce, zeale, wyath, stryfe, sedicion, sectes enuyng, murther, dronkenness, glottonye, and such lyke, of the whyche I tell you befoze, as I haue tolde you in tyme paste, that they whiche commit suche thinges, shall not inherite the kyngedome of God. But the frute of the spyrte is loue, ioye, peace, longe suffering, gentlenes, goodnes, faythfulness, mekenes, temperance. Agaynst suche there is no lawe. They that are Christes, haue crucified the fleshe with the appetites and lustes.

2^d The pistle on the. xiii. so day aft. Iriw. Mat. xxv. 6

1. Cor. vi. 6
Eph. vi. 6

If ye liue in the spyrte, let vs walke in the spyrte, lette vs not be bayne glorious, prouokinge one another, and enuyng one another.

The Notes

a. They do not st in the libertye of Christ, whyche beyng not contente wyth the sole and onely grace of Christe, do set their myndes vpon the lawe, as though Christe were not sufficiente to saue alone, but hadde nede of the helpe of the lawe. Yet we muste take hede, that we do not misuse this libertye, thynkyng that we maye do whatsoeuer we lust.

The. vi Chapter.

He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.



Brethren, yf any man be fallen by chaunce (in to any faute: ye whych are spiritual, helpe to amend him in the spyrte of mekenes: considering thy selfe, lest thou also be temted. Bear ye one anothers burthen, and so fulfyll the lawe of Christe. For if anye man seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaueth him selfe in his ymaginacion. Lette euerye man proue hys owne worke, and then shall he haue reioysinge in his owne selfe, and not in another. For euerye man shal beare his owne burthen.

Rom. xv. 1

Let

The Epistle

Rom. xliij. d. **Let** hym that is taught in the worde, minister vnto him that teacheth hym, in all good thynges. Be not deceaued, **G**OD is not mocked. For whatsoeuer a man soweth, that shall he reepe. For he that soweth in his fleshe, shall of the fleshe reepe corruption. But he that soweth in the spyrte, shall of the spyrte reepe lyfe euerlastyng. Let vs not be weary of well doying. For when the time is come, we shall reepe without weerynes. Whyle we haue therefore tyme, let vs do good vnto all men, and specialle vnto them whiche are of the housholde of fayth.

*2^d The pistle
on the .xv. son
day aft. Trin.*

Beholde howe large a letter I haue wyrtten vnto you with myne owne hande. As many as desyre with vtwarde apperaunce to please carnally, they constrayne you to be circumcised, onely because they woulde not suffre persecution with the crosse of Christe. For they them selues whiche are circumcised, kepe not the law: but desyre to haue you circumcised, that they myght reioyce in your fleshe.

God forbyd that I shoulde reioyce, but in the crosse of our Lorde Iesu Christe, whereby the worlde is crucifyed vnto me, and I vnto the worlde. For in Christe Iesu, neither circumcision auayleth anye thyng at all, nor vncircumcision: but a newe creature. And as manye as walke accordyng to this rule, peace be on them, and mercye, and vpon ^a* Israel that pertayneth to GOD. From hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. Brethren, the grace of oure Lorde Iesu Christ be with your spyrte. Amen.

Vnto the Galathians written from Rome.

a. Because that they whiche taught circumcision, mixinge the lawe wpyth the gospel were of the Israelites, here Saynt Paul semeth to put a difference betwixte them, and the other, whiche preached the gospel syncretelye, whom he calleth the Israel of God or that pertayned vnto god.



The Argumente of the Epistle to the Ephesians.



In this epistle Saynt Paul doth highlye prayse and set forth the Gospell, and the vocation or callinge of the Christians, whome he doth exhort, to abide stedfaste in the same, and to liue a godly life according to this glorious callinge. For they that liue in sinne, and will not frame or fasshione them selues after the worde of God, do purchase vnto them selues death and damnation. But chieflie Sayncte Paule doth set forth the excellent grace of God, in this that the Gentiles are also called vnto these spirituall and heauenly riches. Laste of all he sheweth the duetye of all persons in their vocation, and what oughte to be the armoure and weapons of them that beleeue.

The Epistle of S. Paul

the Apostle vnto the Ephesians.

The first Chapter.

The euerlastynge ordinaunce and election of God in sayynge all men thoroꝝ Christ Iesus his sonne. We are ordeyned vnto good woꝝkes. The dominion of Christ.



Paul an Apostle of Iesu Christe, by the wil of God.

To the saynetes, which are at Ephesus, and to them which belue on Iesus Christ.

Grace be with you, and peace from God our father, and from the Lorde Iesus Christe. Blessed be GOD the father of our Lorde Iesus Christe, whiche hath blessed vs with all maner of spirituall blessings in heauenlye thynges by Christe, accordynge as he had chosen vs in him, befoze the foundation of the worlde was layde, that we shoulde be holy, and withoute blame be.

Eg. i. fore

for him, thorough loue. And ^a* ordeyned vs befoze, thorough
23 Iesus Chyſte to be heyres vnto him ſelfe, accordinge to the
 good pleaſure of his wyll, to the prayſe of the glorye of his
 grace, wherewith he hath made vs accepted in the beloued.

Colof. i. b.

By whome we haue redemption thorough his bloude,
 euen the forgeuenes of synnes, accordinge to the ryches of
 his grace, which grace he ſhed in vs abundantly in al wyſ-
 dome and prudence. And hath opened vnto vs the myſtery

Gala. iiij. a.

C of his wyll accordinge to his good pleaſure, and purpoſed
 the ſame in him ſelf, to haue it declared when the tyme were
 full come, & that all thinges, both the thynges whiche are
 in heauen, and alſo the thinges whiche are in earth, ſhoulde
 be gathered together, euen in Chyſte: *(that is to ſay)* in him in
 whome we are made heyres, and were thereto predeſtinate
 accordinge to the purpoſe of him whiche worketh all thyn-
 ges after the purpoſe of his owne wyll: that we whiche be-
 fore beleued in **CHRISTE**, ſhoulde be vnto the prayſe of
 his glory.

*Some read:
 that he might
 ſet vp al thin-
 ges perfectlye
 by Chyſte.*

In whome alſo ye (after that ye hearde the worde of
 trueth, I meane the Goſpell of youre ſaluation, wherein ye
 beleued) were ſealed with the holy ſpyte of promys, which
 is the earneſt of our inheritaunce, to redeme the purchaſed
 poſſeſſion, and that vnto the laude of his glory.

Roma. viij. c
 7. Col. i. b.

Wherfoze, euen I (after that I hearde of the faith, which
 ye haue in the Lorde Ieſu, and loue vnto all the ſaynctes)
 ceaſe not to geue thanks for you, makynge mention of you
 in my prayers, that the God of oure Lorde Ieſus Chyſte
 and the father of glorye, myght geue vnto you the ſpyte of
 wyſedome, and open to you the knowledge of hym ſelfe, and
 lighten the eyes of your mindes, that ye might know what
 that hope is, whereto he hath called you, and what the
 ryches of his glorious inheritaunce is vpon the ſaynctes,
 and what is the exceedynge greatnes of his power to vs
 warde, whiche beleue accordinge to the workynge of that
 his mightye power, whiche he wroughte in Chyſte, when
 he rayſed him from the dead, and ſette him on his ryghte
 hande in heauenlye thinges, aboue all rule, power, & might

Roma. i. b.
 Phil. i. b.

Psalm. cx. a

AND

and domination, and aboue all names that are named, not in this worlde only, but also in the worlde to come: and hath put all thinges vnder his feete, and hath made him aboue all thinges, the head of the congregation whiche is his body, & the fulnes of him that fylleth all in all thynges.

The Notes.

a. This is the true vnderstandinge of predestination, that without any meryts or deseruings of oures, yea afore the foundations of the worlde were layed, God hath decreed with him selfe to saue through Christ, all them that do beleue.

The. ij. Chapter.

Paul sheweth them what maner of people they were before they conversion, and what they are now in Christe.



AND you hath he quickened also that were dead in trespasses and synnes, in the whiche in tyme passed ye walked, accordynge to the course of this worlde, and after the gouerner & ruleth in the ayer, the spirit that nowe worketh in the chylzen of vbelefe, among which we also had our conuersatiō in time past, in the lustes of our fleſhe, and fulfilled the wpll of the fleſhe and of the mynde: and were naturallie the chylzen of wrath, euen as well as other.

But God whiche is ryche in mercye thoroowe his greatesse loue wherewith he loued vs, euen when we were deade by synnes, hath quickened vs together in Christ (for by grace are ye saued) and hath rayſed vs vp together, and made vs sytte together in heauenlye thinges thoroowe Christe Iesus, for to shewe in tymes to come the excedynge ryches of his grace, in kyndnes to vswarde in Christe Iesu. For by grace are ye made safe thoroowe fayth, and that not of youre selues. For it is the gyfte of GOD, and commeth not of workes, lest anye man shoulde boſte hym selfe. For we are his workemanſhyp created in Christe Iesu vnto good workes, whiche God ordeyned vs before, that we shoulde walke in them.

Wherfore remember that ye bringe in tyme passed gentyls in the fleſhe, and were called vncircumcision of them, whiche are called circumcision in the fleſhe, whiche circumcision is made by handes. Remember I saye, that ye were

Eg. ij.

at

Psalm. lxxxv. b.
Isa. xl. b.

Colos. ij. b.

Colos. ij. b.

Esa. xlv. b.

Titus. i. b.

Pha. ij. a
Col. ij. b

The Epistle

at that tyme wythoute Christe, and were reputed aliantes from the comen welth of Israel, & were straungers from the testamentes of promys, and had no hope, and were without a* god in this world. But now in Christ Iesu, ye which a while ago, were farre of, are made nye by the bloude of Christ.

For he is our peace, which hath made of both one, & hath broken doune the wal that was a stoppe betwene vs, & hath also put away thoroow his flewe, the cause of hatred, that is to say, the lawe of commaundementes contayned in the lawe wrytten, for to make of twayne one newe man in him selfe: so makinge peace, & to reconcyle both vnto God in one bodye thoroow his crosse, & slewe hatred therby, & came and preached peace to you whiche were a farre of, and to them that were nye. For thoroow him we both haue an open waye in, in one spyrte vnto the father.

1. Cor. xij. b
The pistle
on S. Thomas
daye.

Eccl. xxiij. a
Actes. iij. b
Rom. ix. f.
Psalm. xviij. c

Nowe therefore ye are no moore straungers and fore-
ners: but citesyng wyth the sayntes, and of the houshoulde
of God, and are buylte vpon the foundation of the Apostles
and Prophetes, Iesus Christ, being the head corner stone,
in whome euery buyldynge coupled together, groweth vn-
to an holy temple in the Lorde, in whome ye also are buylte
together, and made an habitation for God in the spyrte.

The Notes

a. They are without God, which eyther beleue not that there is a god, or yf they do be-
leue, yet do they not beleue him to be such one as he is. And truly as manye as are wyth-
out the true lining, and eternall God, it is wel sayd they are without God.

The. iii. Chapter.

The sheweth the cause of hys prysonnement, desyeth the not to
sapynt because of his trouble, and prayeth God to make them
stedfast in his spyrte.

The pistle
on T. w. f. daye

Galath. i. b,



For this cause I Paule, am in the bondes of
Iesus Christ for your sakes whiche are hey-
then: If ye haue hearde of the ministracion
of the grace of god, which is genen me to you
warde. For by reuelacion shewed he this mi-
stery vnto me, as I wrote aboue in fewe wor-
des, wherby when ye rede, ye may knowe myne vnderstan-
dyng

Dynge in the mystery of Christ, whiche mystery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles & Prophets by the spyrte, that the Gentyles shoulde be inheritours also, and of the same body, and partakers of his promise that is in Christe, by the meanes of the Gospel, wherof I am made a minister, by the gyfte of the grace of God geuen vnto me thowowe the workinge of his power.

Vnto me the leaste of all saintes is this grace geuen, that I shoulde preache amonge the Gentyles, the vnsearchable riches of Christe, and to make all men se what the felloweshippe of the mysterye is, whiche from the begynninge of the worlde hath ben hyd in God, whiche made all thynges thowowe Iesus Christe, to the intente, that nowe vnto rulers and powers in heauenly thinges, myght be knownen by the congregation, the manyfolde wysedome of God, accordinge to the eternall purpose, whiche he wroughte in Christe Iesu oure Lorde, by whome we haue boldnes and entraunce with the confydence, whiche we haue by fayth on hym. Wherfore I desyre that ye faynt not because of my tribulations for your sakes: whiche is your prayse.

For this cause I bowe my knees vnto the father of oure Lorde Iesus Christ, whiche is father ouer all that is called father in heauen and in earth, that he woulde graunte you accordynge to the riches of his glorye, that ye maye be strengthened with myght by his spyrte in the inner man, that Christe maye dwell in your hertes by fayth, that ye beynge rooted and grounded in loue, might be able to comprehend with all sayntes, what is the breadth, and ^{as} length, depth, and heygth: and to knowe what is the loue of Christ, whiche loue passeth knowledge: that ye myght be fulfylled with all maner of fulnes which cometh of God.

Vnto him that is able to do exceedynge aboundantlye aboue all that we aske or thinke, accordynge to the power that worketh in vs, be prayse in the congregation by Iesus Christe, thowowoute all generations from tyme to tyme. Amen.

The Epistle

The Notes.

That is to saye: that ye maye comprehend howe farre aboue measure, the goodnesse of God doth reache forth it self, in heigh to the very aungelles, in deapth to the lowest parties of the worlde, in length and breadth, vnto all the corners of the earth.

The iii. Chapter.

The exhorteeth them vnto mekenes, longe sufferynge, vnto loue and peace, euery one to serue and edifye another with the gyfte that god hath geuen hym, to beware of straunge doctrine, to laye asyde the olde conuersation of greedy lustes, and to walke in a new lyfe.

The pistle
on the .xvii. /
day aft. Trin.



Therefore whiche am a prysoner of the Lordes, exhorte you that ye walke worthye of the vocation wherewith ye are called, with all humblenes of minde, and mekenes, & longe sufferynge, forbearynge one another thoroowe loue, and that ye be diligent to kepe the vnitie of the spyrte, in the bonde of peace, beyng one body, and one spyrte, euen as ye are called in one hope of your calling. Lette there be but one Lord, one sayth, one baptisme: one God and father of all, whiche is aboue all, thoroowe all, and in you all.

Rom. xij. b.
1. Cor. xij. b.

One God.
One Lord
One sayth.
One baptisme

The pistle
of S. Markes
1. lye.

Rom. xij. b.
1. Cor. xij. b.
1. Cor. x. d.
Phil. i. xviij. c.

Vnto euery one of vs is geuen grace, accordynge to the measure of the gift of Christ. Wherfore he sayth: He is gone vp an hye, and hath ledd captiuitie captiue, and hath geuen gyftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest parties of the earth: He that descended, is euen the same also that ascended vp, euen aboue all heauens, to fulfyll all thinges.

1. Cor. xii. d.
Math. x. a.

And the very same, made some Apostles, some Prophetes, some Euangelistes, some Shepherdes, and some Teachers: that the saynctes might haue all thinges necessarye to worke and minister withall, to the edifyng of the bodye of Christ, tyll we euery one (in the vnitie of sayth, and knowledge of the sonne of God) growe vp vnto a perfecte man, after the measure of age, of the fulnes of Christ.

Col. i. b.

That we hence forth be no more children, waucting and caried about with every wynde of doctryne, by the wiliness of men, and craftynes, wherby they laye awayt for vs to deceaue vs. But let vs folow the truth in loue, and in all thinges growe in him, which is the heade, that is to saye: Christ in

in whom all the body is coupled^a and knit together in euery ioynt, wherwith one minstreth to another (accordynge to the operation as euerye parte hath his measure) and increaseth the body, vnto the edifyng of it selfe in loue.

Roma. i. v.

This I saye therefore, and testifie in the Lorde, that ye hence forth walke not as other Gentyles walke, in vanitie of theyr mynde, blynded in theyr vnderstandynge, beyng straungers from the lyfe whiche is in G O D, thowhe the ignoraunce that is in them, because of the blindnes of their hertes, whiche beyng past repentaunce, haue geuen them selues vnto wantonnes, to worke all maner of vncleannes, euen with gredines. But ye haue not so learned Christe.

The pistle on the. xix. f. after Trinitie

Yf so be ye haue hearde of hym, and are taughte in hym, euen as the truth is in Iesu. So then as concernynge the conuersation in tyme past, laye from you that old man, whiche is corrupt thowhe the deceaueable lustes, & be ye renewed in the spryte of your minde, and put on that newe man, whiche after God is shapen in ryghtwelsnes, and true holyness.

Roma. vi. n. Collos. iij. b.

Iacha. viij. c.

Wherfore put away lyinge, and speake euery man truth vnto his neyghboure, forasmuche as we are members one of another. Be angrye, but synne not: let not the Sunne go downe vpon your wrath, nether geue place vnto the backebiter. Let hym that stole, steale no moze, but let him rather labour with his handes the thinge whiche is good, that he maye haue to geue vnto hym that nedeth.

Psalm. cxv. a.

Leuit. xix. c. y. Tella. iij. b.

Let no fylthy communication procede out of your mouthes: but that whiche is good to edifye withall, when nede is, that ye minister grace vnto the hearers. And greue not the holy spryte of G O D, by whome ye are sealed vnto the Daye of redemption. Let all bytternes, fearcenesse, & wrath, roynge and cursed speakynge, be putte awaye from you, with al maliciousnes. Be ye courteouse one to another, and mercyfull, forgycynge one another, euen as G O D for Christes sake forgauē you.

Roma. viij. c. y. Cor. i. c.

The Notes.

a. Here we learne, that as the spryte of life doth come downe from the heade, into the whole bodye, whiche is sundrye wyle compacte, and made of manye members, so is

Eg. iij.

the

The Epistle

The congregation of the faythfull quickened by the spryte of Christe, whiche is the heade of the churche. The ioynt that ioygneth this mysticall body together, and wherewith the grace of God is ministred vnto euery member, is loue and vnitie: for nether the hand nor yet the foot, beinge cut of, can be partaker of the heauenlye vertue, that cometh from the heade.

The .v. Chapter.

He exhorteth them vnto loue, warneth them to beware of vncleannes, couetousnesse, folythe talkynge and false doctryne: to be circumspecte, to auoyde drunkenesse, to reioyce and to be thankfull towarde god, to submit them selues one to another. He teacheth how women shulde obeye their husbandes, and how louingly men oughte to intreate theyr wyues.



A

The p'stit
in the .iii. son
daye in Lent
John. xij. v.
1. Pet. ij. d.

Be ye therfore folowers of God as dere chyl-
dren, and walke in loue euen as Christ loued
vs, and gaue him selfe for vs, an offerynge,
and a sacrifice of a swete sauer to God. So
that fornication, and all vncleannes, or coue-
tousnes, be not once named amonge you, as
it becommeth sayntes: nether fylthynes, nether folysh tal-
kynge, nether gestinge, whiche are not comelye: but rather
geuyng of thanks. For this ye know, that no whozemon-
ger, ether vncleane person, or couetous person, which is the
wozshyper of ymages, hath any inheritaunce in the kyng-
dome of Christ and of God.

B

Let no man deceaue you with bayne wordes. For tho-
rowe suche thinges, commeth the wrath of God vppon the
chyl dren of vnbelief. Be not therefore companions with
them. Ye were once darcknes, but are nowe lyght in the
Lorde.

Walke as chyl dren of lyght. For the fruyte of the spryte
is in all goodnes, ryghtewesnes, and truth. Accepte that
whiche is pleasynge to the Lorde: and haue no fellowshipe
with the vnfruytfull woorkes* of darcknes: but rather re-
buke them. For it is shaine euen to name those thinges, whi-
che are done of them in secret, but all thinges when they are
b* rebuked of the light, are manifest. For whatsoeuer is ma-
nifest, that same is lyght. Wherefore he sayeth: awake thou
that sleepest, and stand vp from death, and Christe shall geue
the lyghte.

Take

Mat. xxij. b.
Mark. xij. a.
Luk. xxi. b.
* Some reade.
of disobedience.
John. xij. c.

Take hede therfore that ye walke circumspectly: not as
foles: but as wyse redempnyng the tyme: for the dayes are
euyl. Wherfore, be ye not vnwise, but vnderstand what the
wyll of the Lorde is, and be not droncke with wine wherein
is excelle: but be fulfilled with the spzite, speakyng vnto
your selues in psalmes and himnes, and spiritual songes, sin
gyng and makyng inlodye to the Lorde in your hertes,
giuinge thanks alwayes for all thinges vnto God the fa-
ther, in the name of our Lorde Iesus Christe: submittyng
your selues one to another in the feare of God.

The pistle
on the xx son
after Trinita.

D.

Psalm. cxxij. a.
Collos. 1.9. c.

Wemen submit your selues vnto your owne husbandes,
as vnto the Lorde. For the husbnde is the wyues heade,
euen as Christe is the heade of the congregacion, and the
same is the saueour of the body. Therfore as the congrega-
tion is in subiection to Christ, lykewyse let the wyues be in
subiection to their husbandes in all thinges. Husbandes loue
your wyues, euen as Christe loued the congregacion, and
gaue him selfe for it, to sanctifye it, and clenched it in the foun-
tayne of water thozow the worde, to make it vnto him selfe
a glorious congregacion, withoute spot or wrinkle, or anye
suche thinge: but that it shoulde be holy and without blame.
So ought men to loue theyr wyues, as theyr owne bodies.
He that loueth his wyfe, loueth him selfe. For no man euer
yet hated his owne fleshe: but nourisheth and cherysheth it,
euen as the Lord doth the congregacion. For we are mem-
bers of his body, of his flesh, and of his bones. For this cause
shal a man leaue father and mother, and shalbe ioyned to his
wyfe, and two shalbe made one flesh. This is a great secrete,
but I speake betwene Christ and the congregacion. Heuer
thelesse, do ye so that euery one of you loue his wyfe truly,
euen as hym selfe. And let the wyfe se that she feare hyr hus-
bande.

Gene. ij. d.
1. Cor. xi. a.

E

Ephes. i. d.

F

G

Gene. ij. d.
Math. xix. a.
Mark. x. a.
1. Cor. vi. d.

The Notes.

- a. They are called darkenes, that walke yet in the night of incredulitie and misbeliefe, doynge the workes of darkenes, whiche are whoredome, aduoutrye, wantonnesse. &c. But they are contrarywyse called the chyldren of lychte, that bynng forthe the fruytes of the spzite. Galat. vi.
- b. This is to say: The synners that are rebuked, and by rebuke brought to lychte, make them that haue any grace in them, to be ashamed of them selues, and so by synne to be lycht thozow repentance and amendment of lyfe.

The

The Epistle

The. vi. Chapter.

Who we Chyldren should behaue them selves towarde their fathers and mothers, lyke wyse fathers towarde their Chyldren. Seruauntes towarde their masters, agayne Masters towarde theyr Seruauntes: An exhortation to the spiritual battayle, and what weapens Christen men shoulde fyght wthall.

Colloſſ. iij. b.

Exod. xx. b

Deut. xxiij. b.

Or: bodelye

1. Thim. vi. c.
Act. x. c.
Roma. ij. b

The pistle
on the. xxi. fo
after Trinite.

Or: in bea:
uenty thinges

1. Thim. xij. c.
1. Pet. i. c.

Chyldren obey your fathers and mothers in the Lord: for so is it ryght. Honour thy father and mother: that is the fyrst commaundement that hath any promys, that thou mayst be in good estate, & lyue longe on earth. And ye fathers moue not your chyldren to wrath: but brynge them vp with the noxter and information of the lord. Seruauntes be obedient vnto your carnall masters, with feare and trembling in singlenes of your hertes, as vnto Christ: not with seruiſe in the eye sight as men pleasers: but as the seruauntes of Christ, doynge the wyll of God from the hert with good wyll, seruyng the lord, and not men. And remember that whatsoeuer good thinge any man doth, & same shall he receaue agayne of the Lorde, whether he be bonde or free. And ye masters, do euen the same thinges vnto them, puttyng away threathynge: and remember that euen your master also is in heauē, nether is there any respecte of person with hym.

Finally my brethren, be stronge in the Lorde, and in the power of his myght. Put on the armour of God, that ye maye stande stedfast against the crafty assautes of the deuill. For we wrestle not against flesh and bloud: but agaynst rule, agaynst power, & agaynst worldly rulers of the darkenes of this worlde, agaynst spirituall wickednes & for heauenlye thinges.

For this cause take vnto you the armour of God, that ye maye be able to resist in the euyl daye, and stande perfect in all thinges.

Stande therefore, and your loynes girde aboute wyth veritie, hauinge on the breste plate of ryghtewesnes, and shooe with shewes prepared by the Gospel of peace. Aboue all take to you the shield of fayth, wherwith ye may quenche all the fyrie darteres of the wicked. And take the helmet of saluation,

saluation, and the ^a* swearde of the spryte, which is the word of God. And praye alwayes with all maner prayer and supplication: and that in the spryte: and watche therunto with all instaunce and supplication, for all sayntes, and for me, that utteraunce maye be geuen vnto me, that I maye open my mouth boldly, to vtter the secretes of the Gospel, wherof I am messenger in bondes, that therein I may speake freely, as it becommeth me to speake.

But that ye may also know what condition I am in, and what I do. Tichicus my deare brother and faythfull minister in the Lorde, shall shew you of all thinges, whom I sent vnto you for the same purpose, that ye mighte knowe what case I stande in, and that he myght comfort youre heartes. Peace be with the brethren, and loue with fayth from God the father, and from the Lorde Iesu Christe. Grace be with all them whiche loue our Lorde Iesus Christ in purenes. Amen.

Sent from Rome vnto the Ephesians by Tichicus.

The Notes.

a. Howe this swearde of the spryte oughte to be vsed, learne of oure graundeapostle: Christ. Math. iii,

The argument of the epistle to the Philippians.



First Saint Paul exhorteth the Philippians to vnitie, and to suche conuersation as becommeth christians. Secondly, he geueth them wholsome admonition or warninge, that they should take hede to them selues, and beware of false prophetes, and false preachers, that they shoulde stande stedfast in the faith, nor suffre them selues to be broughte vnder the yoke of the lawe. In the ende he geueth them hartye thanks for the liberalitie, that they shewed towardes hym.

The

The Epistle of S. Paul

the Apostle vnto the Philippians.

The first Chapter.

He exhorteth them to increase in loue, in knowledge and experience of godlye thinges: maketh mention of his prysonnement at Rome, is glad to heare Christ preached, is content ether to dye or lyue, & prayeth them to lede a godlye conuersation, to be of one mynde, and to feare no persecution.

A



Paul and Timotheus the seruautes of Iesu Christ. To all the sayntes in Christ Iesu, whiche are at Philippes with the Bysshops and Deacons.

Grace be with you, and peace from God our father, & from the Lord Iesus Christ.

I thanke my God with all remembraunce of you, alwayes in my prayers for you, and praye with gladnes, because of the fellowshipe whiche ye haue in the Gospell, from the fyrste daye vnto now: and am suerlye certified of this, that he whiche beganne a good worke in you, shall go forth with it vntyll the daye of Iesus Christ, as it becommeth me so to iudge of you all, because I haue you in my herte, & haue you also euerye one companions of grace with me, euen in my bondes, and in the defendynge and stablyshynge of the Gospell.

B

For God beareth me recorde, howe greatlye I longe after you all from the very herte rote in Iesus Christe. And this I praye, that youre loue maye increase yet more and more in knowledge, and in all vnderstandynge, that ye maye excepte thinges mooste excellent, that ye maye be pure, and suche as hurte no mans conscience, vntyll the daye of Christ, fylled with the fruytes of ryghtewelsnes, whiche fruytes come by Iesus Christ vnto the glory and laude of God.

I would ye vnderstode brethren, that^a my busynes is happened vnto the great furtherynge of the Gospell. So that my bandes in CHRIST, are manifest thorowout all the iudgemente hall, and in all other places: Insomuche that

Roma. i. a.
Col. i. a.

The pistle
on the xxii f.
After Trinitie

Ephel. i. d.

that manye of the brethren in the Lord are boldned thowgh my bandes, and dare more largely speake the worde without feare. Some there are whiche preache Christ of enuy and strife, and some of good will. The one parte preacheth Christ of strife, and not purely, supposing to adde more aduersitye to my bandes. The other part of loue, because they se that I am set to defende the Gospell.

What then? So that **CHRISTE** be preached all manner wayes, whether it be by occasion, or of true meanynge, I therein ioye: yea, and wyll ioye. For I knowe that thys shall chaunce to my saluation, thowgh your prayer and ministryng of the spyrte of Iesu Christe, & as I hertelye loke for and hope, that in nothyng I shalbe ashamed: but that with all confidence, as all wayes in tymes paste, even so now Christ shall be magnified in my body, whether it be thowgh life, or els death. For Christ is to me life, and death is to me auantage.

¶ 2. Cor. i. b.

¶ Or: accordyng to my expectation and hope.

¶ 1. Re. xxiii. c.
1. Para. xxi. b.
Daniel. xii. c.

If it chaunce me to liue in the flesh, that is to me fruyteful for to worke, and what to chole I wote not, for I am constrained of two thynges: I desire to be loosed and to be with Christ, whiche thyng is best of all. Neuerthelesse, to abide in the flesh is more needfull for you. And this am I sure of, that I shall abide and with you all continue, for the furtheraunce and ioy of your faith, that ye may more abundantly reioyce in Iesus Christ thowgh me, by my comming to you agayne.

Only lette youre conuersation be, as it becommeth the Gospell of Christe: that whether I come and se you, or els be absent, I maye yet heare of thynges pertaynyng to you, that ye continue in one spyrte, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, and in nothyng fearynge youre aduersaries: whiche is to them a token of perdytyon, and to you of saluation and that of **GOD**. For vnto you it is geuen of Christe, that not onely ye shoulde beleue on hym: but also suffre for hys sake, and haue euen the same syght, which ye sawe me haue, and now heare of me.

¶ Ephe. iij. a

D

The Epistle

The Notes.

u. Here we learne that the bondes and enprysonmentes of the sayntes, do promote and further the gospel. *sanguis martyrum semen Euangelij*, as a certayne holpe father, doth saye: that is to wit, the bloud of martyres is the seede of the Gospel.

The.ii. Chapter.

He exhorteeth them to vnitie and brotherly loue, and to beware of stryfe and bayne glozpe: And for a sure ensample, he layeth Christe before them.



If there be therfore any consolation in Christ, if there be anye comfortable loue, yf there be any fellowshyppe of the spyrte, if there be anye compassion and mercye: fulfyll my ioye, that ye & drawe one waye, hauynge one loue, beyng of one accorde, and of one mynd, that nothinge be done thowowe stryfe or bayneglozpe, but that in mckenes of mynde, every man esteeme other better then him selfe, and loke not every man on his owne thinges, but every man on the thynges of other men.

& Or: be like minded.

1. Cor. x. f

20 The pistle on the Sunday before Easter.

Heb. ii. b

1. Cor. x. b. Rom. xiv. c.

Let the same mynde be in you that was in Christe Iesu: whiche beyng in the ^a* shape of God, thoughte it no robberye to be equall with God. Neuerthelesse, he made hym self of no reputation, and toke on hym the shape of a seruaunte, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse. Wherefore, God hath exalted hym, and geuen him a name aboue al names: that in the name of Iesus shoulde euerye knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tonges shoulde confesse that Iesus Christ is the Lorde, vnto the prayse of God the father.

1. Cor. iij. b

Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I was present onely: but nowe muche more in mine absence, euen so worke out your owne saluation with feare and tremblyng. For it is God which worketh in you, both the wyll and also the dede, euen of good wyll.

Actes. iij. b

Do all thyng withoute murmurynge and disputynge, that ye may be faultlesse and pure, & the sonnes of god without rebuke in the middes of a croked and peruerse natyon: amonge whiche, se that ye shyne as lyghtes in the worlde, hol

holdinge faste the worde of lyfe, vnto my reioysinge in the
 Daye of Christ, that I haue not runne in vayne, nether haue ^{h. Cor. i. c.}
 labored in vayne. ^{i. Thell. ij. c.} Yea and thoughe I be offered bp vppon
 the offerynge and sacrifice of your faith: I reioyce, and re-
 ioyce with you all. For the same cause also reioyce ye, and
 reioyce ye with me.

I trust in the Lord Iesus, for to sende Timotheus short-
 lye vnto you, that I also maye be of good comforte, when I
 knowe what case ye stande in. For I haue no man þis so like
 mynded to me, which with so pure affection careth for your
 matters. For all other seke theyr owne, and not that which
 is Iesus Christes. Ye knowe the proufe of hym, how that as
 a sonne with the father, so with me bestowed he his laboure
 vpon the Gospell. Him I hope to sende assone as I knowe
 howe it wyll go with me. I trust in the Lorde, that I also
 my selfe shall come shortlye.

But I supposed it necessarye to sende brother Epaphro- **D**
 ditus vnto you, my companion in laboure, and fellow souldi-
 er, youre Apostle, and the minister of my nedes. For he lon-
 ged after you, and was full of heauines, because that ye had
 heard saye, that he hadde bene lycke. And no doute he was
 lycke, and that nye vnto death. But God hadde mercye on
 him, not on him only: but on me also, lest I should haue sorow
 vpon sorow. I sent him therfore the diligentiar, that when
 ye should se him, ye might reioyce agayne, and I myghte be
 the lesse sorowfull. Receaue him therfore in the Lord with
 all gladnes, & make much of such: because that for the worke
 of Christ he went so farre, that he was nye vnto deathe, and ^{Roma. x. d.}
 regarded not his lyfe to fulfill that seruice whiche was lac-
 kyng on your part towarde me.

The Notes.

a. To be in the shape of God, is to be equall with god in all thynges, yea to be a very na-
 turall god, whiche thinge we ought to vnderstande of Christ, whiche beyng a true na-
 turall god, dyd for our saluation take vpon hym the shape of a seruaunte, that is to saye:
 vouchsafe to be borne, a verie naturall man, beyng in all thynges lyke vnto vs synne-
 only beyng excepted.

The. iii. Chapter.

¶ He warneth them to beware of false teachers, whome he calleth dog-
 ges and enemies of Christe, and repproueth mannes owne ryghte wel-
 les.

Notes

3



Discover, my brethren reioyce in the Lorde. It greueth me not to write one thyng^(often) to you. For to you it is a sure thing. Beware of dogges, beware of euill workers. Beware of dissention. For we are circumcision which worship god in the spyte, & reioyce in Christ Iesu, and haue no confidence in the fleshe: though I haue wherof I might reioyce in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe: muche more I: circumcised the eyght daye, of the kintred of Israell, of the tribe of Benjamin, an Ebzue borne of the Ebzues: as concerning the lawe, a Pharisei, and as concerning seruēt-nes, I persecuted the congregation, and as touchinge the rightewesnes which is in the lawe, I was vnbukeable.

Rom. vi. 11

Act. xxiij. c.

Mat. xij. f

23

But the thinges that were bauntage vnto me, the same I counted losse for Christes sake. Yea I thynke all thinges but losse for that excellent knowledges sake of Christe Iesu my Lord. For whome I haue counted all thing losse, and do iudge them but dunge, that I might winne Christ, & might be founde in hym, not hauynge myne owne ryghtewesnes which is of the lawe: but that whiche is throughe the fayth of Christ: I meane the rightewesnes which cometh of god thozowe fayth: that I maye knowe him, and the vertue of his resurrection, and the felowshippe of his passions, that I mighte be conformable vnto his death, if by any meanes I might attayne vnto the resurrection of the deade.

Not as though I had alredy attayned to it, ether were I alredy perfect: but I folowe, if that I maye comprehend that, wherin I am comprehended of Christ Iesu. Brethren I counte not my selfe that I haue gotten it: but one thyng I saye: I forget that whiche is behynde, & stretche my selfe vnto that whiche is before, and preace vnto that marke appointed, to obtayne the rewarde of the hye callinge of God in Christ Iesu. Let vs therfore as manye as be perfect, be thus wyse mynded: and yf ye be other wyse minded, GOD shall open euen the same vnto you. Neuerthelesse, in that wherunto we are come, let vs procede by one rule, that we maye

may be of one accorde.

Brethren be folowers of me, and looke on them whiche walke euen so, as ye haue vs for an ensample. For manye walke (of whome I haue told you often, & nowe tel you weping) that they are the enemies of the crosse of Christ, whose ende is damnation, whose God is their bely, and whose glory is to their shame, which are wordelye minded. But oure conuersation is in heauen, from whence we loke for the saueour, euen the Lord Iesus Christ, which shal chaunge our vile bodies, that they maye be fashioned lyke vnto his glorious body, accordinge to the working, wherby he is able to subdue all thinges vnto hym selfe.

D The pistle on the xxiiij. son aft. Trin. i. Cor. iij. c. and. x. d.

Rom. xvi. c.

i. Cor. xv. g

The Notes.

a. The moste excellent and most perfecte knowledge of Christ, is to knowe that Christ is both a true naturall god, and a true naturall man, who hauinge pitye and compassion vpon vs, came downe and was incarnate, and at lengthe nayled vpon the crosse for the satisfaction of our synnes.

The. iiij. Chapter.

The saluteth certayne of them, exhorteth them to be of honest conuersation, and thanketh them because of the promise, that they made for him beyng in prison.



Herfore my brethren dearly beloued and loued for, my ioy and croune, so continue in the Lord ye beloued. I praye Euodias, and beseech Sintiches, that they be of one accord in the Lord. Yea, and I beseeche thee faythfull yockfelowe, helpe the women which labored with me in the Gospell, and with Clemente also, and wyth other my labour felowes, whose names are in y booke of lyfe. Reioyce in the Lord alway, and agayne I say reioyce. Let your softenes be knowne vnto all men. The Lord is euene at hande. Be not carefull; but in all thinges shewe youre petition vnto God in prayer, and supplication with geuing of thanks, & the peace of God whiche passeth all vnderstandinge, kepe your hertes and mindes in Christ Iesu.

Luke. x. c. Apo. xviij. b. The pistle on the fourth sond. in aduice

Furthermore brethren, whatsoeuer thynges are true whatsoeuer thynges are honeste, whatsoeuer thynges are iust, whatsoeuer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges are of honest repyte: yf

Ph. i. there

there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde, which ye haue both learned and receaued, herde & also sene in me: those thynges do, and the God of peace shalbe with you. I reioyce in the lord greatlye, that now at the last ye are reuiued agayne to care for me, in that wherin ye were also carefull, but ye lacked oportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am, therewith to be^{as} content. I can both cast downe my selfe, I can also excelle. Euer ye where in all thinges I am instructed, bothe to be full and to be hongry, to haue plenty and to suffre nede. I can do all thinges thowoe the helpe of Christe, whiche strengthneth me. Notwithstanding ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe also that in the begynninge of the Gospel, when I departed from Macedonia, no congregation bare part with me as concernynge geuyng, and receauynge, but ye onelye. For when I was in Thessalonica, ye sente once, and afterwarde agayne vnto my nedes: not that I desyre gistes: but I desyre aboundaunte frute on your parte. I receaued all, and haue plentye. I was euen fylled after that I hadde receaued of Epaphroditus, that whiche came from you, an odour that smelleth swete, a sacrifice accepted and pleasaunt to God. My God shall fulfyll all your nedes thowoe his glorious riches in Iesu Christe. Vnto God and our father be prayse for euermore. Amen. Salute all the sayntes in Christe Iesu. The brethren whiche are with me, grete you. All the sayntes salute you: and mooste of all they which are of the emperours household. The grace of our Lord Iesu Christ be with you all. Amen.

Sent from Rome by Epaphroditus.

The

Ezech. xx. 8.
Rom. xv. 8.



The Argumente of the epistle of S. Paul to the Collossians.



Since Paul doth chiefly entreat vpon iij. thinges. First he declareth how precious a treasure God hath geuen vnto vs by his Gospell, certifyinge vs therby, that we are deliuered from the tyrannye of the deuill, and from sinne, beyng made the inheritours of his heauenlye Kingedome. Secondely he willet vs to cleave fast vnto the same doctrine, and not suffer our selues to be plucked awaye from it, nether by the lawe, nor by mens traditions. Thirdly, he exhorteth all Christians to Godly conuersation and liuinge.

The Epistle of S. Paule the Apostle, vnto the Collossians.

The fyrst Chapter.

The geneth thanks vnto God for theyr fayth, loue, and hope, prayeth for their increase, and sheweth howe we are the kyngedome of God obtayned by Christ, which is the heade of the congregation.



Paul an Apostle of Iesu Christe, by the wyll of God, and brother Timotheus.

To the saynctes, whiche are at Collosa, and brethren that beleue in Christe.

Grace be wyth you, and peace from god our father, and from the lord Iesu Christe.

We geue thanks to God the father of oure Lord Iesus Christe, alwayes prayinge for you sence we hearde of youre fayth whiche ye haue in Christ Iesu, and of the loue whiche ye beare to all saynctes for the hopes sake whiche is layde vppon in stooze for you in heauen, of whyche hope ye haue

Hh. ii.

heard

Gala. i. a
Ephes. i. a.
The pistle
on the. xxiiij.
son. ast. Trin.

The Epistle

Whearde befoze by the true worde of the Gospell, whiche is come vnto you, euen as it is vnto all the worlde, and is frutfull, as it is also amonge you, from the *(first)* daye, in the whiche ye hearde of it, and had experience in the grace of God, in the truth, as ye learned of Epaphra our deare felow seruant, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs your loue, whiche ye haue in the spyrte.

Coloss. iii. d.

Ephes. i. d.

John. xv. c.

Ephes. i. b.

1. Cor. ii. a.

Heb. i. a.

For this cause we also, synce the daye we hearde of it, haue not ceased praying for you, and desyring that ye might be fulfilled with the knowledge of his wyll, in all wysdome, and spyrituall vnderstandinge, that ye myghte walke worthy of the Lorde in all thinges that please, beyng frutefull in al good workes, and encreasing in the knowledge of god, strengthened with all myghte, thowhe his gloryous power, vnto all patience, and longe sufferynge, with ioyfulnesse, geuyng thanks vnto the father, whiche hath made vs mete to be partakers of the inheritauce of sayntes in lyght.

Whiche hath deliuered vs from the power of darkenesse, and hath translated vs into the kyngedome of his deare soune, in whom we haue redemption thowhe his blood, that is to saye: the forgeuenes of synnes, whiche is the ymage of the inuisible God, fyrst begotten of al creatures. For by him were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visibill, and thinges inuisibill, whether they be maistye or lordeshippe, ether rule or power. All thinges were created by him, and in him, and he is befoze all thinges, and in hym all thinges haue theyr beyng.

1. Corin. xv. c.

Rom. iiij. d.
1. Cor. v. d.

Rom. v. a.

And he is the head of the bodye, that is to wote, of the congregation: he is the begynninge, and fyrst begotten of the deade, that in all thinges he might haue the preminence.

For it pleased *(the father)* that in hym shoulde all fulnes dwell, and by hym to reconcele all thinge vnto him selfe, and to set at peace by hym thowhe the bloude of his crosse, both thinges in heauen, and thinges in earth.

And you, which were in tymes past straungers and enemies

Collo. ii. c.
Eph. ii. a

mies, because your myndes were set in euyl woꝝkes) hath he now reconcyled in the body of his fleshe thozowe death, to make you holpe, vnblameable and withoute faute in his owne syght, yf ye continue, grounded and stablyshed in the sayth, and be not moued away from the hope of the Gospell, wherof ye haue hearde, how that it is preached amonge all creatures whiche are vnder heauen, whereof I Paule am made a minister.

Nowe ioie I in my suffrynges whiche I suffre for you, and ^a* fulfyl that whiche is behynd of the passions of Christ in my fleshe, for his bodie's sake, whiche is the congregation wherof I am made a minister, accordyng to the ordynaunce of God, whiche ordynaunce was geuen me vnto you warde, to fulfyl the woꝝde of God, that mysterpe hydde synce the woꝝld beganne, and synce the begynnynge of generations: but nowe is opened to his sayntes, to whome God woulde make knowen the gloriouse ryches of this mysterpe among the Gentyles, whiche riches is Christe in you, the hope of glorie, whome we preache, warnynge all men, and teaching all men in all wysedome, to make all men perfecte in Christe Iesu. wherein I also laboure and stryue, even as far forth as his woꝝkinge woꝝketh in me mightelye.

D
ii. Corin. i. a
Eph. ii. b.ii. Cor. ii. c.
Eph. i. d.

The Notes.

a. Saynt Paule doth not meane that there wanteth anye thyng in the passion of Christ whiche maye be supplied by man: for the passion of Christ (as touchynge his owne persone) is that mooste perfecte and only sufficient sacrifice, wherby we are all made perfecte, as many as are sanctified in his bloude. But these woꝝdes ought to be vnderstanded of the electe and chosen, in whome Christ is, and shalbe persecuted vnto the woꝝldes ende. Actes. ix. The passion of Christ then (as touchinge his mysticall bodye, whiche is the church) shall not be perfect tyll they haue all suffered, whom God hath appoynted to suffer for his sonne.

The. ii. Chapter.

What great care Paule toke for all congregations. He exhorteth them to be stedfast in Christe, to beware of false teachers, and woꝝldlye wysedome, and describeth the false Prophetes.



Or I woulde ye knewe what fyghtynge I haue for youre sakes, and for them of Laodicia, and for as many as haue not sene my persone in the fleshe, that theyr hertes myghte be comforted and knyt together in loue, and in all ryches of full vnderstanding, for to knowe

Ph. iii.

the

The Epistle

1. Corin. v. b.

the myſtery of God the father and of Chryſt, in whome are
hyd all the treasures of wyſedome and knowledge. This I
ſaye, leſte any man ſhoulde begyle you with entyſynge woꝝ-
des. For though I be aſent in the fleſhe, yet am I preſente
with you in the ſpyte, ioyinge and beholding the oꝛdꝛe that
ye kepe, and your ſtedfaſt ſayth in Chryſt. As ye haue there-
foꝛe receaued Chryſte Jeſu the Loꝛde, euen ſo walke, roted
and buylt in hym, and ſtedfaſte in the ſayth, as ye haue lear-
ned, and therin be plenteous in geuyng thankes.

Mat. xxiij. a.

Mark xxi

Luk. xxi. b.

Ephes. v. b.

Rom. ij. d.

Ephes. ii. c.

Rom. viij. a.

Galath. iiij. b.

Ephes. ij. a.

Beware leſt any man come and ſpoyle you thozow phy-
loſophy and deccatfull banytie, thzowe the traditions of
men, and cꝝdynaunces after the woꝛld, and not after chryſt.
For in hym dwelleth all the fulneſſe of the* Godheade bo-
dily, and ye are complete in hym whych is the heade of all
rule and power, in whom alſo ye are cꝝcumcyſed, with cꝝ-
cumcyſion made without handes, by puttyng of, the ſynfull
body of the fleſhe, thzowe the cꝝcumcyſion that is in chryſt,
in that ye are buryed with hym thzow baptiſme, in whom
ye are alſo ryſen agayne thzow ſayth, that is wroughte by
the operation of God whych rayſed hym from death.

And ye whiche were deade in ſynne, and in the vncꝝ-
cumcyſion of youre fleſhe, hath he quickened with hym, and
hath fozgeuen vs all our trespaces, & hath put out the hand-
wꝛytyng that was agaynſt vs, contayned in the lawe wꝛyt-
ten: and that hath he taken oute of the waye, and hath faſte-
ned it to his crolle, and hath ſpoyled rule and power, and
hath made a ſhewe of them openlye, and hath triumphed o-
uer them in hys owne perſon.

Hebr. xij. a.

Or, let no man
deceane you of
your reward

Let no man therfoꝛe trouble your conſciences about meat
and dryncke, oꝛ foꝛ a peece of an holy daye, as the holy daye
of the newe Moone, oꝛ of the Sabbath dayes, whych are
nothyng but ſhadowes of thynges to come: but the* bo-
dy is in Chryſte. * Let no man make you ſhute at a wꝛonge
marke, whych after his owne ymagination, walketh in the
humblenes and holynes of aungels, thynges whych he re-
uer ſawe, cauſeſſe puſt vp with his fleſhly mynde, and hot-
deth not the heade, wherof all the body by ioyntes and cou-
pleg

ples receaueth nouryſhment, and is knyt together, and encreaſeth with the increaſynge that commeth of God.

Wherefore, yf ye be deade with Chriſt from ordinaunces of the worlde, whye as though ye yet lyued in the worlde, are ye ledde with traditions (of them that ſaye). Touche not, taſte not, handell not: whyche all peryſhe wyth the byyng of them and are after the commaundementſ and doctrynes of men: whiche thynges haue the ſimilitude of wyſdome, in choſen holynes and humblenes, and in hurtynge of the bodye, and do the fleſhe no woꝛſhypp vnto hyſ nede.

Galat. iii. b.

Or ſuperſtitious

The Notes.

a. We muſt be ware that we do not with the Antropomorphites thinke that God hath a body ſhape, becauſe the Apoſtle ſayeth, that the godheade doth dwell true lyfe and naturall yf in Chriſt, beyng a true and a naturall god, and that therfore he is a ſufficient treaſure of all heauenly ryches.

b. That is to ſaye: That the truth and very type of all the thynges, wherof the laſte was a ſhadowe, is fully and moſt perfectly in Chriſt.

The.iii Chapter.

The putteth them in remembrance of the ſpirituall reſurrection, to laye aſyde all maner of corrupt lyuynge, to be frute full in all godlyneſſe and vertue, and ſheweth all degrees theꝝ duetye.



If ye then be ryſen agayne with Chriſte, ſeke al thoſe thynges which are aboue, where chriſt ſytteth on the ryghte hande of God. Sette your affection on thinges whiche are aboue, and not on thinges whiche are on the earth. ſoz ye are dead, and youre lyfe is hyd wyth Chriſt in God. When Chriſte whiche is our lyfe, ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with him in gloꝛye.

The piſtle on eſter day. Ephe. i. d. Heb. i. a

* Mortifie therfore youre members whiche are on the earth, fornication, vnclennes, vnnaturall luſte, euill concupiſcence, and couetouſnes which is woꝛſhypping of ydoles: ſoz which thynges ſakes, the wrath of God commeth on the chyldren of vnbeliſe. In whiche thynges ye walked once, when ye lyued in them.

B

But now put ye alſo aſyde from you all theſe thynges: wrath, fearcenes, maliciousnes, curſed ſpeaking, filthy ſpeakinge out of your mothes. Lye not one to another, ſeyng that ye haue put of the olde man with his woꝛkes, and haue

Rom. vi. a. i. Peter. ii. a. i. Cor. xv. c. Heb. xij. a. Ephe. iij. a

Hy. iiii.

put

The Epistle

put on the newe, whiche is renewed in knowledge after the ymage of hym that made hym, where is nether Gentile nor Jewe, circumcision nor vncircumcision, Barbarous, or Scythian, bonde or fre: but Christ is all in all thinges.

The pistle
on the v. son.
day aft. Twelf

Aboue therfore as electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, forbearinge one another, and forgeuyng one another, yf any man haue a quarell to another: euen as Christe forgave you, euen so do ye. Aboue all these thynges put on loue, which is the bond of perfectnes. And the peace of God rule in your hertes, to y^e which peace ye are called in one body. And se that ye be thankfull. Lette the worde of Christ dwell in you plenteously in all wysedome. Teache and exhort your owne selues, in Psalmes, and hymnes, and spirituall songes whiche haue fauoure with them, synginge in your hartes to the Lorde. And all thinges (whatsoener ye do in worde or dede) do in the name of the Lord Iesu, geuyng thanks to God the father by hym.

Ephes. v. c.
1. Pet. iii. a.

Ephes. vi. a.
Coloss. iii. e
1. Peter. ii. e

Diuces submyt youre selues vnto your owne husbandes, as it is comly in the Lord. Husbandes loue your wiues, and be not bytter vnto them. Chyldren obeye your fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Fathers, prouoke not your chydren (to anger) lest they be of a desperate mind. Seruauntes be obedient vnto your bodely masters in all thinges, not with eye seruyce as men pleasers, but in synghenes of hert, fearing God. And whatsoeuer ye do, do it hertelye, as though ye dyd it to the lord, and not vnto men: forasmuch as ye know that of the Lorde ye shall receaue the reward of inheritauce, for ye serue the Lorde Christe. But he that doth wronge, shall receaue for the wronge that he hath done: for there is no respect of personnes (with God).

The Notes.

a. The true mortifyinge, is when the feare of God both fraye vs from synne, so thatoure herte trembleth for feare of Gods iudgemente, when we are tempted, or intysed to synne. The herte beyng thus strycken with the feare of God, acknowledgeth his weaknesse, and calleth vnsespynedly vnto god for helpe. This mortifyinge is the worke of the holy goost. Whom, by and worketh outwardly a sobernesse of luyng, and other godlye exercises.

The

The. iiii Chapter.

The exhorteth them to be seruente in prayer, to walke wylfely vnto them that are not yet come to the true knowledge of Christ, and salueth them.



Ye masters, do vnto your seruauntes & whiche is iust, and equall, seynge ye knowe that ye also haue a master in heauen.

Continue in prayer, and watch in the same with thankesgeyng, prayinge also for vs, that God open vnto vs the doore of vtterance, & we maye speake the misterye of Christ (wherefore I am also in bondes) that I maye vtter it, as it becommeth me to speake. Walke wylfely to them that are withoute, and redeme the tyme. Let your speache be alwayes well sauoured, and powdred with ^a* salte, that ye may knowe howe to aunswere euery man.

Rom. 8. b
Eph. 6. 1. b
Act. 19. 1. c

Eph. 5. d

The deare brother Tichicus shall tell you of all my busyness, whiche is a faythfull minister, and felowe seruaunte in the Lord, whom I haue sent vnto you for the same purpose that he myght know how ye do, and myght comforte youre hertes, with one Onesimus a faythfull and a beloued brother, whiche is one of you. They shall shewe you of all thinges whiche are a doynge here.

Aristarchus my pylon felow saluteth you, and Marcus Barnabas systers sonne: touching whom, ye receaued commandementes. If he come vnto you, receaue him: and Jesus whiche is called Justus, whiche are of the circumcision. These onely are my workefelowes vnto the kyngedome of God, whiche were vnto my consolation. Epaphras the seruaunte of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfecte and full in all that is the wyll of God. For I beare hym recozde, that he hath a feruente mynde toward you, and toward them of Laodicia, and them of Hierapolis. Deare Lucas the phisition greteth you, and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, and the congregation, whiche is in his house. And when the epistle is reade of you, make that it be reade in the con-

1. Tim. 4. 1. c

The first Epistle

congregation of the Laodicians also, and that ye lyke wyse
reade the epistle of Laodicia. And saye to Archippus : take
hede to the offyce that thou hast receaued in the Lord, that
thou fulfyll it. The salutation by the hand of me Paule. Re-
member my bondes. Grace be wyth you. Amen.

Sente from Rome by Tychicus, and
Onesymus.

The Notes.

a. Here we haue a goodly lesson, how that oure communication ought to be tempered
with godly wysedome, which he vnderstandeth by salt (for as salt maketh meates sauour-
ful, so godly wysedome causeth our communication and talke to be allowable and haue
a grace) we ought to take hede with whom, and before whome we do talke, and accor-
dyng to the audience, to moderate and rule our communycation,

The argument of the first Epistle to the Thessalonians.



Synte Paule doth prayse and set forth the
Thessalonians fayth, loue, and stedfastnesse a-
gainst persecution, excusinge him selfe, because
that he came not in his owne person to com-
forte them in suche troubles and afflictions as
they were in for the truthe sake.

Secondly (as he doth in all his other epistles) he exhorteth
them to godly conuersation. Furthermore, he teacheth and in-
structeth them, how they oughte to comfort them selues by the
commynge of Iesus Christ, and the resurrection of the deade, yf
any do, by the prouydence of God, depart out of this worlde.

And because he hadde made mention of the laste daye, that it
shoulde come sodenly, and vnwares, he exhorteth them to wat-
che, to pray, and to exercyse them selues in the worde, and in
the faith.

The firste epistle of S.

Paule the Apostle to the Thessalonians.

The firste Chapter.

He thanketh god for them, that they are so stedfast in fayth and good
wozkes, and receaue the gospell with suche earnestnes.



Paule Syluanus and Timotheus. Unto
the congregation of the Thessalonians, in
GOD the father, and in the Lorde Jesus
Christe.

Rom. i. a.
i. Cor. i. a.
gala. i. a

Grace be with you, and peace from God
oure father, and from the Lorde Jesus
Christe.

We geue God thanks alwaye for you all, makynge men-
tion of you in oure prayers without ceasynge, and call to re-
membraunce your wozke in the faith, and labour in loue and
perseuerance in the hope of oure Lorde Jesus Christe, in
the syght of God our father: because we knowe brethren be-
loued of God, how that ye are elect. For oure Gospell came
not vnto you in word only, but also in power, and also in the
holy goost, and in muche certaynty, as ye knowe after what
maner we behaued oure selues amonge you, for your sakes
And ye became^a folowers of vs and of the Lorde, and re-
ceaued the worde in muche affliction, with ioye of the holy
goost: so that ye were an ensample to all that beleue in Ma-
cedonia and Achaia. For from you sounded oute the worde
of the Lorde, not in Macedonia and in Achaia onely: but
poure fayth also whych ye haue vnto God, spred hyz selfe
abrode in all quarters, that it nedeth not vs to speake anye
thyng at all. For they them selues shewe of you what ma-
ner of entrynge in we had vnto you, and howe ye tourned
to GOD from ymages, for to serue the lyuynge and true
God, and for to loke for hyz sonne from heauen, whom he
rayled from death. * I meane Jesus whiche deliuereth vs
from the wyath to come.

i. Cor. ij. a.

i. Thessa. ij. a.

Acta. i. b.

* Or: euen

The first Epistle

The Notes.

a. They are true followers of the Apostles and of Christ, which receive the word of God. They do receive the word of God, which both beleue it, and frame their liues after it, beinge redy to suffre patiently all maner of aduersities for the name of the Lord, as the Lord him selfe and all the Apostles dyd.

The ii. Chapter.

The putteth them in mynde of the godly conuersation that he led amonge them when he preached the Gospell vnto them, thanketh God that they receaue his worde so frute fully, and excuseth his absence.

A



Or ye youre selues knowe brethren of oure entraunce in vnto you, howe that it was not in vaine: but euen after that we had suffered before, and were shamefully entreated at Philippios (as ye well knowe) then were we bolde in our God, to speake vnto you the

Act. xvi. c.

Actes. xvi. b.

Galath. i. b

Gospell of God, wyth muche stryuinge. For oure exhortation was not to brynge you to erreure, nor yet to vniuenes, neyther was it with gyle: but as we were allowed of God, that the Gospel shoulde be comyncted vnto vs: euen so we spake, not as they that ^a please men, but God whiche tryeth our hertes.

Neither was oure conuersation at anye tyme with flatteryng wordes, as ye well knowe, nether in cloked couetousnes, God is recorde: nether soughte we prayse of men, nether of you, nor yet of anye other, when we myghte haue bene chargeable, as the Apostles of Christe: but we were tender amonge you, euen as a noyse cherisheth hyr chyl- dren, so was our affection towarde you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but

Also our owne soules, because ye were deare vnto vs.

Ye remember brethren oure laboure, and trauayle. For we laboured day and nyght, because we would not be chargeable vnto anye of you, and preached vnto you the Gospel of God. Ye are wytnesses, and so is God, howe holpye, and iustly, and blameablye, we behaued oure selues amonge you that beleue: as ye knowe howe that we exhorted, & comforted, and besought euery one of you, as a father his children, that ye would walke worthy of God, whiche hath called you vnto his kyngdome and glory.

Act. xx. g

q. Thell. ii. b

For

For this cause thanke we God withoute ceasinge, because that when ye receaued of vs the worde wherwith God was preached, ye receaued it not as the worde of men: **B**ut euen as it was in dede, the worde of God, whiche worketh in you that beleue. For ye brethren became folowers of the congregations of God whiche in Iewye are in Christe Iesu: for ye haue suffered lyke thinges of youre kynsmen, as we oure selues haue suffered of the Jewes. Whiche as they kyled the Lorde Iesus, and theyr owne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrarie to all men, and forbyd vs to preach vnto the Gentyls, that they myghte be saued, to fulfill theyr synnes alwaye. For the wrath of God is come on them, euen to the vtmost.

Luke.xvi.8

Forasmuche brethren as we are kept from you for a season, as concernynge the bodily presence, but not in the hert, we enforced the more to se you personallie with greate desyre. And therfore we woulde haue come vnto you, **I** Paul ouce and agayne: but Satan withstode vs. For what is our hope or ioye, or crowne of reioysinge: are not ye it in the presence of our Lord Iesus Christ at his commynge: yea ye are our glozy and ioye.

Daniel.x.6

The Notes.

a. This is the onely marke that the minister ought to shute at, that he may please God (that tryeth the hertes) and not men. In the meane whyle, he muste take hede, that he do not displease them, whiche are good and godly. But as for the ungodlye, to displease the, it is an hygh prayse.

The. iij. Chapter.

Whe sheweth howe greatlye he was reioysed when Timothy tolde him of theyr sayth and loue.



Wherefore, sence we coulde no longer forbear, **I**t pleased vs to remayne at Athens alone, and sente Timotheus our brother and minister of God, and our labour felowe in the gospel of Christe, to stablyshe you, and to comfort you ouer your faith, that no man should be moued in these afflictions. For ye youre selues knowe, that we are euen appoynted thereto. For verelye when I was with you, I tolde you before that we shoulde suffer tribula-

Act.xvi.12

1 Thess. 3.2

tribula

The first Epistle

tribulation, euen as it came to passe, and as ye knowe. For this cause when I coulde no lenger forbear, I sente, that I myghte haue knowledg of youre fayth, lest haplye the tempter had tempted you, and that our labour had bene bestowed in vayne.

But nowe latelie when Timotheus came from you vnto vs, and declared to vs your fayth, and your loue, & howe that ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you. Therefore brethren we had consolation in you, in all oure aduersitie and necessitie, though your fayth. For now we are we aloue if ye stande stedfast in the Lord. For what thanks can we recompence to God agayne for you, ouer al the ioye that we loy for your sakes befoze our God: while we, night and daye praye exceedingly that we might se you presentlye, & mighte fulfyl that which is lacking in your fayth.

God him selfe our father, and oure Lord Iesus Christe gyde our iorney vnto you: and the Lord increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you, to make youre hertes stable and unblameable, in holynes befoze God oure father, at the commyng of our Lord Iesus Christe with al his sayntes.

The Notes.

a. A good shepheard, both alwayes count the welfare and prosperous estate of Christes flocke to be his owne. For while it goeth well with the congregation, it goeth well with hym also. But yf he seyth the church to be in any payll or weakenesse, then is he wery of his owne lyfe, he can haue no ioye. Who is weake (sayth saynt Paule) and I am not weake. Who is offended, and I burne not? This affection is not in them, that seeke theyr owne lucre, or their owne glory.

The. iiij. Chapter.

The exhorte them to stedfastnesse, to kepe them selfes from synne and vnclenly conuersation, to loue one another: rebuketh ydelnesse, and speaketh of the resurrection.

A The pistle
on the second
send. in Lent.



Furthermore we beseeche you brethren, and exhorte you in the Lord Iesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye oughte to walke and to please God. Ye remember what commandementes we gaue you in oure Lord Iesu Christ.

Christ. For this is the will of God: euen that ye shoulde be holpe, and that ye shoulde abstayne from fornication, that euerie one of you shoulde knowe, howe to kepe his vessel in holynes and honoure, and not in the iuste of concupiscence, as do the hethen whiche knowe not God, that no man go to & farre and defraude his brother in bargayning: because the Lord is a venger of all suche thinges, as we tolde you befoze tyme and testified. For God hath not called vs vnto vncleannes: but vnto holynes. He therefore that despyseth, despyseth not man, but God which hath sent his holy spyrte amonge you.

But as touchinge brotherlye loue, ye nede not that I wyte vnto you. For ye are taught of God to loue one another. Yea and that thynge verelye ye do vnto all the brethren, whiche are thorowoute all Macedonia. We beseeche you brethren, that ye encrease more and more, and that ye studie to be quyet, and to medle with youre owne busynes, and to worke with your owne handes as we commaunded you: that ye may behaue your selues honestly toward them that are withoute, and that nothinge be lackinge vnto you.

I woulde not brethren haue you ignoraunt concernynge them which are fallen a^a slepe, that ye sorowe not as other do whiche haue no hope. For if we beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyl God bring agayne with him. For this saye we vnto you in the word of the lord, that we which liue, & are remayning in the comming of the Lord, shall not come yet the which slepe. For the lord him selfe shal descend from heauen with a^b cloute, & the voyce of the Archangell & trompe of God. And the dead in Christ shal arise firste: then shall we which liue & remayne be caught vp with them also in the cloudes, to mete the lord in the ayer. And so shal we euer be with the Lord. Wherefoze, comfort your selues one another with these wordes.

The Notes.

a. To slepe in this place is taken for to dye, because of the sure hope of the resurrection. For we are not so sure to rise agayne, when we laye our selues downe to slepe, as we are sure by the word of God, that our mortall bodies shal be rised agayne. And this slepe ought only to be applied vnto the body, and not vnto the soule whiche is immortall.

b. Cloute

Roma. xij. a.
Ephel. v. a
& or: your bo-
lines.

B

& Or: oppresse

C

John. xij. b
and. xv. b
1. John. ij. b
1. John. iij. b

D

1. Cor. xv. a

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6. Reade the .v. chapt. of Iohn, and thou shalt fynd that this shoulde, the voyce of tharch
gungell, and trompe of God, is nothing els but the voyce of the sonne of God.

The .v. Chapter.

He enfourmeth them of the daye of dome and coming of the Lord, exhorteth
them to watche, and to regard such as preache gods worde amonge them.

11. Act. 17. b.
2. Cor. 1. 19. a
and. xvi. b.



At of the tymes and seasons brethren, ye
haue no nede that I wyte vnto you: for ye
your selues knowe perfectlye, that the daye
of the Lord shal come, euen as a thefe in the
nyghte. When they shal saye peace and no
daunger, then cometh on them soden de-
struction, as the trauayling of a woman with childe, & they
shal not scape. But ye brethren are not in darckenesse, that
that daye shoulde come on you as it were a thefe.

Ye are all the chyliden of light, & the chyliden of the daye.

We are not of the night, nether of darcknes.

Rom. xij. b.

Therefore let vs not slepe as do other: but let vs watche
and be sober. For they that slepe, slepe in the nyghte: and
they that be droncken, are droncken in the nyghte. But let
vs whiche are of the daye, be sober, armed with the breste
plate of faythe and loue, and with hope of saluation as an
helmet. For ^a* GOD hath not appoynted vs vnto wrath:
but to obtayne saluation by the meanes of oure Lorde Iesu
Christ whiche died for vs: that whether we wake or slepe,
we shoulde lyue together with hym.

Ephes. vi. b.

1. Cor. v. c.

Wherefore comforte your selues together, and edifye one
another, euen as ye do.

Galat. vi. b
1. Tim. v. c.
Phil. ij. d.

We beseeche you brethren, that ye knowe them, whiche la-
boure amonge you, and haue the ouersight of you in the
Lorde, and geue you exhortation, that ye haue them the
more in loue, for theyr woorkes sake, and be at peace with
them.

Math. v. c.

We desyre you brethren, warne them that are vnrule,
comforte the feble mynded, forbear the weake, haue conty-
nuall patience towarde all men. Se that none recompence
euill for euill vnto any man: but euer folowe that whiche

is good, both amonge your selues, and to all men. Reioyce
euer. Pray continuallye. In all thinges geue thankes. For
this

this is the wyll of God in Christ Iesu towarde you.

Quenche not that spyt. Despyle not prophesying. Examine all thinges, and kepe that whiche is good. Abstayne from all suspicious thinges. The very God of peace sanctifye you thorowout. And I pray God that your whole spyt soule and body, be kept faultlesse vnto the comynge of oure Lorde Iesus Christ.

Faythfull is he whiche called you: whyche wyll also do it. Brethren, praye for vs. Greete al the brethren with an holy kysse. I charge you in the Lord, that this epistle be read vnto all the holpe brethren. The grace of the Iesus Christe be with you. Amen. Rom. xxi. d.
1 Cor. i. b.

*The ende of the firste epistle vnto the Thessalonians.
Sent from Athens.*

The Notes.

2. As if he should saye: God hath not called vs, by the preachinge of his Gospell, for to poure his vengeance vpon vs, but for to saue vs. Therefore we oughte to be thankfull vnto so louynge a father. Here to sleape, is to dye, and to wake is to lyue. I fore, to sleape, is to neglecte his saluation.

The Argumente of the seconde epistle to the Thessalonians.



Ecause that S. Paule had written vnto them, that the daye of the Lorde shoulde come sodenlye, exhorting them to watche, some among the Thessalonians thoughte, that they shoulde see the laste daye. But saynt Paul declareth, that it was yet farre of, and nothinge so nye, as they thoughte, shewing what thinges shoulde happen by the meanes of Antichriste.

The second Epistle of S.

Paul to the Thessalonians.

The.i. Chapter.

¶ We thanketh God for theyr fayth and loue, prayeth for the encrease of the same.

Paul, and Syluanus, and Timotheus.

Unto the congregation of the Thessalonians in God our father, and in the Lord Jesus Christ.

Grace be with you, and peace from God our father, & from the Lord Jesus Christe.

We are bound to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedinglye, and euery one of you sheweth in loue toward another betwene youre selues, so that we oure selues reioyce of you in the congregations of God, ouer your patience and fayth in all your persecutions and tribulations that ye suffer, which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kingdome of God, for whiche ye also suffer. It is verely a rightewes thinge with GOD to recompence tribulation to them that trouble you: and to you

¶ whiche are troubled, ^a rest with vs when the Lord Jesus shall shewe him selfe from heauen with his myghtye Angell^s in flaminge fyre, rendyng vengeance vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Jesus Christe, which shalbe punished with euerlastinge damnation, from the presence of the lord, and from the glozpe of his power, when he shall come to be glorified in hys saynctes, and to be made maruelous in all them that beleue: because oure testimonye that we hadde to you, was belened euen the same day, ^(that we preached it) wherefore, we praye alwayes for you, that oure GOD make you worthy of the callynge, and fulfill all delectation of goodnes, and the worke of fayth, with power: that the name of our Lorde Jesus Christe maye be glorified in you, & ye in hym.

Rom. i. a
1. Cor. i. a
Ephes. i. a

^a Or with the
Angels of his
power.

Math. xxv. c

Coloss. i. a.
Phil. i. b

hym, thozow the grace of our God, and of the Lorde Iesus Chyiste.

The Notes.

a. After this lyfe, the godlye beynge deliuered from theyr tribulations and paynes, shall haue rest and ioye, where as the wycked and yngodlye shall haue the contrary. Luk xxi. Chap. Sapien. iij. Chap. These thinges ought we to haue alwayes before oure eyes, that we maye, in the tyme of persecution, abyde stedfaste in the truth.

The. ii Chapter.

He sheweth them that the daye of the Lorde shall not come tyl the departinge from the earth come to passe: and therfore he exhorteth them not to be disceaue, but to stande stedfast in the thinges that he hath taught them.



Weseeche you brethren by the comynge of oure Lorde Iesu Chyist, and in that we shall assemble vnto him, that ye be not sodenly moued from youre mynde, and be not troubled nether by a* spyt, nether by wordes, nor yet by letter whiche shoulde seme to come from vs, as though the daye of Chyiste were at hande. Lette no man deceaue you by anye meanes, for the Lorde cometh not, excepte there come a departinge spyte, and that that synfull man be opened, the sonne of perdition which is an aduersarye, and is exalted aboue all that is called God, or that is worshyped: so that he shall sytte as God in the temple of God, and shew hym selfe as God.

Matt. xxiii. a.
Marke. xij. b.
Luk. xxi. b
Ephes. v. b

Remember ye not, that when I was yet with you, I told you these thinges: And now ye knowe what withholdeth: euen that he myght be vttered at his him. For the misterye of the iniquite doth already worke, tyl he whiche now only letteth, be taken out of the way. And then shall that wycked be vttered, whom the Lorde shall consume with the spyte of his mouth, and shall destroye it with the appareance of his comynge, euen him whose comynge is by the working of Satan, with all lyinge power, sygnes, and wonders: and in all deceauablenes of vnrightheousnes, amonge them that perishe: because they receaue not the loue of the truth, that they myght haue bene saued. And therfore God shall sende them stronge delusion, that they shoulde beleue lyes, that al they myght be damned whiche beleued not the trueth, but had pleasure in vnrightheousnes.

1. Thim. ii. a.

Matt. xxiii. b.

Al. ij.

But

The first Epistle

But we are bounde to geue thanks alwaye to God for you brethren beloued of the Lorde, for because that God hath from the begynninge chosen you to saluation, thorough sanctifyng of the spyrte, and thorough beleeuinge the truth, wherunto he called you by our Gospell, to obtayne the glory that commeth of our Lorde Iesu Christ.

Therefore brethren stande faste, and kepe the ordinaunces whiche ye haue learned: whether it were by oure preaching, or by epistle. Oure Lorde Iesu Christ himselfe, and God oure father whiche hath loued vs, and hath geuen vs euerlasting consolation and good hope thorough grace, comfort your hertes, & stablish you in al doctrine & good doing.

The Notes.

a. By the spyrte he vnderstandeth fantastical and sonde prophecies, whereby the simple and ignorant are made to beleue, that at this tyme or that tyme, we shall haue the day of iudgement. By the letter, he vnderstandeth suche wytynges as are set forth to decaue, vnder the name and tytle of godly learned men.

The.iii. Chapter.

He desyeth them to praye for hym that the Gospell maye prosper, and geueth them warnyng to reprove the yble: and yf they wyll not labour with theyr handes, that they shall not eate.

Colloſſ. iiij. a



Furthermore brethren praye for vs, that the worde of God maye haue fre passage, and be glorified, as it is with you: and that we may be deliuered from vnrasonable and euyl men. For all men haue not fayth: but the lord is faythfull, whiche shall stablyshe you, and kepe you from euyl. We haue confydence thorough the lord to youwarde, that ye both do, and wyll do, that whiche we commaunde you. And the Lorde guyde your hertes to the loue of God, and patience of Christ.

23

We requyre you brethren in the name of our Lorde Iesu Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the institution whiche ye receaued of vs. For ye youre selues knowe howe ye ought to folowe vs. For we behaued not oure selues inordinately amonge you. Nether toke we breade of any man for nought: but wrought with labour and trauayle nyghte and daye, because we woulde not be chargeable to anye of you:

not

not but that we hadde auctoritie: but I make our selues an
 enſample vnto you, to folowe vs. For when we were wyth **C**
 you, this we warned you of, that yf there were anye whiche **1. Cor. xij. b.**
 wolde not worke, that the ſame ſhoulde not eate.

For we haue hearde ſaye, that there are ſome whiche
 walke amouge you inordinately, and worke not at all, but
 are buſy bodieſ. Them that are ſuche, we commaunde and
 exhorte by oure Lorde Jeſu Chriſte, that they worke with
 quietneſſe, and eate their owne bread: Brethren be not we-
 ry in well doyng. If any man obey not oure ſayinges, ſende **D**
 vs word of him by a letter: and haue no company with him, **Gala. vi. b.**
 that he maye be aſhamed. And count him not as an enemy:
 but warne him as a brother.

The very Lorde of peace geue you peace alwayes, by all
 meanes. The Lorde be with you all. The ſalutation of me
 Paule, with mine owne hande. This is the token in all epi-
 ſtles. So I wyte. The grace of oure Lorde Jeſus Chriſte
 be with you all. Amen.

Sent from Athens.

The Argumente of the firſt Epiſtle of S. Paul to Timothy.



Synt Paul doth exhort Timothy to abide ſted-
 faſtly in the ſound and true doctrine. For this is
 the chief office of a byshop, to teache ſincerelye
 and purelie the worde of God, and hollye ſcrip-
 tures. Vherby onely we learne to haue a pure
 hearte, a good conſcience, and an vnſained faith, and to loue our
 neighbour as our ſelues. In concluſion, we haue here in this Epi-
 ſtle a moost absolute and perfecte enſample of a good paſtoure,
 and of a diligent biſhop, or ouerſear of the flocke of Chriſt.

The first epistle of S. Paule vnto Timothy.

The first Chapter.

The exhorteth Timothy to swaye vpon his office: namely, to se that no-
thyng be taught but Gods worde. &c. He sheweth also wherefore the
lawe is good, and telleth his swete and glad tidinges, that Christ Ie-
sus came into the worlde to saue synners.

Act. xvi. a.

¶



Iule an Apostle of Iesus Christ, by the com-
mission of God our sauour, and Lorde Ie-
sus Christe, whiche is oure hope.

Vnto Timothy his naturall sonne in the
fayth.

Grace, mercy and peace from God oure
father, and Lorde Iesus Christ oure Lorde.

¶ Some resde
that they fo-
low no straun-
ge doctrine.

As I besought thee to abide styl in Ephesus when I de-
parted into Macedonia *(euen so do)* that thou commaunde
some that they teache no nother wise: nether geue hede to
fables and genealogies whiche are endlesse, and brede dou-
tes moze then Godly edifieng whiche is by fayth: for the
ende of the commaundement is loue out of a pure herte, and
of a good conscience, and of fayth vnsayned: from the which
thynges some haue erred, and haue turned vnto bayne ian-
gelynge, because they woulde be doctours of the lawe, and
yet vnderstande not what they speake, nether wherof they
affyrme.

Rom. vii. e.
Galath. iii. d.
Exod. xv. a

We knowe, that the lawe is good, yf a man vse it laweful-
lye, vnderstandynge this, howe that the lawe is not geuen
vnto a ryghteous man, but vnto the vnyghteous and dis-
obedient, to the vngodly and to synners, to vnholly and vn-
cleane, to murtherers of fathers, & murtherers of mothers
to man slears and whozemongers: to them that defile them
selues with mankynde: to men stealers, to lyers and to per-
iured, *(and so forth)* yf there be any other thinge that is contra-
ry to hole some doctryne, accordynge to the Gospell of the
glory of the blessed God, whiche gospell is commytted vnto
me.

Leuit. xxi. b
Rom. i. d.

And

And I thanke Christe Iesus oure Lorde, whiche hath made me stronge: for he counted me true, and put me in of-
fence, when before I was a blasphemmer, and a persecuter, and
a Tyaunte. But I obteyned mercy, because I dyd it igno-
rauntly thozow vnbeliefe. Neuerthelater, the grace of our
lorde was moze aboundaunt with fayth and loue whiche is
in Christ Iesu.

This is a true sayinge, and by all meanes woorthye to be
receaued, that Christ Iesus came into the world to saue sin-
ners, of whome I am chiefe. Notwithstandynge, for this
cause was mercy geuen vnto me, that Iesus Christ shoulde
fyrste shewe on me all longe pacience, vnto the ensample of
them whiche shall in tyme to come, beleue on hym vnto eter-
nall lyfe. So then vnto God kynge euerlastynge, immortal
inuisible, and wyse only, be honoure and prayse for ever and
euer. Amen.

This commaundement commit I vnto thee sonne Timo-
theus, accordynge to the prophesies whiche in tyme paste
were prophesied of thee, that thou in them shouldest fyghte
a good fyghte, hauynge fayth and good conscience, whiche
some haue put awaye from them, and as concernynge fayth
haue made shypwreake. Of whose nombze is Himeneus, and
Alexander,^a whiche I haue delyuered vnto Sathan, that
they myght be taught not to blaspheme.

The Notes.

a. where S. Paul sayeth, that he did deliuer Alexander, and Himeneus vnto Sathan
he meaneth none other thinge thereby, but that he dyd excommunicate them openly as
no true Christians, and that he dyd threaten them (yf they woulde not repent & tourne)
that God would punyssh them euerlastynge, by Sathan and his Angells.

The. ii. Chapter.

He exhorteth to pray for all men. He wyll not haue women to be ouer-
costly arrayed, nor to teache in the congregation, but to be in silence, and
to obeye theyr husbandes.



Exhorte therefore, that aboue all thynges, **E**xhort
prayers, supplications, intercessions, and ge-
uyng of thanks be had for all men, for kyn-
ges, and for all that are in auctoritie, that we
Iere. xxix. c.
Baruch. i. 5.

Th. iiii. maye

The first Epistle

may lyue a quiet & a peaceable lyfe, in al godlines & honestie.
 For that is good and accepted in the sighte of god our saui-
 our, whiche wyll haue all men saued, and to come vnto ^a
 the knowledg of the truth. For there is one God, and one
 mediatoure betwene **G O D** and man, (*whiche is*) the manne
Christe Iesus, whiche gaue him selfe a ransome for al men,
 that it shoulde be testified at his tyme, wherevnto I am or-
 deyned a preacher and an Apostle: I tell the truth in **Christ**
 and lye not, beyng the teacher of the gentyles in fayth and
 veritie.

1. Tim. 1. e

I wyll therfore that the men praye euery where, lifting
 by pure handes without wrath, or doutynge. Like wyse al-
 so the women, that they araye themselves in comely appa-
 rel with shamefastnes and discrete behaueoure, not with
 broided heare, other golde, or pearles, or costlie araye: but
 with suche as becommeth women that professe the worship-
 pyng of **G O D** thowoe good workes. Lette the woman
 learne in sylence with all subiection. I suffre not a woman
 to teache, nether to vsurpe auctoritie ouer the man: but for
 to be in sylence. For Adam was fyrst formed, and then **Eue**.

1. Cor. 11. g

Also Adam was not deceaued, but the woman was decea-
 ued, and was in transgression.

Gene. 1. d.

Notwithstandynge, thowoe bearyng of chylzen they
 shalbe saued, so they continue in fayth, loue, & holynes with
 Discretion.

The Notes.

a. Here we learne that God refuseth no nation, whether they be Iewes or heathen, al-
 so that he refuseth no estate, whether they be poore or ryche, kynges or subiectes, it is all
 one to hym, he hath no respecte of persones, but wyll haue his gospell to be preached vnto
 all nations and estates, that suche as be preordained vnto lyfe, maye come to the knowe-
 ledge of the truth.

The .iii Chapter.

What maner a man a byshop or priest oughte to be, and what condition
 his wyfe and chylzen shoulde haue. The properties also required in
 a decon or mynister, and in his wyfe.

Titus. 1. b.



This is a true sayinge: If a man couet the of-
 fyce of a byshoppe, he despyeth a good worke.
 A byshop therfore must be faultlesse, the hus-
 band of one wyfe, sober, discrete, honestly ap-
 pareled, harberous, apt to teache, not dron-
 ken,

ken, no fyghter, not geuen to fylthy lucre: but gentle, abhorr-
 ynge fyghtynge, abhorrng couetousnes, and one that ru-
 leth his owne house honestly, haupnge chyliden vnder obe-
 dience with al honestie. For yf a man can not rule his owne
 house, howe shall he care for the congregation of God. He
 maye not be a yonge scolar, lest he swel, and fall into the iud-
 gement of the euill speaker. He muste also be well reported
 of amonge them which are without, lest he fall into rebuke,
 and snare of the euill speaker.

Lyke wyse must Deacons be honest, not double tonged,
 not geuen vnto muche wyne, nether to fylthy lucre: but ha-
 upnge the mysterye of the fayth in pure conscience. And let
 them fyrst be proued, and then let them minister, & yf they be
 founde faultlesse.

C Act. vi. a.
 & Or, Minis-
 ters.

Euen so must theyr wyues be honest, not euill speakers:
 but sober, and faythfull in all thynges. Let the Deacons be
 the husbandes of one wyse, and suche as rule theyr chyliden
 wel, and theyr owne householdes. For they that minister wel
 get them selues a good degree, and greate libertye in the
 fayth, whiche is in Christ Iesu.

& Or: so that
 no mā be able
 to reprove thē

These thynges wyte I vnto thee, trustynge to come
 shortly vnto thee: but and if I tarye longe, that then thou
 mayest yet haue knowledg, how thou oughtest to behaue
 thy selfe in the^a house of God, whiche is the congregation
 of the lypynge God, the pyller and grounde of trueth. And
 without vayne, great is that mystery of Godlynes: God was
 shewed in the fleshe, was iustified in the spyte, was sene of
 Angells, was preached vnto the gentyles: was beleued on
 in earth, and receaued vp in glory.

John. i. b.

The Notes.

a. The church or congregation is called the house of God, because that God dwel-
 leth in the heartes of the faythfull, in whom he reyneth and declareth his strength. For
 they that haue through fayth dedicated or geuen them selues whollie vnto Christ, they
 them selues do not lye, but Christ lyeth in them. Suche congregacion is the piloure
 and ground of the truth. For wher they are buylded vpon a sure foundation, whiche is
 Christ, whose doctryne only they folowe.

The. iiii. Chapter.

The propheticth of the latter dayes, and exhorteth Tymothy to the di-
 ligent readynge of the holy scripture.

The first Epistle

A



h. Timo. ii. a.
h. Peter. ii. a.
Iude. i. f

The spyte speaketh euidently, that in the latter tymes some shall departe from the fayth, and shall geue hede vnto spytes of erreure, and dyuclish doctryne of them which speake false thowme ypocrisie, & haue their ^a* consciences marked with an hote yron, forbiddinge to mary, and commaundynge to abstayne from meates whiche God hath created to be receaued with geuyng thanks, of them whiche beleue and knowe the trueth. For

Gene. i. a.

B

Eccle. xxxix. e.

all the creatures of God are good, and nothyng to be refused, yf it be receaued with thankesgeuyng. For it is sanctified by the worde of God, and prayer. If thou putte the brethren in remembraunce of these thynges, thou shalt be a good minister of Iesu Christe, whiche haste bene nourished by in the wordes of the fayth, and of good doctrine, whiche doctryne thou hast continually folowed. But cast away vngodly, and olde wyues fables.

h. Timo. ii. d.

C

Exercyse thy selfe vnto godlines. For bodelye exercyse profyteth litle: but godlines is profitable vnto all thynges, as a thyng whiche hath promyses of the lyfe that is now, and of the lyfe to come. This is a sure sayinge, and of all parties worthy to be receaued. For therfore we labour and suffer rebuke, because we beleue in the lyvinge God, whiche is the saueour of all men, but specially of those that beleue.

Suche thynges commaunde and teach. Let no man despise thy youth, but be vnto them y^e beleue an ensample, in worde, in conuersation, in loue, in spyte, in fayth, and in purenes.

D

Tyll I come, geue attendaunce to readyng, to exhortation and to doctryne. Despyse not that gyft that is in thee, whiche was geuen thee thowow prophesy, with the laying on of the handes, by the auctoritie of Eldership. These thynges exercyse, and geue thy selfe vnto them, that it maye be sene how thou profyttest in all thynges. Take heds vnto thy selfe, and vnto learnynge, and continue therein. For yf thou shalt so do, thou shalt saue thy selfe, and them that heare thee.

Actes. vi. b.
Rum. xxi. d.

The

The Notes.

or They haue theyr consciences marked with an hotte yron, which know the truth full well, but yet of a malice, or for spithye lucre sake, do teache and maintayne false doctrines theyr consciences (whiche beare recorde to the contrary) burnyng within them.

The .v. Chapter.

He teacheth hym howe he shall behaue him selfe in rebukynge all degrees.
In orde concernynge wyddowes.



Rebuke not an elder: but exhort hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as sisters with all purenes. Honour wyddowes, which are true wyddowes. If any wyddowe haue chyliden or neunes, let them learne fyrste to rule theyr owne houses godlye, and to recompence their elders. For that is good and acceptable before god. She that is a very wyddow and frendelesse, putteth hyr trust in god, and continueth in supplications and prayers nyght & daye. But she that lyueth in pleasure, is dead euen yet alyue. And these thynges commande, that they may be without fault. If there be any that prouideth not for his owne, and name-ly for them of his householde, the same denieth the fayth, and is worse then an infidell. Ecclesi. ij. k

Let no wyddowe be chosen vnder threescore yeare olde, B and suche a one as was the wyfe of one man, and wel reported of in good workes: if she haue nourished chyliden, yf she haue bene liberall to straungers, yf she haue washed the sayntes fete, if she haue ministred vnto them whiche were in aduersitie, if she were continuallye geuen vnto all maner good workes. The yonger wyddowes refuse. For when they haue begonne to waxe wanton agaynste Christe, they wyll marry ^a* hauing damnation, because they haue broken theyr fyrste faith. And also they learne to goo from house to house ydle: yea not ydle onelye, but also triffing and besibodiges, speakynge thinges which are not comly.

I wyll therefore that the yonger women marry and beare chyliden, and gyde the house, and geue none occasion to the aduersarye to speake euyll. For manye of them are alredye turned backe, and are gone after Satan. And if anye man or woman that beleueth haue wyddowes, let them minister vnto C
1. Cor. bj. b.

The first Epistle

unto them, and let not the congregation be charged: that ye maye haue sufficient for them that are wyddowes in dede.

Dent. xxb. d.
1. Cor. ix. a.
Math. x. b.
Luke. x. d.

The elders that rule well, are worthy of double honour, moſte ſpecialllye they whiche labour in the worde and teaching. For the ſcripture ſayeth: thou ſhalte not mouſel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynſt an elder receaue none accuſation: but vnder two or thre wytnelles. Them that ſynne, rebuke openly, that other may feare.

I teſtifie before God and the Lorde Jeſus Chriſte, and the elect aungels, that thou obſerue theſe thinges without haſtye iudgemente, and do nothyng parciallye. Laye handes ſodenlye on no man, nether be partaker of other mens ſinnes: kepe thy ſelf pure. Drinke no lenger water, but vſe a litle wine for thy ſtomakes ſake, and thine often diſeaſes.

Some mens ſinnes are open before hande, and go before vnto iudgement: ſome mens ſinnes folowe after. Likewiſe alſo good workes are manifeſte before hande, and they that are otherwiſe, can not be hyd.

The Notes.

a. Saynt Paul doth not here ſpeake of euerylaſtinge damnation, but by this word condemnation, doth rather vnderſtande the ſhame, that thoſe wanton wyddowes ſhall haue in the worlde, for breakyng of their promyſſe. Ambro. Eraſm. If this place be well vnderſtanded, it is able alone to ouerthrowe all the monkiſhe doctres.

The. vi. Chapter.

The dutye of ſeruauntes towarde their maſters. Agaynſt ſuch as are not ſatiſfied with the word of God. Agaynſt couetouſnes. A good leſon for yche men.

Ephes. vi. a.
Collo. iii. b.



Et as manye ſeruauntes as are vnder the yoke, counte theyr maſters worthy of all honour, that the name of God and his doctryne be not euill ſpoken of. Se that they whiche haue beleuing maſters, deſpiſe them not becauſe they are brethren: but (ſo much) the rather do ſeruyce, forasmuche as they are belouyng, and beloued, and partakers of the benefite.

Theſe thinges teache and exhort. If anye manne teache other wyſe, and is not contente with the whoſome wordes of

of oure Lorde Iesu Chriſte, and with the doctrine, which is according to godlines, he is puſte vp and knoweth nothing: **B**ut waſteth his bzaynes about queſtions & ſtrife of wordes, ^{1. Timot. i. 6} wherof ſpringe enuye, ſtrife, raylinges, euyl ſurmifinges, & bayne diſputations of men with corrupt mindes, and deſtitute of the trueth, whiche thinke that lucre is godlynnes. From ſuche ſeparate thy ſelfe. Godlynnes is great ryches, if a man be contente with that he hathe. For we broughte nothing into the worlde, and it is a playne caſe, that we can ca- ^{Job. i. 3. Eccle. v. 2} ry nothinge out. C

When we haue ſode and raiment, let vs therewith be content. They that wyl be riche, faule into temptation and ſnares, & into many folyſh and noyſome luſtes, whiche drowne men in perdition and deſtruction. For couetouſnes of money is the rote of al euyl, which while ſome luſted after, they erred from the fayth, and tangled them ſelues with manye ſorowes. But thou whiche arte the man of God, flye ſuche thinges. Followe ryghtewesnes, godlines, loue, patience, and meakenes. Fighte the good fight of fayth. Laye hande on eternall life, wherunto thou art alſo called, and haſt profeſſed a good profeſſion befoze many witneſſes.

I geue thee charge in the ſyght of God, whiche quickeneth all thinges, and befoze Iesu Chriſt which vnder Pontius Pilate wytnelled a good witneſſynge, that thou kepe the commaundement, and be without ſpote and vnrebukeable, vntyll the appearynge of oure Lorde Ieſus Chriſte, ^{Apoc. xxi. 3. and. xix. 6} whiche appearynge (when the tyme is come) he ſhall ſewe that is bleſſed and myghtye only, kynge of kinges, & Lorde of Lordes, whiche only hath immortalite, and dwelleth in the ſyght that no man can attayne, whome neuer man ſaw, ^{John. i. 18. 1. John. i. c} nether can ſe, vnto whome be honour & rule euerlaſtyng. Amen.

Charge them þat are ^a riche in this worlde, that thei be not **D** high minded, & that they truſt not in the vncertayn riches ^{⁊ Ambroſe} but in the liuing God, which geueth vs aboundantlye all ^{⁊ with read: exs} thinges to enioye them, and that they do good, and be riche ^{cedinge myſe} in good workes, and redye to geue and diſtribute, layinge
vp

The second Epistle

by in store for them selues a good foundation agaynste the tyme to come, that they maye obtayne eternall lyfe.

O Timothy, saue that whiche is geuen thee to kepe, and auoyde vngoodly vanities of voyces, and oppositions of science falslye so called, whiche science whyle some professed, they haue erred as concernynge the sayth. Grace be wyth thee. Amen.

Sent from Laodicea, whiche is the chieffest citie of
Phrigia Pacaciana

The Notes.

a. Let the ryche learne here, howe to behaue them selues in their ryche. If they wyl remember that they are the stewarde of the lpyng God aboue, then wyl they putte all pryde, and the misuspunge of theyr worldly substance awaye. Moreover they are here overthowen, which do affirme, that Christians maye haue or possesse no ryches. Use thyr worldly substance well, and accordynge to the good pleasure of God, and the Lord that crowne in thee his owne gyftes.

The Argumente of the seconde epistle to Tymothye.



He exhorteth Timothy (as he did before) to continue or stande manfullye in the trueth of the Gospell, and to set it forth saythfullye vnto the congregation of Christe, auoydinge foolish and vprofitable disputations, and that in no wyse he shoulde swarue from it, thrughe the vstedfastnes of some, and greuous persecutions, that were at hande. He doth also declare how parillouse the laste tymes shoulde be, and that the Canonickall scriptures do contayne sufficientlye all thinges, that pertaine vnto godlinesse. And so addynge certayne particulare preceptes, he doth conclude, and make an ende of this epistle.

The

The second Epistle of S.

Paule the Apostle vnto Timothy.

The first Chapter.

Paul exhorteth Timothy to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught hym. A commendation of Onephorus,



Paul an Apostle of Iesu Christe, by the wyll of God, accordynge to the promys of lyfe, whiche lyfe is in Christ Iesu.

To Timothy his beloued sonne.

Grace, mercy, and peace from God the father, and from Iesu Christ our Lorde.

Roma. 1. a.
Phil. 1. 3

I thanke God, whome I serue from myne elders wyth pure conscience, that withoute ceasynge I make mention of thee in my prayers nighte and daye, desyringe to se thee, whiche dwelte fyrst in thy grandmother Lois, and in thy mother Eunice: I am assure that it dwelleth in thee also.

Wherefore, I warne thee that thou stee by the gyfte of God whiche is in thee, by the^a puttinge on of my handes. For God hath not geuen to vs the spyte of feare, but of power, and of loue, and of sobrynes of mynde. Be not therefore ashamed to testifie oure Lorde, neyther be ashamed of me, whiche am bounde for his sake: but suffre thou aduersytye with the Gospel, thorow the power of GOD, whiche saued vs, and called vs with an holye callinge, not accordynge to oure dedes, but accordynge to his owne purpose and grace, whiche grace was geuen thorow Christe Iesu before the worlde was, but is nowe declared openlye by the appearynge of oure sauoure Iesu CHRISTE whych hath put awaye death, and hath broughte lyfe and immortallite vnto lyghte thorow the Gospel, whereunto I am appoynted a preacher and Apostle, and a teacher of the gentyls: for the whiche cause I also suffre these thynges. Nevertheless I am not ashamed. For I knowe and am sure, that he in whome I haue beleued is able to kepe that which I haue

Rom. viij. 1

Rom. 1. a
1. Timot. ii. 2

The second Epistle

I haue committed to his keepinge, agaynste that daye.

1. Timo. iiij. b. **S**e thou haue the ensample of the wholesome wordes, whiche thou heardeste of me in sayth, and loue whiche is in Iesu Christe. That good thyng, which was commytted to thy keepinge, kepe thowowe the holye Goost which dwelleth in vs. This thou knowest, howe that al they which are in Asia, be turned from me. Of whiche sorte are Phigelus, and Hermogenes. The Lorde geue mercye vnto the house of Onesiphorus. For he ofte refreshed me, & was not ashamed of my chayne: but when he was at Rome, he sought me oute verie diligently, and founde me. The Lorde graunte vnto him, that he may find mercy with the lord at that day. And in howe manye thinges he ministred vnto me at Ephesus, thou knowest very well.

The Notes.

a. As in the baptisme the outwarde ministry, or misticall wasshyng doth regenerate, washe away synnes, and cleanse or purge vs from our synfulness: so doth the imposition or laying on of handes geue vs the gyfte of the holy gooste. But the outwarde and misticall wasshyng doth only represent vnto vs, that in Christes blood our synnes are cleane washed away.

The ii. Chapter.

Like as in the first Chapter, so here he exhorteth hym to be constant in trouble, to suffer manye, and to hyde faste in the wholesome doctryne of our Lorde Iesus Christe.

4. Cor. ix. n. **T**hou therefore my Sonne, be stronge in the grace that is in Christ Iesu. And what thinges thou hast hearde of me, manye bearynge wytnes, the same deliuer to saythfull men, which are apte to teache other. Thou therefore suffer affliction as a good souldier of Iesu Christe. No man that warreth, entangleth hym self with worldye busynes, and that because he woulde please hym that hath chosen hym to be a souldier. And though he a man stryue for a masterpe, yet is he not crowned, except he stryue lawfullpe. The husbandman that laboureth, muste fyrste receaue of the frutes. Consyder what I say. The Lorde geue thee vnderstandinge in all thinges.

Remember that Iesus Christ beyng of the seide of Dauid, rose agayne from death according to my Gospel, wherein I suffer trouble as an euyl doer, euen vnto bondes. But the

the worde of God was not bounde. Therefore I suffer all things, for the electes sakes, that they myght also obtayne that saluation whiche is in Christe Iesu, with eternall glory.

Rom. iii. a.

It is a true sayinge, for yf we be deade with hym, we also shall lyue with hym. If we be patiente, we shall also raygne with hym. If we denye him, he also shall denie vs. If we beleue not, yet abideth he saythfull. He can not deny him selfe. Of these things put them in remembraunce, and testify before the Lord, that they strue not about wordes: whiche is to no proffet, but to the peruerting of the hearers.

Studye to shewe thy selfe laudable vnto God, a workeman that needeth not to be ashamed, dyuidinge the worde of tructh iustlye. Angostlye and bayne voyces passe ouer. For they shall encrease vnto greater vngodlynes, and their wordes shall fret euen as doth a cancre: of whose numbze is Hymeneus and Philetus, whiche as concerning the tructh haue erred, saying that the resurrection is past alreedy, and do destroy the sayth of diuers persons.

1. Tim. ii. b.

But the sure ground of God remayneth, and hath thys seale: the Lord knoweth them that are hys, and let euery man that calleth on the name of Christe, departe from iniquitie. Notwithstandynge in a greate house are not onlye vessels of gould and of syluer: but also of wood and of earth, some for honour, and some vnto dishonour. If a man therfore purge hym selfe from suche felowes, he shall be a vessel sanctified vnto honour, mete for the Lord, and prepared vnto all good workes.

D

Lustes of youth auoyde, and folow ryghtwysnes, sayth, loue, and peace, with them that call on the Lord with pure herte. Follyshe and vnlearned questions put from thee, rememberinge that they do but gendze stryfe. But the seruante of the Lord must not stryue: but muste be peasable vnto all men, and apte to teache, and one that can suffer the euyl in meakenes, and can informe them that resist, yf that God at any tyme wyll geue them repentaunce for to knowe the tructh, that they maye come to them selues agayne out

1. Tim. i. c.
Titus. ii. c.

The second Epistle

of the snare of the deuyll, whiche are nowe taken of him at his wyll.

The Notes.

a. This ought to be vnderstande of suche heresies, as he dyd speake of euen a lytle before in the same chapter. As if he shoude saye: He that kepeth hym selfe from suche erroneous opinions and heresies, and abydeth stedfast in the traueth of the Gospell, is a vessel vnto honour. And this can no man do, withoute hym, that worketh in vs both to wyll, and also to do or perfourme the thyng, that he hath moued vs to wyll.

The.iii. Chapter.

The propheteeth of the perelous tymes, setteth oute ypocrites in theyr colours, telleth vs what they be within, for all theyr fayre faces out-wardly.



A

1. Tim. vi. 10.
2. Pet. ii. 1.
Jude. 1. f

His vnderstande, that in the laste dayes shall come perelous tymes. For menne shalbe louers of theyr owne selues, couetous, boasters, proude, cursed speakers, dysobediente to father and mother, vnthankfull, vn- holy, vnkynd, trucebreakers, stubborne, false accusers, riatours, scarce, dispisers of them which are good, traytours, headye, hie mynded, gredye vpon voluptuous- nes moze then the louers of God, hauynge a similitude of godlye lyuinge, but haue denyed the power thereof: and suche abhoire. Of this sorte are they whiche entre into houses, & bring into bondage women laden with sinne, whiche women are ledde of diuers lustes, euer learning, & neuer able to come vnto the knowledge of the truth.

Exod. vii. 1.

As Jannes and Jambres withstode Moses, euen so do these also resiste the trueth, men they are of corrupte myn- des, and lewde as concernynge the fayth: but they shal pre- uayle no lenger. For theyr madnes shalbe vttered vnto all men, as theyrs was. But thou haste sene the experience of my doctrine, fashion of liuinge, purpose, faythe, longe suffe- ryng, loue patience, persecutions, and afflictions whiche happened vnto me at Antioche, at Iconium, and at Lysira: which persecutions I suffered patientlye. And from them all the Lorde deliuered me. Yea, and all that wyll liue god- lye in Christe Iesu, muste suffre persecutions. But the euill men and disceauers, shal be worse and worse, & whyle they deceaue, and are deceaued them selues.

Actus. xlii. b.
2. Tim. iii. 1.
Eccles. i. 1.

But continue thou in the thynges which thou hast lear-
ned

ned, whiche also were comyncted vnto thee, seynge thou knowest of whome thou hast learned them. and forasmuche also as thou hast known holy scripture of a childe, which is able to make the wise vnto saluation thorow the faith which is in Christe Iesu. For all scripture geuen by inspiration of God, is profitable to teache, to improve, to amend, and to instruct in ryghtwelsnes, that the man of God may be perfect, and prepared vnto all good workes.

2. Peter. i. d

The Notes.

a. False prophetes shalbe punished for two causes. Firste because that they haue not obeyed the trueth or haue swarued from it, after that they knewe and receaued it. Secondly because that they do with those false sorcerers of Egypte withstande and resist the trueth, wrapping other in errors with them selues vnto euerlastynge damnation.

The. iij. Chapter.

The exhorteth Timothy to be seruent in the word and to suffre aduersite, maketh mention of his owne death, and biddeth Timothy come vnto hym.



Testifye therfore before God, and before the Lorde Iesu Christe, whiche shall iudge the quicke and deade at his appearynge in hys kyngedome, preache the word, be seruent, be it in season or out of season. Improve, rebuke, exhort with all longe sufferynge and doctrine. For the tyme wyl come, when they wyl not suffre wholesome doctrine: but after theyr owne lustes shall they (whose eares yteche) get them an heepe of teachers, and shall turne theyr eares from the truth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffre aduersitie, and do the worke of an Euangelist, fulfyll thyne offyce vnto the vtmost.

2. The pistle on S. Lukes daye.

For I am now readye to be offered, and the tyme of my departynge is at hande. I haue fought a good fyghte, and haue fulfilled my course, and haue kepte the fayth. From henceforth is layde vp for me a crowne of ryghtwelsnesse, whiche the Lorde, that is a ryghtwes iudge, shall geue me at that daye: not to me only: but vnto all them also that loue his commynge. Make spede to come vnto me at once.

1. Cor. ix. d. 1. Pet. v. d.

For Demas hath left me, and loueth this present world, and is departed vnto Thessalonica, Crescens is gone to Ga-

2k. ii.

lacia

The second Epistle

Iacia, and Titus vnto Dalmacia. Only Lucas is with me.

C Take Marke and bringe him with thee, for he is necessarie
Cod. 113. c. vnto me, for to minister. And Tichicus haue I sent to Epe-
sus. The cloke that I leste at Troada with Carpus, when
thou comest, bringe with thee, and the booke, but special-
ly the parchment. Alexander the copper Smyth dydde me
much euill, the Lorde reward him accordyng to his de-
des, of whom be thou ware also. For he withstode our prea-
chyng sore.

At my fyrst aunsweryng, no man assisted me, but all for-
soke me. I praye God, that it maye not be layd to theyr char-
ges: notwithstandinge the Lorde assisted me, and streng-
thed me, that by me the preachyng shoulde be fulfilled to
the vtmost, and that all the Gentyles shoulde heare. And I
was deliuered oute of the mouth of the^a Lyon. And the
Lorde shall deliuer me from all euill doyng, and shall kepe
me vnto his heuenly kyngedome. To whome be prayse for
euer and euer. Amen.

Salute Prisca, and Aquila, and the household of Onesi-
phorus. Erastus abode at Corinthum. Trophimos I leste
at Myletum sycke. Make speede to come before wynter. Eu-
bolus greeteth thee, and Pudens, and Linus, and Claudia,
and all the brethren. The Lorde Iesus Christe be with thy
spyrte. Grace be with you. Amen.

The ende of the seconde Epistle vnto Timothy.

*Written from Rome when Paule was presented the seconde
time vpp before the Emperour Nero.*

The Notes.

a. Some men do expounde this place of Sathan the deuill, whiche (as Saynt Peter
sayeth) goeth about lyke a rampyng lion seekinge whome he may deuour. But it ought
rather to be vnderstanded of Nero the Emperour, whiche was the moost cruel tyrante
that euer was on the earth. And suche an vngodly Prynce is as a lyon, and as a deuour-
yng beaste vnto the people. Prouer. xxiij.

The

The argument of the

Epistle to Titus.



Saint Paul geueth commaundement vnto Titus, to appoint and ordeyne worthy ministers, and to set godly leard men for to rule and gouerne the congregation of Christ. For Sathan the deuel hath euery wher his ministers which ought with sound doctrine to be beaten away. Therefore, they that are appointed watchmen ouer the flocke of Christ, must be of ablenesse, not only to teache; but also to confounde and ouerthrowe them that resist or withstande the truth. Secondly he doth prescribe the office or duety of all persones and ages. Laste of all he byddeth him to beware of leuysh fables, and vaine questions, which do not edifie. This might well be called an epitome or abridgement of the fyrst epistle to Timothy.

The Epistle of S. Paule

the Apostle to Titus.

The first Chapter.

Paule exhorteth Titus to ordeyne prelates or byshops in euery citie: declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the Gospel.



But the seruaunt of God, and apostle of Iesu Christ, accordinge to the faith of goddes electe, and the knowledge of the truth, whiche is after godlines vpon the hope of eternall lyfe, whiche lyfe God that can not lye, hath promysed before the worlde beganne: but hath opened his worde at the time appoynted thorow preachinge; whiche preachinge is committed vnto me, accordinge to the commaundement of God our sauoure. To

Rom. iij. 2.

Titus

Titus

The Epistle

Titus his naturall sonne in the common sayth.

1. Timo. i. a.
2. Timo. i. a.

B Grace mercye and peace from God the father, and from the Lord Iesu Christ our sauour. For this cause lest I thee in Creta, that thou shouldest performe that whiche was lackynge, and shouldest ordeyne elders in euery citie, as I appoynted thee. If any be faultlesse, the husbando of one wyfe, haupnge saythfull chyldren, whiche are not flaundered of ryote, nether are disobedient. For a bishop must be faultlesse, as it becommeth the minister of God: not stubborne, not angrye, no dyonckarde, no fyghter, not geuen to sylthy lucre: but harborous, one that loueth goodnes, sobre minded, righteous, holy, temperate, & suche as cleueth vnto the true word of doctryne, that he may be able to exhort with wholesome learnynge, and to improve them that say agaynst it.

1. Timo. iij. a.

Or, not geuen
so much wine

For there are many disobedient and talkers of vanitie, and deceauers of myndes, namely they of the cyrcumcision, whose mouthes must be stopped, which peruert whole houses, teachinge thinges whiche they ought not, because of filthy lucre. One beyng of them selues, which was a prophet of theyr owne sayde: The Cretians are alwayes lyars, euyl beastes, and slowe helpes. This wytnes is true, wherefore rebuke them sharply, that they maye be sounde in the faith and not takynge hede to Jewes fables & commaundementes of men, that turne from the truth. Vnto the pure, are al thinges pure: but vnto them that are defyled and vnbeleynge, is nothing pure: but euen the very myndes and consciences of the are defyled. They confesse that they knowe God: but with the dedes they denye him, and are abominable and disobedient, and vnto all good workes discommendable.

Rom. xiii. d.

The Notes.

1. As infidelitie is the heade sprynge of all wickednes and vyce, so on the contrary syde, sayth is the originall well, and fontayne of all vertue and godlynesse. whiche sayth is declared, not only by wordes, but by suche dedes and workes, as god hath commanded in his holy and sacred scriptures. And where no suche workes be, speake they neuer so godly, there is no true lyuely sayth.

The .ii. Chapter.

The telleth hym howe he shal teach all degrees to behaue them selues.

But



i. Timothy. c. b

l. Cimo. fig. B.

t. Peter, b. m.

Ephes. vi. 6.

U. S. G. S.

t. John, J. C.

Don't stop!

The.iii Chapter.

Of obedience to suche as be in auctoritie, he swarneth & it is to beware
of folyshe and vnprofitable questions,

The Epistle

Rom. xij. a
1. Peter. ij. c



Werne them that they submit them selues to rule and power, to obey & officers, that they be readye vnto all good woorkes, that they speake euill of no man, that they be no fyghters, but softe, shewynge al mekenes vnto al men. For we our selues also were in tymes

* Or seruing lustes.

past, vnwylle: dysobedient, decreaued, in & daunger to lustes, and to dyuers manners of voluptuousnes, lyuinge in maliciousnes and enuy, full of hate, hatynge one another.

ij. Timo. i. a

But after that the kyndnes and loue of our saueur God to manwarde appeared, not of the dedes of ryghtewelnes whiche we wrought: but of his mercye he saued vs, by the fountayne of the newe byrth, and with the renuyng of the holy goost, which he shed on vs aboundantly, throught Iesus Christe our saueur, that we once iustified by his grace should be heires of eternall lyfe, thow we hope. This is a true sayinge.

* Some read: should he be iustified according to the hope of eternall lyfe.

Of these thinges I wyl thou shouldest certify, that they whiche beleue god, might be diligent to go forward in good woorkes. These thinges are good and profitable vnto men.

1. Timo. i. b
ij. Timo. ij. d

Folly questions and genealogies, and brawlynge, and stryfe about the lawe, auoyde: for they are vnprofitable and superfluous. A man that is geuen to heresy, after the first & the seconde admonition, auoyde: remembryng that he that is such, is peruerred, and synneth euen damned by his owne iudgement.

Mat. xxiij. c.

When I shall sende Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nichopolis: for I haue determined there to winter. Bring zenas the lawier, and Apolos on theyr iourney diligently, that nothyng be lackynge vnto them. And let ours also learne to excell in good woorkes, as far forth as nede requireth, that they be not busiefull. All that are with me, salute thee. Greete them that loue vs in the fayth. Grace be with you all. Amen.

Written from Nichopolis a citie of Macedonia.

CCM

The Notes.

After that the godly minister hath by the myghty worde of god convinced anye man of heresy, if that a man wyll obstinately abyde in his erroneous oppinion and doctryne: it is lawfull for the godly magistrate for to punysh him with the swearde, this place (whiche doth only pertayne to the minister, unto whome the temperall swearde is not deliyered) notwithstandinge. Paule dyd smyte Hymeneus with blyndnesse. Act. xxi. Also the Lorde. Deut. xxi. dyd commaunde that the false prophete shoulde be slayne, and put to death. This lawe is not yet abolyshed.

The Epistle of S. Paule

unto Philemon.

The reioysyth to heare of the fayth and loue of Philemon, whome he desyreth to forgue his seruant Onesimus, and iourngelye to receaue hym agayne.



Paule the prysoner of Iesu Christe, and brother Timotheus. Unto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soldier, and to the congregation that is of thy house.

Grace be with you, and peace from God oure father, and from the Lorde Iesus Christ. 1. Cor. i. 3. gale. i. 3.

I thank my God, makinge mention alwayes of thee in my prayers, when I heare of thy loue and faith, which thou hast towarde the Lorde Iesu, and towarde all saynctes: so that the fellowshippe that thou hast in the fayth is frutefull thow we knowledg of all good thynges, whiche are in you by Iesus Christ. For we haue great ioye and consolation ouer thy loue: because by thee (brother) the saynctes heartes are comforted.

Wherefore, though I be bolde in Christe to enioyne thee, that which becommeth thee, yet for loues sake I rather beseeche thee, though I be as I am, euen Paule aged, and now in bondes for Iesu Christes sake. I beseech thee for my sonne Onesimus, whom I begat in my bondes, whiche in tyme passed was to thee vnprofitable: but now profitable both to thee & also to me, whom I haue sent home agayne. Thou therefore receaue hym, that is to saye: myne owne bowels, whom I woulde fayne haue retayned with me, that in thy

stedes

The Epistle

stedde he myght haue ministred vnto me in the bondes of the Gospell. Neuerthelesse, withoute thy mynde, woulde I do nothinge, that the good whiche spryngeth of thee, shuld not be as it were of necessitie, but willingly.

Happely he therfore departed for a season, that thou shuldest receaue him for euer, not now as a seruaunt: but aboute a seruaunt (*I meane*) a brother beloued, specialle to me: but howe muche more vnto thee, both in the flesh, and also in the Lorde. If therfore thou count me a felowe, receaue hym as my selfe. If he haue hurt thee, or oweth thee ought, that lay to my charge. I Paule haue wyrtten it with myne owne hande. I wyll recompence it. So that I do not saye to thee, how that thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioy thee in the Lorde. Comforte my bowels in the Lorde. Trustinge in thine obedience, I wrote vnto thee, knowynge that thou wylte do more then I saye for. Moreouer prepare me lodginge: for I trust thorow the help of your prayers, I shalbe geuen vnto you. Ther salute thee Epaphras my felowe pyloner in Christe Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Iesu Christ be with your spyrte. Amen.

Sent from Rome by Onesimus a seruaunt.



The argument of the

Epistle of S. Paule to the Hebrewes.



He chief thinge that saint Paule goeth aboute in this epistle written to the Hebrewes or Iewes is to exhort them, that they receaue the gospell, and acknowledge Christ, to be the true messias, whiche in dede is that high priest, whiche offered his owne body vpon the crosse for our sinnes, and so did fulfill all thinges, that before in the olde Testamente were shadowed, or signified by the priesthode of Leui, by the temple, and by the sacrifices. And therfore the Iewes oughte to forsake all those auncient ceremonies or shadowes, & to cleaue with a true and liuely faith vnto Christ, as the saynctes dyd alwayes afore beleue and truste in that blessed sede, promised vnto the fathers and were there thorowe saued. After that he hath thus encouraged them vnto the sauinge faith, vnto the true religion and doctrine of Christe: He also exhorteth them vnto an holye, and godly conuersation. That Saint Paule did not here in the beginninge adde his owne name, as he is wonte to do in all other Epistles of his, it was done because that his name was so hated amonge the Iewes (and al because he called him selfe the Apostle of the heathen) that they coulde in no wise abide, that anye thinge set forth in his name, should be reade or published among them. This is the only cause wherfore S. Paule did not adde his name. It was written in the Hebrew tounge, and afterwarde translated into greke by Luke. Ecclesia. Histor. lib. vi. Capit. xi

The

The Epistle
The epistle of S. Paule
 vnto the Hebrewes.

The first Chapter.

Whose God dealte louyngelye with them of the olde tyme in sendyng
 them his Prophetes, but muche more merce hath he shewed vs in that he
 sent vs his owne sonne. Of the mooste excellent gloze of Iesus Christ,
 whiche in all thynges is lyke to his father.



God in tyme paste dyuers-
 lye and manye wayes
 spake vnto the fathers by
 his Prophetes: but in these
 laste dayes he hath spo-
 ken vnto vs by his sonne,
 whom he hath made heir
 of all thynges: by whome
 also he made the worlde.
 whiche sonne beyng the
 byghtnes of his gloze,
 and the very image of his
 substance, bearyng vpon

all thynges with the worde of his power, hath in his owne
 person purged our synnes, and is sytten on the right hande
 of the maiesty on hye, and is more excellent then the Angels
 in as much as he hath by inheritaunce obteyned an excellen-
 ter name (then haue they.)

For vnto whiche of the Angels sayde he at anye tyme:
 Thou art my sonne, this daye begate I thee: And agayne:
 I wyll be his father, and he shalbe my sonne. And agayne
 when he byngeth in the fyrste begotten sonne into the
 world, he sayth: And let all the Angels of God worshyppe
 hym. And of the Angels he sayth: He maketh his Angels
 spyrtes, and his mynysters flammes of fyre. But vnto the
 sonne he sayth: God, thy seat shalbe for euer and euer. The
 scepter of thy kyngedome is a ryghte scepter. Thou haste
 loued ryghtewelsnes and hated iniquitie, wherefore, God
 which

30 The pistle
 on Christmas
 daye.

Elay, ij. c.
 Ezr. xxxv. c.

Expten. vij. d

23
 & Some read:
 ruling al thin-
 ges.

Psalm. li. a.
 Actus. xij. c.
 Reg. vij. b.

Psalm. cxv. c.
 Psalm. cxi. b.

Psalm. xlv. b

which is thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnyng haste layde the ^{psal. cxi. d.} foundation of the earthe. And the heaucns are the workes ^D of thy handes. They shall peryshe, but thou shalt endure. They all shall were olde as dothe a garmente: and as a vesture shalt thou chaunge them, and they shall be chaunged. But thou arte alwayes and thy yeares shall not fayle.

Unto whiche of the Mungelles sayde he at anye tyme. ^{psalm. cx. a.} ^{Math. xxv. d.} ^{1. Cor. xv. d.} Sytte on my ryghte hande, tyll I make thyne enemyes thy foote stole: Are they not all ^a mynystryng spytes, sente to minister, for theyr sakes whiche shall be heyres of saluation.

The Notes.

a. Mungelles are ministringe spytes created for the electes sakes, therfore they oughte in no wyse for to be woꝛshypped or prayed to.

The .ii. Chapter.

The exhorteþ vs to be obedient vnto the newe lawe whiche Chyste hath geuen vs, and not to be offended at the infirmitie and lowe degree of Chyste, because it was necessarye that for oure sakes he shoulde take such an humble state vpon hym, that he myghte be lyke vnto his brethen.



Wherfore we oughte to geue the more heede ^{Or, that ar} ^{spokẽ vnto vs} to the thinges ⁺ whiche we haue herde, lest at any tyme we peryshe. For yf the worde whiche was spoken by Mungelles was stedefaste: And euerye transgression and dyso-bedience receaued a iuste recompence of rewarde, howe shall we escape, yf we despyse so greate saluation, whiche at the fyrste began to be preached of the Lorde hym selfe, and ^(afterwarde) was confyrmed vnto vs warde, by them that hearde it, **G O D** bearyng wytnesse thereto, bothe with sygnes and wonders also, and wyth dyuers miracles, and gyftes of the holy Goost, accordyng to his owne wyll.

For he hath not vnto the Mungels putte in subiection the worlde to come, whercof we speake. But one in a certayne place wytnessed, sayinge. What is man, that thou art mynd- ^{psal. viij. a} full of hym: Or the sonne of man that thou visitest hym. After thou haddest for a season made him lower then the Mungels,

The Epistle

gels, thou crownedst hym with honoure and gloire, & haste set hym aboue the workes of thy handes.

1. Cor. xv. d

Thou hast put all thinges in subiection vnder his fete.

Phil. ii. a.

In that he put all thinges vnder hym, he leste nothyng that is not put vnder hym. Neuerthelesse, we yet se not all thynges subdued vnto hym, but hym that was made lesse then the Angels we se that it was Iesus, whiche is crowned with gloire and honoure for the sufferinge of death: that he by the grace of **G O D**, shoulde taste of death for all men.

For it became hym, for whome are all thinges, and by whome are all thinges, after that he hadde brought manye sonnes vnto gloire, that he shoulde make the Lorde of theyr saluation perfecte thowowe afflictions. For he that sanctifieth, and they whiche are sanctified, are all ^a* of one.

Psalm. cxv. c
John. xiv. d,

For whiche causes sake, he is not ashamed to call them brethren, sayinge: I wyll declare thy name vnto my brethren, and in the myddes of the congregation wyll I praise thee. And agayne: I wyll putte my truste in hym. And agayne: beholde here am I, and the chyl dren whiche God hath geuen me.

1. Cor. xij. a
1. Cor. xv. g

Forasmuche then as the chyl dren were partetakers of fleshe and bloude, he also hym selfe lyke wise toke parte with them, for to putte downe thowowe death, hym that had Lordshyppe ouer death, that is to saye, the Deyll, & that he myght deliuer them, which thowowe feare of death were all there life time in daunger of bondage. For he in no place taketh on him ^p angels: but ^p seed of Abraham taketh he on hym. Wherefore in all thinges it became hym to be made lyke vnto his brethren, that he myghte be mercifull, and a faythfull hye Prieste in thynges concernynge God, for to purge the peoples synnes. For in that he hym self suffered and was tempted, he is able to sucker them that are tempted.

The Notes.

a. That is to saye: as well Christ, that doth sanctifie, as we that are sanctified, be all of one fether whiche is Abraham, whose seed Christ toke vpon hym, and not Angels, that by offerynge of his bodye, and sheddynge of his bloud, he myght sanctifye vs for euer.

The

The iiii Chapter.

He requireth vs to be obedient vnto the word of Christ, which is more worthy then Moyses, The punishment of suche as wyll nede harden theyr hartes.



Herfoze holpe brethren, partakers of the celestiall callynge, consyder the embassadoure and hys pryncesse of oure profession Christ Iesus, which was saythfull to him that made hym, euen as was Moyses in all his house. And yet was this man counted worthe of more gloze then Moyses: Inasmuche as he which hath prepared the house, hath mooste honoure in the house. Euerie house is prepared of some manne. But he that ordeyned all thynges, is God. And Moyses verely was saythfull in all his house, as a minister, to beare wytnes of the thynges, whiche shoulde be spoken afterwarde. But Christe as a sonne, hath rule ouer the house, whose house are we, so that we holde faste the confidence and the reioysing of that hope vnto the ende.

Wherfoze, as the holy gooste sayeth: to daye yf ye shall heare his voyce, harden not youre hartes, as in the prouokinge in the daye of temptation in the wyldernes, where your fathers tempted me, proued me, and saw my workes xl. yeaeres long. Wherfoze I was greued with that generation and sayde: They erre euer in theyr hartes: they verely haue not knowen my wayes, so that I sware in my wrath, that they shoulde not enter into my rest. Take hede brethren that there be at any time in none of you an euyl hert in unbeliefe, that he shoulde departe from the liuing god: but exhort one another dayly, while it is called to daye, lest anye of you were harde herted thorow the deceptfulnesse of synne.

For we are made partakers of Christ, yf we kepe sure vnto the ende the fyrst substaunce, so longe as it is sayd: to daye yf ye heare his voyce, harden not your hartes, as in the prouoking. For some, when they heard, rebelled: howbeit, not all that came out of Egypt vnder Moyses. But with whom was he displeased. xl. yeaeres: Was he not displeased wyth them that sinned, whose carcasses were overthrowen in the desert.

desert. To whome swaie he that they shoulde not enter into his reste: but vnto them that beleued not. And we se that they coulde not enter in, because of vnbelefe.

The Notes.

a. See (I praye you) how parillous it is to folowe the example of our forefathers, unless it be most certayne that they haue walked in the wayes of the truth, and haue bene obedient vnto the word. If the religion of our forefathers hath bene false, or contrary vnto the scriptures, we ought in no wyse to folow. Lactan. de origine erroris, ij. capite.

The.iiii. Chapter.

The Sabbath or reste of the Chyssen: pynphement of vnbeleuers:
the nature of the worde of God.

A



Et vs feare therfore, lest any of vs forsakynge the promys of entring into his reste, shoulde seme at any tyme to come behynde. For vnto vs was it declared, as well as vnto the. But it profited not them that they hearde the word, because they which heard it, coupled it

not with fayth. For we whiche haue beleued, do enter into his rest, as *(contrari wise)* he said *(to the other)* I haue swozne in my wrath, they shall not enter into my rest. And that spake he verely long after that the woorkes were made, & the founda

B

Gene. ij. a.
Psalm, xlv. c

tion of the worlde layde. For he spake in a certayne place of the seuenth day, on this wyse: And god did rest the seuenth daye from all his woorkes. And in this place agayne. They shall not enter into my rest. Seing therfore it foloweth that some must enter therinto, & they to whom it was fyrst preached, entred not therein for vnbelcifes sake. Agayne he appointed in Dauid a certayne present daye after so longe a

time, saying as it is rehearsed: this day yf ye hear his voyce be not hard herted. For if Josue had geuen them reste, then would he not afterward haue spoken of an other day. Ther remayneth therfore yet a reste to the people of God. For he that is entred into his reste, hath also ceased from his owne woorkes, as God dyd from his.

Let vs studie therfore to entre into that rest, lest anye man faule after the same ensample of vnbelief. For the word of God is quicke, and mighty in operation, and sharper then anye two edge swerd: and entreth through, euen vnto the

dyuydynge a soulder of the soule and the spyrte, and of the ioyntes

ioyntes and the marve: and is a discerner of the thoughtes and the intentes of the hert: nether is there any creature in vpsible in the sight of him. But ^a* all thinges are naked and bare vnto the eyes of hym, of whome we speake.

Eccles. xii. b.
Psalm. xciii. a

Seynge then that we haue a great hye priest whiche is entred into heauen (I meane Iesus the sonne of God) lette vs hold our profession. For we haue not an hye priest, which can not haue compassion on our infirmities: but was in all poyntes tempted, like as we are: but yet withoute synne. Let vs therefore go boldelye vnto the seate of grace, that we maye receaue mercy, and synde grace to helpe in tyme of nede.

Phil. ii. c.

The Notes.

a. No mans vnfaithfulnesse, no mans hypocrisye can be hydden from the sonne of god, whiche is that euerlastyng and eternall word that iudgeth euen the very thoughtes and intentes of the hart. Therefore let no man thinke, that the false imagination of his harte shall escape unpunished.

The. v. Chapter.

Christ is our hye priest and seate of grace, and more excellent then the hye priestes of the olde lawe,



Or euerpe hye priest that is taken from among men, is ordeyned for men, in thinges pertayninge to God: to offer gistes and sacrifices for synne: which can haue compassion on the ignorant, and on them that are out of the way, because that he hym self also is compassed with infirmitie: and for the same infirmities sake he is bounde to offer for synnes, as well for his owne parte, as for the peoples. And no ^a* man taketh honoure vnto hym selfe, but he that is called of God, as was Aaron.

Leuit. ix. b.

Euen so lyke wyse, Christe glorified not hym selfe, to be made the hye priest: but he that sayde vnto hym: thou arte my sonne, this daye begat I thee (*glorified him*) As he also in another place speaketh: thou art a priest for euer after the order of Melchisedech.

Psalm. li. b.
Actus. xiii. c.

Whiche in the dayes of his fleche, dyd offer by prayers and supplications, with stronge cryinge and teares vnto him that was able to saue him from deathe, and was also heard, because of his Godlynes. And thoughte he were

Psalm. cx. d

Al. (Goddes

The Epistle

C (Goddess) sonne, yet learned he obedience, by the thynges whiche he suffered, and was made perfecte, and the cause of eternall saluation vnto all them that obeye him: and is called of God an hie prieste, after the order of Melchisedech.

Whereof we haue manye thynges to saye, whiche are harde to be vttered: because ye are dull of hearynge. For when as concernynge the time, ye ought to be teachers, yet haue ye nede agayne that we teache you the fyrste pryncples of the worde of God: and are become such as haue nede of mylke, and not of stronge meate: for euerye man that is fed with mylke, is inexperience in the worde of ryghteuousnes. For he is but a babe. But stronge meate belongeth to them that are perfect, which thorow custome haue their wittes exercised, to iudge both good and euill.

The Notes.

a. Let no man hereafter by vnlawfull meanes, as by fauour or hydes, clymbe vnto spirituall promotions, lest he as a companion of Symon Magus, do in the steade of the blessing of God receaue his curse. If anye man be lawfullye called therunto, lette hym be myndfull of this holpe callinge, and watche diligently ouer the flocke of Christ, beyng sure of this, that the bloud of all them that perishe through his negligence, shalbe requyred at his handes.

The .vi. Chapter.

The goeth forth with the thyng that he began in the latter ende of the fyfte chapter, and exhorteth them not to saynt, but to be stedfast and patient: for so muche as God is sure in his promyse.



Herfore, lette vs leaue the doctrine pertayning to the beginning of a Christen man, and let vs go vnto perfection, and now we no more laye the foundation of repentaunce from dead wyorkes, and sayth towarde God, of baptysme, of doctrine, and of layinge on of handes, and of resurrection from death, and of eternall iudgement. And so wyll we do, if God permitt. * For it is not possible that they, which were once lyghted, and haue tasted of the heauenly gift, and were become partakers of the holy gooste, and haue tasted of the good worde of God, and of the power of the worlde to come: if they fall awaye, shoulde be renued agayne vnto repentaunce: forasmuche as they haue (as concerninge them selues) crucified the sonne of God afreshe, makinge a mocke of him.

For

i. Cor. iij. a

i. Petrus. iij. b.

Math. xli. b.
n. Peter, ij. b.
Heb. x. b.

For the earth which drinketh in the rayne that cometh
oft vpon it, & bringeth forth erbes mete for them that dresse
it, receaueth blessing of God. But *(that ground)* which beareth
thornes and byars, is reprobated, and is nye vnto cursyng:
whose ende is to be burned. Neuerthelesse deare frendes
we trust to se better of you, and thynges which accompanie
saluation, though we thus speake. For god is not vnrighte-
ous, that he should forget your worke and labour that pro-
cedeth of loue, which loue ye shewed in his name, which
haue ministred vnto the sainctes, and yet minister. Yea, and
we desyre that every one of you shewe the same diligence,
to the full stablyshinge of hope, euen vnto the ende, that ye
faint not, but be folowers of them, which thorow faith & and
patience, inheret the promys.

Or rather
and longe suf-
fering.

For when God made promys to Abraham because he had
no greater to sweare by, he sware by him selfe, sayinge: Su-
relie I wyll blesse thee and multiplie thee in dede. And so
after that he had taried a longe tyme, he enioyed the pro-
mys. For men verelie sweare by hym that is greater *(then
them selues)* and an othe to confirme the thyng, is amonge
them an ende of all stryfe. So G O D wyllinge verie
aboundantelye to shewe vnto the heires of promys, the sta-
blenesse of his counsaile, he added an othe: that by two im-
mutable thinges (in which it was vnpossible that God shuld
lye) we might haue stronge consolation, which haue fled to
this, for to holde fast the hope that is sette befoze vs, which
hope we haue, as an ancre of the soule, both sure & stedfaste.
Which hope also entreth in, into the thinges which are w-
in the bayle, whether the forerunner is for vs entred in: I
meane Iesus that is made an hie priest for ever after the or-
der of Melchisedech.

D

Or, patient-
lye.

Exod. xxxi. c

The Notes.

a. This is Pauls meanyng: They that do beleue truly and vnfeignedly, do continue
or abyde stedfast in the known truth. Yf any therfore fall away from Christ, it is a plain
token, that they were dissembling hypocrites, and that they neuer beleued trulie, as Ju-
das, Symon Magus, Demas, Timencus, and Philetus were, which all fell awaye
from the known veritie, and made a mock of Christ, which Paul doth call here to cruci-
fy Christ of new: because that they turninge to theyr old vniuersitie, do most blasphem-
ously tread the benefit of Christs passion vnder theyr fete. They that are such can in no
wyse be renewed by repentance. For they are not of the number of the elect, as S. Iohn
doth say: They went from vs, but they were not of vs, for if they hadde bene of vs, they
would haue remayned with vs vnto the ende. Yf suche men do repent, theyr repentance
was Judas and Caius repentance was.

11.11.

*The Epistle,
The. vij. Chapter.*

He compareth the priesthode of Christe vnto Melchisedech, but to be
farre more excellent,

A



Or this Melchisedech kyng of Salem (whiche beyng priest of the mooste hye God, met Abraham, as he retourned agayne from the daughter of the kynges, and blessed hym: to whome also Abraham gaue tythes of al thinges) fyrst is by interpretation kyng of ryght-

wysenes: after that, he is kyng of Salem, that is to say, kyng of peace: without^a father, without mother, without kinne,

*Or: of his
dayes.*

and hath nether begynnynge^o of his tyme, nether yet ende of his lyfe. but is lykened vnto the sonne of God, and contyneth a priest for euer. Consider what a man this was, vnto

*Num. xviij. d.
ii. Papa. xxx. b*

whom the Patriarke Abraham gaue tythes of the spoyle. And verelye those children of Leuy, whiche receaue the of-
fyce of the priestes, haue a commaundemente to take, accordynge to the law, tythes of the people, that is to say, of their brethren, yea though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them,

B

receaued tythes of Abraham, and blessed hym that had the promyses. And without all naye, sayinge: he whiche is lesse, receaueth blessinge of him which is greater. And here men that dye, receaue tythes. But there he receaueth tythes, of whom it is wytnessed, that he lyueth. And to saye the truth Leuy him selfe also whiche receaueth tythes, payed tithe in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met hym.

If now thefoze perfection came by the priesthod of the Leuites (for vnder that priesthod the people receaued the lawe) what neded it furthermore, that another priest should ryse after the ordre of Melchisedech, and not after the ordre of Aaron? Nowe no doute, if the priesthod be translated, the of necessitie must the lawe be translated also.

For he of whom these thinges are spoken, pertaineth vnto another tribe, of which neuer man serued at the aultre.

Math. i. a.

For it is euident, that our Lord spronge of the trybe of Iuda,

Da, of whiche tribe spake Moles nothynge concernynge
 priesthod. And it is yet a moze euydent thynge, yf after the
 similitude of Melchisedech, there arys another priest, whi-
 che is not made after the lawe of the carnall commaunde-
 mente: but after the power of the endlesse lyfe. (for he testi-
 fieth: thou art a priest for euer, after the order of Melchise-
 Dech.) Then the commaundement that went afore, is disa-
 nulled, because of hyr weakenes and unprofitableness. For
 the lawe made nothynge perfect: but was an introduction
 of a better hope, by whiche hope, we drawe nye vnto God.

Psalm. x. b.
 Heb. ii. c.

Rom. vii. a
 Gala. v. e.

And for this cause it is a better hope, that it was not pro-
 mised without an othe. For those priestes were made with-
 out an othe, but this priest with an othe, by hym that sayde
 vnto hym: The Lord sware, and wyl not repent: Thou art
 a priest for euer, after the order of Melchisedech. And for
 that cause was Iesus a stablysher of a better Testament.

Psalm. x. a.

And amonge them, many were made Priestes, because
 they were not suffered to endure, by the reason of death.
 But this mā, because he endureth euer, hath an euerlasting
 priesthod. Wherefore, he is able also euer to saue them that
 come vnto God by hym, seynge he euer lyueth, to make in-
 tercession for vs.

1. Timo. ii. a.

For suche an hie Prieste it became vs to haue, whiche is
 holy, harmlesse, vndefiled, separate from sinners, and made
 hyer then heauen. Whiche neded not dayly, (as yonder hye
 Priestes) to offer vp sacrifice, fyrst for his owne synnes, and
 then for the peoples synnes. For that dyd he at once for all,
 when he offered vp hym self. For the lawe maketh men prie-
 stes, whiche haue infirmitie: but the worde of the othe that
 came synce the lawe, maketh the sonne Priest, which is per-
 fecte for euermore.

Leut. ix. d

Heb. vi. h

The Notes.

a. It is sayde that Melchisedech is without father and mother, because that no mentio-
 on at al in the scriptures is made of his parentes, nor yet of his genealogie. And thus
 both the scripture declare, that he is a truly figure of Christ, whiche as touchynge his
 godheade is without mother, beynge begotten of the father, without all begynninge, and
 as touchynge his manheade is without father, beynge conceived by the myghty operati-
 on of the holy goost.

1. Tim.

The

The Epistle

The. viii. Chapter.

The office of Christ is more worthy then the priestes office of the olde lawe, whiche was vnperfecte, and therfore abrogate.

Heb. vij. b,



If the thinges whiche we haue spoken, this is the pyth: that we haue such an hye prieste, that is sytten on the ryght haude of the seat of maiestie in heauen, and is a minister of holy thinges, and of the very tabernacle which God pight, and not man. For euery hie priest

Collos. ij. c
Heb. x. a,

is ordeyned to offer gyltes and sacrifices: wherefore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, yf he were on the earth, wher are priestes that accorde to the law offer gyltes, which priestes serue vnto the ensample and shadowe of heauenly thinges: euen

Exod. xxx. d

As the aunswere of God was geuen vnto Moses, when he was about to finishe the tabernacle. Take heed (sayde he) that thou make all thinges accorde to the patrone shewed to thee in the mount.

Jerem. xxxi. f

Now hath he obteyned a more excellent office, inasmuch as he is the mediator of a better Testamente, whiche was made for better promyses. For if that fyrst Testamente had ben faultlesse: then shulde no place haue ben soughte for the seconde. For in rebukynge them he sayth: Behold the dayes will come (sayth the Lorde) and I will finishe vpon y house of Israel, and vpon the house of Iuda, a new Testamente: not lyke the Testamente that I made with theyr fathers at that tyme, when I toke them by y handes, to lede them out of the lande of Egypte, for they continued not in my testamente, and I regarded them not sayth the Lorde.

Or, to the
greatest,

For this is the Testamente that I wyl make wyth the house of Israell: After those dayes sayth the Lorde: I wyl put my lawes in theyr myndes, and in theyr hertes I wyl wyte them, and I wyl be theyr God, and they shalbe my people. And they shall not teach euery man his neyghbour, and euery man his brother, sayinge: knowe the Lorde: for they shall know me, from the least to the most of them. For I wyl be mercifull ouer theyr vnrighwesnes, and on their synnes

synnes, and the y^e iniquities I wyll remember no more. In that he sayth a newe testament, he hath abrogate the olde. Now that whiche is disanulled and weyed olde, is redye to bannysh awaye.

The Notes.

a. By this newe conuenaunt he vnderstandeth free remission of synnes, which all men do obtayne, not by theyr owne merites or workes of the lawe, but onely and solely thow the merits of Christes bloude.

The ix. Chapter.

The profit and worthynesse of the olde testament, and howe farre the newe excelleth it.



That first tabernacle verely, had also ordinau-
ces, and seruinges of God, and worldly hol-
nes. For ther was a fore^a tabernacle made,
wherin was the candelsticke, and the table,
and the shew bread which is called holy. But
in the second bayl, was there a tabernacle,
whiche is called holiest of all, which had the golden senser, &
the arcke of the Testament ouerlayde rounde aboute with
golde, wherin was the golden pot with Manna, & Barons
rodde that spronge, and the tables of the testamente.ouer
the arcke were the Cherubins of glozy, shadowyng the seat
of grace. Of which thinges we wyll not now speake parti-
cularly.

H
Exod. xxx. b

Exod. xxxi. g
B

When these thinges were thus ordeyned, the Priestes
went alwayes into the fyrst tabernacle, & executed the ser-
uice of God. But into the second, went the hye Priest alone,
once every yere: not without bloude, whiche he offered for
hym selfe, and for the ignorance of the people. Wherewith
the holy goost this signified, that the waye of holy thinges,
was not yet opened, whyle as yet the fyrst tabernacle was
standynge. Whiche was a similitude for the tyme then pre-
sent, and in whiche were offered gyftes and sacrifices that
coude not make the minister perfect, as pertaynynge to the
conscience with only meates and drynckes, and dyuers was-
hynges, and iustifienges of the fleshe, which were ordeyned
vntyll the tyme of reformation.

Heb. vi. d.
H The pistle
on the. v. sone
daye in Lent.

But Christ being an hye Priest of good thinges to come,
came by a greater and a more perfecte tabernacle, not made

Al. liij.

with

with handes, that is to saye: not of this manner buyldynge,
 neither by the bloude of goates and calues: but by his owne
 bloude he entred in once ^{for al} into the holy place, and found
 eternall redemption. For yf the bloud of oxen and of goates
 and the ashes of an heifer, when it was sprinkled, purified
 the uncleane, as touchinge the purifyinge of the flesh: howe
 muche moze shall the bloude of Christe (whiche thowoe the
 eternall spyt, offered him selfe without spot to God) purge
 youre consciences from dead woꝝkes, for to serue the liuing
 God.

And for this cause is he the mediatoure of the newe Te=
 stamente, that thowoe death whiche chaunced for the re=
 demption of those transgressions that were in the fyrst Te=
 stamente, they which were called, myghte receaue the pro=
 mysse of eternal inheritaunce. + For wher soeuer is a testa=
 ment, there muste also be the death of hym that maketh the
 testament. For the testamente taketh auctoritie when men
 are dead: for it is yet of no valewe as longe as he that made
 it, is alpyue. For whiche cause also, nether that fyrst testamēt
 was ordeyned without bloude. For when all the commaun=
 dementes were redde of Moyses to all the people accordyng
 to the lawe, he toke the bloude of calues and of goates, with
 water and purple wolle and ylope, and sprinkled both the
 booke, and all the people, sayinge: this is the bloude of the te=
 stament, whiche God hath appoynted vnto you. Moreo=
 uer, he sprynckeled the tabernacle with bloude also, and all
 the ministringe vessels. And almost all thynges, are by the
 lawe purged with blood, and without the adynge of blood
 is no remission.

It is then nede, that the similitudes of heauenly thinges
 be purified with suche thinges: but the heauenlye thinges
 them selues are purified w better sacrifices then are those.
 For Christ is not entred into the holy places that are made
 with handes, which are but similitudes of true thinges: but
 is entred into very heauen, for to appeare now in the syght
 of God for vs: not to offer hym selfe often, as the hye prieste
 entreth into the holy place every year with straunge blood,
 for

for then must he haue often suffered synce the world began. But now in the ende of the worlde, hath he appeared once to put synne to flyght, by the offerynge by of him selfe. And as it is appoynted vnto men that they shall once dye, and then cometh the iudgement: euen so Christ was once offered to take awaye the synnes of manye, and vnto them that loke for hym, shall he appeare agayne withoute synne vnto saluation.

Rom. b. b.
1. Pete. iij. v.

The Notes.

a. There was but one tabernacle, whiche was diuided into two partes with a bayle beynge lyke vnto our churches, where a partition is made betwene the quere and the body of the churche. This I haue added, because we shoulde not thinke that the fathers of the olde testament had two tabernacles. It were mete, syth that at Christs death, the bayle of the temple was rent in two, that there shoulde be no partition at all in the temples of the Christians.

The. x Chapter.

The olde lawe had no power to cleanse awaye synne, but Christ dyd it with offerynge of his body once for all. An exhortation to receaue the goodnesse of God thankfully with patience and stedfast sayth.



Or the lawe hauinge the shadowe of good thynges to come, and not the very fashion of the thinges (the selues) can neuer with those sacrifices whiche they offer yeaue by yeaue continually, make the comers therunto perfect. For wold not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more consciences of synnes? Neuerthelesse, in those sacrifices is there mention made of synnes every yeaue. For it is vnpossible that the bloude of oxen, and of goates shoulde take away synnes.

The pistle
on good friday
Collos. ij. c.
Heb. viij. a.

Wherefore, when he cometh into the worlde, he sayth: Sacrifice and offerynge thou wouldest not haue: but a body hast thou ordeyned me. In burnt sacrifices and synne offerynge thou hast no pleasure. Then I sayd. Lo I come. In the begynnynge of the booke it is wrytten of me, that I shoulde do thy wyll, O God. Aboue, when he had sayde: sacrifice and offerynge, and burnt sacrifices & synneoffringes thou wouldest not haue, nether hast allowed (whiche yet are offered by the lawe) then sayd he: Lo I come to do thy wyll, O God: he taketh away the fyrste, to stablysh the latter. By the

Psalm, cxi. a.

Or, I am here.

The Epistle

the whiche wyll we are sanctified: by the offerynge of the body of Iesu Christ once for all.

C And euerie priest is ready dayly ministrynge, and ofte tymes offereth one maner of offeringe, which can neuer take awaye synnes. But this man after he had offered one sacrifice for synnes, satte hym downe for euer on the ryght hand of God, and from hence forth taryeth tyll his foes be made his fote stole. For with one offerynge hath he made perfecte for euer them that are sanctified. And the holy goost also beareth vs recoorde *(of this)* euen when he tolde before: This is the testament that I wyll make vnto them: after those dayes sayth the Lorde: I wyll put my lawes in theyr hertes, and in theyr mynde I wyll wyte them, and theyr synnes & iniquities wyll I remember no more. And where remission of these thynges is, there is no more offerynge for synne.

D Seynge therefore brethren, that by the meanes of the bloude of Iesu, we & maye be helde to enter into that holpe place, by the newe and lyvinge waye, whiche he hath prepared for vs, throughe the bayle, that is to say: by his flesch. And seyng also that we haue an hye priest whiche is ruler ouer the house of God, let vs drawe nye with a true herte in a full fayth, sprinckeled in our hertes from an euyl conscience, and washed in our bodies with pure water: let vs kepe the profession of our hope, withoute wauerynge (for he is faythfull that promysed) and let vs consider one another, to prouoke vnto loue, and to good woorkes: not forsaking the fellowship that we haue amonge oure selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye se that the daye draweth nye.

A* For if we synne willingly after that we haue receaued the knowledge of the truth, there remaineth no more sacrifice for synnes, but a fearful lokinge for iudgemente, and violent fyre, whiche shall deuour the aduersaries. He that despyseth Moses lawe, dyeth without merce vnder two or thre wytnesses. Of how much soer punishment suppose ye shall he be counted woorthy, whiche treadeth vnder fote the sonne,

Psalm. cx. b.

Jerem. xxxi. f.

& Or: hauehol
deus.

Deut. xxi. b.

Math. xxi. c.

Gal. ii. a.

sonne of God, and counteth the bloude of the Testament as an unholy thinge wherwith he was sanctified, and doth dishonour to the spiryte of grace. For we knowe hym that hath sayde: vengeance belongeth vnto me, I wyll recompence sayth the Lorde. And agayne: the Lord shal iudge his people. It is a fearefull thinge to faule into the handes of the liuinge God.

f
Dent. xxxij. d.
Psalm. xciiij. a
Rom. xij. d.

Call to remembraunce the dayes that are passed, in the whiche after ye had receaued light, ye endured a great fight in aduersities, partely while al men wondred and gased at you for the shame and tribulation that was done vnto you, and partely whyle ye became companions of them which so passed theyr time. For ye suffered also with my bondes, and toke in worth the spoylyng of your Goodes, and that wyth gladnes: knowynge in your selues how that ye had in heauen a better, and an enduryng substance. Cast not awaye therefore your confidence which hath greate reward to recompence. For ye haue nede of patience, that after ye haue done the will of God, ye might receaue the promys. For yet a very lytle while, and he that shal come wyl come, & wil not tary. But the iust shal lyue by fayth. And if he withdraue him self, my soule shal haue no pleasure in him. We haue not which withdraw our selues vnto dampnation, but pertaine to fayth, to the winning of the soule.

Psalm. cx. b

Abacuc. ij. a
Rom. i. a

The Notes.

a. They synne willingly, which of a set malice and purpose do withholde the truth in bryghtnes and lying, which know that in al the worlde there is no other sacrifice for synne, but that onely omnisufficient sacrifice of Chyistes death, and yet they wyll not comynge them selues vnto it, but rather despyse it, and abyde styll obstynately in theyr wyckednesse, and synnes. Vnto suche remaineth a mooste horrible and dreadfull iudgemente.

The.xi. Chapter.

What fayth is, and a commendation of the same. The stedfaste beleue of the fathers in olde tyme.



Fayth is a sure confydence of thinges whiche are hoped for, and a certayntie of thynges which are not sene. For by it the elders were well reported of. Thow we sayth we vnderstande that the worlde was ordeyned by the worde of God, and that thinges whiche are sene

Gene. i. a

The Epistle

Gene. iij. a

seene, were made of thinges whiche are not seene. By fayth Abel offered vnto God a more plenteous sacrifice then Cain: by whiche he obtayned witness that he was righteous, God testifyinge of his gyftes: by whiche also he being dead, yet speaketh.

Gene. v. d.

By fayth was Enoch translated that he shuld not see death: neither was he found: for God had taken him away. For before he was taken away, he was reported of, & he had pleased God: but without fayth it is impossible to please (*by him*). For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke hym.

Gene. vi. d.

By fayth Noe beinge warned of God, and fearynge the thynges whiche were as yet not seene prepared the arcke to the sauynge of his household, thowhe the whiche arcke, he condemned the worlde, and became heyre of the rightewesnes whiche cometh by fayth.

Gene. xij. a.

By fayth Abraham, when he was called obeyed, to go out into a place, whiche he shoulde afterwarde receaue to inheritance, and he went out, not knowynge whether he shoulde go.

Or, into the land of promise

By fayth he remoued & into the land that was promised him, as into a straunge countre, and dwelt in tabernacles: & so did Isaac and Jacob heyres with him of the same promise. For he looked for a citie hauing a foundation, whose buylder and maker is God.

Gene. xxi. a

Thowhe fayth Sara also receaued strengthe to be with child, and was deliuered of a child when she was past age, because she iudged him saythfull which had promysed.

And therfore sprang thereof one (and of one whiche was as good as dead) so many in multitude, as the starres of the skye, & as the sond of the sea shore which is innumerable.

And they all dyed in fayth, and receaued not the promyses: but sawe them a farre off, and beleued them, and saluted them: and confessed that they were straungers and pilgrims on the earth. For they that saye suche thynges, declare that they seeke a countre. Also if they had bene myndfull of that countre, from whence they came out, they hadde

leasure

leasure to haue returned agayne: but now they desyre a better, that is to say a heauenly. Wherefore God is not ashamed of them, euen to be called their God: for he hath prepared for them a citie.

By fayth Abraham offered vp Isaac, when he was tempted, and he offered hym beyngc his onely begotten sonne, which had receaued the promyses of whom it was sayde: in Isaac shal thy sede be called, for he considered that God was able to rayse it vp agayn from death. Therfore receaued he hym, for an ensample *(of the resurrection)*. In fayth Isaac blessed Jacob and Esau, concernyng thynges to come. Genes. xxii. b.
Eccle. xliii. c.

By fayth Jacob when he was a dying, blessed both the sonnes of Joseph, and bowed himselfe toward the toppe of his scepter. Gene. xlix. a

By fayth Joseph when he died, remembred the departing of the chylzen of Israell, and gaue commaundement of his bones. Gene. l. b.

By fayth Moses when he was bozne, was hide thre monethes of hys father and mother, because they sawe he was a proper chylde: nether feared they the kynges commaundement. Exo. ii. a.

By fayth Moses when he was great, refused to be called the sonne of Pharaos Doughter, and chose rather to suffre aduersitie with the people of God, then to enioy the pleasures of sinne for a ceason, & esteemed the rebuke of Christ greater ryches then the treasure of Egypte. For he had respecte vnto the rewarde.

By fayth he forsoke Egypt, and feared not the scarcenes of the king. For he endured euen as he had sene hym which is inuisible.

Thozow fayth he ordeyned the Easter lambe, & the effusion of bloude, lest he that destroyed the firite bozne, should touche them. Exod. xii. b.

By fayth they passed thozow the redde sea as by dry land, which when the Egyptians hadde assayed to do, they were drowned. Exod. xliij. c.

By fayth the walles of Jerico fell downe after they were compassed.

Iosue. vi. c.

compassed about seven dayes.

*Joshue. vi. c.
Or, with the
that be disobe-
dient.*

Jud. vi. a.

*Or, did ouer-
throwe the
campe.*

*Or, were tri-
ed with.*

By fayth the harlot Raab perished not & with the bubele-
uers, when she had receaued the spies to lodging peaceably

And what shal I more saye, the time would be to shew for
me to tel of Gedeon, of Barach, and of Sampson, & of Jeph-
tae: also of Dauid and Samuel, & of the Prophetes: which
thorow fayth subdued kingdomes wrought rightewesnes,
obteyned the promises, stopped the mouthes of lions, quen-
ched the violence of fyre, escaped the edge of the swearde, of
weake were made strong, waxed valient in fight & turned to
flight the armies of the alientes. And the women receaued
theyr dead rayled to lyfe agayne.

Other were racked, and would not be deliuered, that they
myght receaue a better resurrection. Other & tasted of moc-
kings and scourginges, moxecuer of bondes and pryson-
mente: were stoned, were hewen a sunder, were tempted,
were slayne with swearde, walked vp and doune in shepes-
skynnes, in gores skinnes, in nede, tribulation, and vexation
which the worlde was not worthy of: they wandered in wyl-
dernes, in mountaynes, in denes and caues of the earth.

And these al thorow fayth obtayned good report, and re-
ceaued ^a* not the promys, God prouiding a better thinge for
vs, that they without vs should not be made perfect.

The Notes.

a. This which saynt Paul sayth that the fathers haue not obteyned the promys, ought
not to be vnderstanded of the euertlasting rest or ioye, that we haue by the merites of Chys-
tes death, but rather of the incarnation and comming of Chys.

The xij. Chapter.

An exhortation to be patient and stedfast in trouble and aduersite, vpon
hope of euertlastynge rewarde. A commendation of the newe Testa-
ment aboue the olde.

*Eph. vi. c.
Collos. iii. b
1, Pet. ii. a*



Herfore, let vs also (seynge that we are com-
passed with so great a multitude of wytnes-
seg) laye awayne all that presseth downe, and
the synne that hangeth so faste on, let vs run
with patience vnto the battayle that is sette
before vs, loking vnto Iesus the auctor and
finissher of oure fayth, whiche for the ioye that was sette be-
fore hym, abode the crosse, and despyled the shame, and is set
downe

Do thoue on the right hand of þe trone of God. Consider therfore, howe that he endured suche speaking agaynste hym of synners, lest ye shuld be werped and faynte in your mindes. For ye haue not yet resysted vnto bloude (*shedding*) struuinge agaynst sinne. And haue forgotten þe consolation, which spea-
keth vnto you as vnto chyldren: my sonne despyse not the *Prover. 13. 24*
chastenyng of the Lorde, nether faynte when thou arte rebuked of hym: for whome the *L O R D* loueth, hym *Heb. 12. 6.*
he chasteneth: yea, and he scourgeth euery sonne that he receaueth.

If ye endure chastenyng, God offereth hym selfe vnto you as vnto sonnes. What sonne is that whome the father chasteneth not? If ye be not vnder correction (whereof all are partakers) then are ye bastardeg and not sonnes. Therfore seynge we had fathers of oure flesh which correct-
ed vs, and we gaue them reuerence: shoulde we not muche rather be in subiection vnto þe father of spiritual gistes that we myght lyue? And they berelpe for a fewe dayes, nurtured vs after theyr owne pleasure: but he learneth vs vnto that whiche is profitable, that we myght receaue of hys holyness. No maner chastysinge for the present time semeth to be ioyeous, but greuous: neuerthelesse afterwarde, it bynggeth the quiet frute of ryghtewelsnes, vnto them which are therein exercised.

Stretche forth therfore agayne the handes which were let doune, and the weak knees, and se that ye haue strayght
steppes vnto your fete, lest any haltynge turne you oute of the waye: yea let it rather be healed. *Or, firme*
Embrace peace with all men and holynes: without the which no man shall se the *Rom. 12. 18*
Lorde. And loke to, that no man be destitute of the grace of God, and that no rote of bitternes spyng bp and trouble and therby many be defyled: and that ther be no fornicator, *Gen. 38. 28*
or uncleane person, as Esau, which for one *Or, one mea-*
breakfast solde *les meat.*
hys byrthryght. For ye knowe howe that afterwarde when he woulde haue inherited the blessing, he was put by, for he founde no place of repentaunce, though he soughte it with teares.

The Epistle

Exod. xx. e.
Or: coman
ded.
Exod. xix. d

1. Pet. i. a.

Agg. ii. b.

Deut. xix. d.

For ye are not come vnto the mounte that is touched,
and vnto burnyng fyre, nor yet to storme and darcknes, and
tempeste of wether, nether vnto the sounde of a trompe and
the voyce of wordes: whiche voyce they that hearde it, wyf-
shed away: that the communication should not be spoken to
them. For they were not able to abide that which was spo-
ken. If a beaste had touched the mountaine, it shalbe stoned,
or thrust thorow with a dart: euen so terrible was the sight
of whiche appeared. Moyses sayde, I feare and quake. But
ye are come vnto the mounte Syon, and to the cytye of the
lyuynge **G O D**, the celestiall Ierusalem: and to an in-
numerable syghte of Angels, and vnto the congregation
of the fyrste borne sonnes, whiche are wytten in heauen,
and to **G O D** the iudge of al, and to the sprytes of iust and per-
fect men, and to Iesus the mediator of the newe testament,
and to the spryng of bloud that speaketh better then the
bloud of Abel.

See that ye despyse not hym that speaketh. For if they es-
caped not which refused him that spake on erth: much more
shal we not escape, if we turne away from him that speaketh
from heauen: whose voyce then shooke the earth, and nowe
declareth sayinge: yet once more wyll I wake, not the earth
onelye, but also heauen. No dout that same that he sayeth,
yet once more, spynnyeth the remouynge awaye of those
thynges whiche are shaken, as of thynges whiche haue en-
ded theyr course: that the thynges whiche are not shaken,
maye remayne. Wherefore if we receaue a kyngdome which
is not moued, we haue grace, whereby we may serue **G O D** &
please him with reuerence and godly feare. For our **G O D** is
a consuming fyre.

The Notes.

a. Flouatus dyd not wel vnderstand this place, gatherynge thereby, that they whiche
do of a frailtenesse spurne (though they repent neuer so truly) ought not to be receaued in-
to fauour agayne. For here not one worde is spoken of remission of spurnes, but of the
ryght of the fyrst borne, whiche buyng solde for a byle meace of pottage, could not be reco-
uered agayne, though he shal soughte it with teares.

The. xiii. Chapter.

The exhorteth vs vnto loue, to hospitalite, to thinke vpon suche as be
in aduersite, to mayntayne wedlocke, to auoyde couetousnesse, to make
much of them that preache gods worde, to beware of strange lear-
nyng

nyng, to be content to suffre rebuke with Christ, to be thankfull vnto
to God, and obedient vnto our heades.



Et brotherly loue continue. Be not forgetful
to lodge strangers. For thereby haue diuers
receaued Angels into their houses vnto
res. Remember them that are in bondes, e-
uen as though ye were bound with them.
Be myndfull of them which are in aduersy-
tye, as ye whiche are yet in the bodye. Wedlocke is to be
had in honoure amonge all men, and the bed vndefyled, for
whorekeepers and aduouterars God wyll iudge. Let your
conuersation be withoute couetousnes, and be contente
with that ye haue alredye. For he verely sayde: I wyll not
fayle thee, nether forsake thee: that we maye boldelye saye:
the Lorde is my helper, & I wyll not feare what man doth
vnto me. Remember them whiche haue the ouersyghte of
you, whiche haue declared vnto you the word of God. The
ende of whose conuersation se that ye loke vpon, and folowe
theyr sayth.

R
Rom. xii. c.
1, Pet. iii. b
Or, lodged.

J
Iosua. i. a

B
Psal. cxliij. v.

Jesus Christ yester daye and to day, & the same contynu-
eth for euer. Be not caried about with diuers and straunge
learnynge. For it is a good thinge that the herte be stablys-
hed with grace, and not with meates, whiche haue not pro-
fited them that haue hadde theyr pastime in them. We haue
an aulter wherof they maye not eate whiche serue in the ta-
bernacle.

N
Num. xix. a.

For the bodyes of those beastes whose bloud is brought
into the holy place by the hye prieste to pource synne, are
burnt withoute the tentes. Therefore Jesus, to sanctifye
the people with his owne bloud, suffered without the gate.
Let vs go forth therfore out of the tentes, and suffer rebuke
with hym. For here haue we no continuynge cite : but we
seke one to come.

By him therfore offer we the ^a* sacrifice of laude alway-
es to God, that is to saye: the frute of those lyppeg, whiche
confesse his name. To do good and to distribute forget not,
for with suche sacrifices **G O D** is pleased. Obeye them
Mm. i. that

The Epistle

that haue the ouersyght of you, and submyt your selues to them, for they watche for your soules, euen as they that must geue accomptes: that they may do it with ioye, and not with greife. For that is an vnprofitable thyng for you. Pray for vs. For we truste that we haue a good conscience among all men, desyringe to lyue honestlye. I desyre you therefore somewhat the more aboundantly, that ye so do, that I may be reioyced to you quickly.

1. Pet. v. 12

The God of peace that brought agayne from death our Lorde Jesus, the greates Shepparde of the shepe, thow we the bloude of the euerlastinge Testamente, make you perfecte in all good workes, to do his wyll, workyng in you that whiche is pleasaunt in his sight thowow Jesus Christ. To whome be prayse for euer whyle the worlde endureth: Amen.

Some reader
ye knowe your
brother.

I beseech you brethren, suffer the wordes of exhortation: for we haue wrytten vnto you in fewe wordes: Knowe the brother Timothy, whome we haue sente from vs, wyth whome (if he come thortelye) I wyll se you. Salute them that haue the ouersyght of you, and all the saynctes. They of Italy salute you. Grace be with you all. Amen.

Sent from Italy by Timothy.

The Notes.

a. We beyng a kingly priesthode do offer thre maners of sacrifices. The first is the sacrifice of prayse and thankesgeynginge whiche Saynt Paul both here call the frute of our owne lippes. The seconde is merce to wardes our neyghboure, as the Prophete Dlee sayeth: I wyll haue mercy, and no sacrifice. Reade the .xxv. Chapter of Mathew. The thyrde is, when we offer our bodies a lyuelye and an acceptable sacrifice vnto God, mortifying our carnall and fleshye concupiscences. Roma. xij. Chap.

The



The argument of the

Epistle of S. James.



Saint James doth write this Epistle vnto them that were already conuerted vnto CHRIST, and had full instruction in the doctrine of the Gospell. Therfore he speaketh nothinge of the principles of the Christ an religion, as of repentance, of the abolishinge of the lawe, of the fayth that doth iustifie vnto life euerlastinge, and suche other like pointes of our profession, wherein they were sufficienslye taughte and instructed but rebuketh moost earnestly certayne vices, whiche began to sprige amonge the people of God.

Firste of all there ware some, whiche when they did synne, woulde put all the faute in God, colouringe their wickednesse, not without great blasphemye of G O D S prouidence. Againe, some there were whiche boasted muche of fayth, and in the meane season were without the true fruites of faith, beyng vngodly menne, and wicked liuers. There were also certayne that toke vpon them selfe to teache, afore that they were called thereunto, even men whiche had ready tonges, but alwayes more geuen to contention an l strife, than to true edifiyng. Some were exceedinge couetous, and did defraude their poore neyghbours, not paying them their hire. Against al these vices doth he write confutinge them all with good reasons, and stronge scriptures.

Am. ii.

The



The epistle of the Apostle

S. James.

The first Chapter.

He exhorteth to reioyce in trouble, to be fervent in prayer, with stonde fast belief, to loke for all good thinges from above, to forsake all vyce, and thankefully to receave the woorde of God, not only hearynge it, and speakinge of it, but to do thereafter in dede. & the religion of deuotion what it is.

A The pistle
on Philip and
James daye.

Or, scatter
red abroad.
Sapien. iij. a.
Rom. v. a.
Or reade:
temptations,
knowing how
that. &c.
Or, warketh.

Jod. xlii. e
Eccle. vii. e
Math. xij. a
Luke. xi. b.



JAMES
the ser-
uant of
God, &
of the Lord Iesu
Christ, sendeth gre-
ting to the. xij. tri-
bes which are scat-
tered here & ther.
My brethren, count
it exceedinge ioye,
when ye faul into
diuers & tempta-
tions (forasmuche)
as ye know how
the tryng of your
faith & bringeth pa-
cience: and let pa-
ciēce haue byr per-
fect work, that ye
maye be perfect &
sounde, lackynge
nothinge.

If any of you lack
wisedome, let him
aske of God, which geueth to all men indifferentlye, and ca-
steth no man in the teath: and it shalbe geuen hym. But let
him aske in faith, and wauer not. For he that douteth, is like
a waue

a waue of the sea, tost of the wynde, & caried with violence. Neither let that man thinke that he shall receaue any thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exal-
ted, and the ryche in that he is made lowe. For euen as the
flower of the grasse, shall he banysh away. For the sonne ri-
seth with heat, and the grasse withereth, and his flower fal-
leth awaye, and the beautie of the fashion of it perysheth:
euen so shall the ryche man peryshe with his aboundaunce.

Happy is the man that endureth in temptation, for when
he is tryed, he shall receaue the crowne of lyfe, whiche the
Lorde hath promysed to them that loue hym.

Let no man say when he is tempted, that he is tempted
of God. For God tempteth not vnto euyll, nether^a temp-
teth he any man. But euery man is tempted, drawne away,
& entyled of his owne concupiscence. Then when luste hath
conceaued, she bringeth forth synne, and synne when it is fy-
nished, bringeth forth death.

Erre not my deare brethren. Every good gyfte, and eue-
ry perfect gift is from aboue, and cometh downe from the
father of lyght, with whom is no variableness, nether is he
chaunged vnto darcknes. Of his owne wyll begat he vs in
the worde of lyfe, that we shoulde be the fyrste frutes of hys
creatures.

Wherefore dear brethren, let every man be swift to heare,
slowe to speake, and slowe to wrath. For the wrath of man
worketh not that whiche is ryghteous before God.

Wherefore laye apart all fylthines, all superfluite of ma-
liciousnes, and receaue with mekenes, the worde that is
grafted in you, whiche is able to saue your soules.

And se that ye be doars of the worde, and not hearers
only, deceauynge youre owne selues with sophistrey. For
if any heare the worde, and do it not, he is lyke vnto a man
that beholdeth his bodelye face in a glasse. For as soon as he
hath loked on hymselfe, he goeth his waye, and forgetteth
immediatly what his fashion was.

Am. iij.

But

But who so loketh in the perfect laboe of liberty, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happy in his dede.

1 Pet. 1. 6

If any man amonge you seme deuoute, and refraine not his tounge: but deceaue his owne herte, this mannes deuotion is in bayne. Pure deuotion and vndespyled before God the father, is this: to bysyt the fatherlesse and wyddowes in their aduersyte, and to kepe hym selfe vnspotted of the worlde.

The Notes.

a. This worde to tempte is taken two manner of wayes. First it betokeneth to entyce a man to euill, after this signification we saye: that God tempted no man. For as God is of his owne nature good, and can in no wyse be entyled to euill, so doth he moue or entyce no man into synne, whiche he hym selfe doth detest and abhorre. Here we learne that yf we synne, we ought not to put the fault in God, but in oure owne selues. Secondly, this worde to tempte is taken for to proue, as when we saye that God tempted Abraham. Gene. xxii, and that he dyd tempt the Israelites. Deut. viii. that is to saye, dydde proue Abraham, and tried the Israelites whether they loued hym or not.

The seconde Chapter.

The forbiddeth to haue any respecte of personnes, but to regard the poore as well as the ryche, to be louyng and mercifull, and not to boaste of fayth, where no dedes are: for it is but a dead fayth, where good workes folowe not.

M Brethren haue not the fayth of our Lorde Jesus Christ, the Lord of glory in respect of persons. For yf there come into your compaignye a man with a gold rynge, and in goodly apparell, and there come in also a poore man in vile rayment, and ye haue a respect to him that weareth the gaye clothinge, and saye vnto him: Sytte thou here in a good place, and saye vnto the poore: stande thou there, or syt here vnder my fote stole: are ye not partiall in your selues, and haue iudged after euill thoughtes?

Harken my dear beloued brethren. Hath not God chosen the poore of this worlde, whiche are ryche in fayth, and heires of the kyngedome which he promysed to them that loue hym? But ye haue despyled the poore. Do not the ryche oppresse you, and draw you before the iudgement seates? Do not they speake euill of that good name after whiche ye be named.

If ye fulfyll the royall laboe accoordinge to the scripture

(whiche

Or, exercise
tyrannye vpon
you.

Or, whiche
is called vpon
you.

(whiche sayth) Thou shalt loue thy neyghboure as thy selfe, ye do well. But yf ye regarde one person more then another, ye commit synne, and are rebuked of the lawe, as transgressours.

Whosoever shall kepe the whole lawe, and yet faile in one poynt, he is gyltye in all. For he that sayde. Thou shalt not commit adultery, sayd also: thou shalt not kyll. Though thou do none adulterye, yet yf thou kyll, thou arte a transgressor of the lawe. So speake ye, & so do, as they that shalbe iudged by the lawe of libertye. For there shalbe iudgement merciles to him that sheweth no mercy, and merci reioyleth agaynst iudgement.

What auaieth it my brethren, though a man say he hath fayth, when he hath no dedes? Can faith saue him? If a brother or a syster be naked or destitute of daylye fode, and one of you say vnto them: depart in peace, God send you warmnes and fode: notwithstanding ye geue them not those thinges whiche are nedefull to the body: what helpeth it? Euen so fayth, yf it haue no dedes, is dead in it selfe.

But a man myght saye: thou haste fayth, and I haue dedes: shewe me thy fayth by thy dedes: and I wyl shewe thee my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

Wylte thou vnderstande O thou bayne man, that fayth without dedes is deade? Was not Abraham our father iustified thorow woorkes, when he offered Isaac his sonne vpon y^e aulter? Thou seest howe that faith wrought with his dedes, and through the dedes was the fayth made perfect: and the scripture was fulfilled whiche sayth: Abraham beleued God, and it was reputed vnto hym for ryghtwefnes: and he was called the frende of God. Se then how that of dedes a man is iustified, and not of fayth only. Lykewise also was not Raab the harlotte iustified thorow woorkes, when she receaued the messengers, and sent them oute another waye? For as the bodye, withoute the spyte is deade, euen so fayth without dedes is deade.

Am. iiii.

The

The Epistle

The Notes.

1. When we reade in S. Paule, that we are iustified thoroꝛ we sayth withoute the woꝛkes of the lawe. It is to be vnderstanded, that thoroꝛ we sayth, wherby we take hold vpon the mercede of God, so plentifully declared vnto vs in our sauour Iesus Christe, we are without any demerites or deseruinges of ours, counted iust and righteous before god, so that our synnes shalbe no moze imputed vnto vs. Here in S. James, to be iustified, is for to be declared righteous before men, and that by good woꝛkes, which are infallible witnesselless of the true iustifieng sayth, and therfore he sayth: shewe me thy sayth by thy dedes. I gayne, he byngeth the example of Abraham, of whom it is was wyrtten (xxx. yeares afore he offered his sonne Isaac) Abraham belued, and it was reckened vnto hym for ryghteousnesse. Gen. xv. Wherby we do euidently se, that S. James meanynge is, that Abrahams sayth was no ydell sayth, but suche sayth, as made hym obediente vnto God, whiche thinge he dyd well declare, when he dyd so wyllingly offer his sonne at Goddes commaundement. Al that S. James goeth about then, is to proue that sayth can not be without good woꝛkes, and as by sayth only we are iustified before god, so by good woꝛkes proceedinge from a true sayth, we are iustified before men. Here we learne also that where no good woꝛkes be, there is no true iustifieng sayth, but a lyght vnprofitable beleue, suche as is in deuyls: and yet we must beware that we ascribē no parte of our iustification before god, vnto good woꝛkes.

The.iii. Chapter.

What good and euyl commeth thoroꝛ we the tounge. The duty of such as be learned. The difference betwixt the wysedome of the gospell, and the wysedome of the worlde.

Math. xxiij. 6.

Prover. xlii. 8.



Brethren, be not euerye man a master, remembrynge howe that we shall receaue the moze damnation: for in manye thinges we synne all. If a manne synne not in woꝛde, the same is a perfect man, and able to tame al the body. Beholde we put bittes into the horses mouthes that they shoulde obey vs, and we turne about al the body. Beholde also the hyppes, which thoughe they be so great, and are dyuen of scarce wyndes, yet are they turned about with a very small helme, whether soeuer the violence of the gouerner wyll. Euen so the tounge is a lyttell member, and boasteth great thinges.

Beholde howe great a thinge a little fyre kyndleth, and the tounge is fyre, and a worlde of wickednes. So is the tounge set amonge our membes, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of birdes, and of serpentes, and thinges of the sea are meked and tamed of the nature of man. But the tongue can no man tame. It is an vtruely euyl, full of deadly poyson, Therwith blesse we God the father

ther, and therwith curse we men, whiche are made after the similitude of God. Out of one mouth proceedeth blessing and cursynge. My brethren, these thinges oughte not so to be. Doth a fountayne sende forth at one place swete water and bytter also. Can the sygge tree my brethren, bear oliue beries: other a vyne beare sygges. So can no fountayne geue both salte water and freshe also. If anye man be wyse and endued with learninge amonge you, let hym shewe the woorkes of his good conuersation in mekenes *(that is coupled)* with wysedome.

But yf ye haue bytter enuiynge and stryfe in your herts, reioyce not: nether be liars agaynst the truth: this wisdom Descendeth not from aboue: but is earthy, and naturall, and Diuelyshe. For where enuynge and stryfe is, there is vnstabilenes, and all maner of euill woorkes. But the wysedome that is from aboue, is fyrste pure, then peaceable, gentle, and easye to be entreated, ful of mercy and good frutes, without iudginge, & without simulation, yea, and the frute of ryghte wesen is sowne in peace, of them that maintayne peace.

The. iiii. Chapter.

Warre and fyghtinge commeth of voluptuousnes. The frendshyppe of the worlde is enmitie before God. An exhortation to flye slaunders and the vanitie of this lyfe.



From whence commeth warre and fyghting among you: come they not here hence. even of your voluptuousnes, that fyghte in youre members. Ye luste, and haue not. Ye enuie, and haue indignation, and cannot obtayne. Ye fight and warre and haue not, because ye aske not. Ye aske and receaue not, because ye aske amysse: even to consume it vpon your voluptuousnes.

Ye aduouterers, and wemen that break matrimony: know ye not howe that the frendshyp of the worlde is ennymite to godwarde. Whosoever therfore wyl be a frende of y^e worlde, is made the ennemye of God. Eytther do ye thinke that the scripture sayth in vayne. The spyte that dwelleth in vs, iusteth even contrary to enuie: but geueth more grace.

Submyt your selues therfore to God, and resyst the deuill. *1. Petre. v. 5.*

uppl

The Epistle

Uyll, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Clense your handes ye synners, and pouurge your hertes ye wauerynge mynded. Suffre afflictions, sorowe ye and wepe. Let youre laughter be toured to mourning, and your ioye to heauines. Cast downe your selues besoze the Lorde, and he shall lyfte you vp. Backbite not one another, brethren. He that backbyteth his brother, or he that iudgeth his brother, backbiteth the lawe, and iudgeth the lawe. But and if thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, whiche is able to saue, and to destroye. What arte thou that iudgeth ano ther man?

1. Pete. v. a

Rom. xliij. a.

Amek. xij. a.

Go to nowe ye that saye: to daye and to morowe let vs go into suche a citie, and continue there a yeaere, and bye and sell, and wyne: and yet cannot tell what shal happen to morowe. For what thyng is your lyfe? It is euen a vapoure that appeareth for a lytle tyme, and then vanysheth awaye: For that ye ought to saye: yf the Lorde wyl, and yf we lyue, let vs do this or that. But now ye reioyce in youre hostynages. All suche reioysinge is euill. Therefore, to hym that knoweth howe to do good, and doth it not, to him it is syn,

The. v. Chapter.

The threateneth the wycked ryche men, exhorteth vnto patience, to be-
ware of swearing, one to knowledg his fautes to another, one to pray
for another, and one to laboure to bynge another to the truth.

A



Rent. xix. e
Deut. xxiij. c
Job. iij. c.

To nowe ye riche men. Wepe, and howle on youre wretchednes that shall come vpon you. Your ryches is corrupt, your garments are motheaten. Your golde and your siluer are cankered, and the rust of them shalbe a wytnesse vnto you, and shall eate your fleshe as it were fyre. Ye haue heaped treasure together in youre last dayes: Beholde, the hire of the labourers whiche haue reped doune your felde (whiche hye is of you kepte backe by fraude) cryeth: and the cryes of them which haue reped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noyshed your hertes, as in a daye of slaughter. Ye haue
condem:

condempned and haue kyled the iuste, and he hath not resisted you.

Be patient therfore brethren, vnto the commynge of the Lord. Beholde the husbnde man wayteth for the precious frute, of the earth, and hath longe pacience therevpon, vntill he receaue the early and the latter raine. Be ye also patient therfore and setle youre hertes, for the commynge of the Lord draweth nye. Strudge not one agaynst another brethren, lest ye be dampned. Behold the iudge standeth before the doore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie, and of longe patience, whiche spake in the name of the Lord. Beholde we count them happy whiche endure. Ye haue hearde of the patience of Job, & haue knowen what ende the Lord made.

For the Lord is very pitifull and mercifull. But aboue Math. 23 all thinges my brethren, swear not, nether by heauen, nether by earth, nether by any other othe. Let your yea be yea, and D youre naye naye: lest ye faule into ypocrisy. If anye of you be euill vered, let him praye. If anye of you be merie, let him singe Psalmes. If anye be diseased amonge you, let him call for the elders of the congregation, and let them praye ouer him, and anoynt him with oyle in the name of the Lord: and the prayer of fayth shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinnes, they shall be forgiven him.

Knowledg your fautes one to another: and praye one for another, that ye maye be healed. The prayer of a ryghteous man auaileth much, if it be feruente. Elias was a 17. Reg. xij. 8
Luk. 11. 2 man mortal euen as we are, and he prayed in his praier that it mighte not rayne: and it rayned not on the earth by the space of thre yeaes & sixe monethes. And he prayed againe and the heauen gaue raine, and the earth brought forth his frute. Brethren, if any of you erre from the truth, & another conuert him, let the same knowe that he whiche conuerted the sinner from goinge astraye out of his waye, shall saue a soule from death, and shall hyde the multitude of sinnes.

The ende of the Epistle of S. Iames.

The Epistle

The Notes.

Oil was muche used in Palestina, and was counted medecynable. Mar. vi. chapt, Luke. x. Therfore, where the Apostle doth commaunde that the elders shoulde anoynte with oyle the bodies of the sycke. His meanyng is: that they shoulde in no wyse despyse those meanes, that God hadde appoynted, naturallie to be used for the healyng of the sycke.

The Argumente of the first Epistle of S. Peter.



In this moost worthy epistle Saint Peter exhorteth the faithfull to perseuere in the faith that they had ones receaued, not passinge vpon afflictions and troubles that did happen vnto them for the name of Christe. In the meane season he doth laye a moost substantiall foundation and grounde of oure Christian religion and saythe. Also he dothe brieflye declare the office and ductye of euerye one of vs that professeth Christe.

The

The first Epistle of the

Apostle S. Peter.

The first Chapter.

¶ The sheweth that thowwe the aboundaunt mercye of God we are begotten agayne to a lyuely hope: and howe sayth must be tried howe the saluation in Christ is no fleyew, but a thyng prophced of olde: he exhorteth them to a goodly conuersation, forsomuch as they are now borne anewe by the woꝛde of God.



PETER an Apo-
stle of Je-
su christ,

to the that dwell
here and ther as
straungers tho-
rowout Pontus,
Galacia, Cappa-
docia, Asia, & Be-
thinia, elect accor-
dyng to the fore-
knowledge of god
p father thowwe
the sanctifieng of
the sprite, vnto o-
bedience & sprin-
kling of the bloud
of Iesus Christe.

Grace be with
you and peace be
multiplied.

Blessed be god
the father of our
lord Iesus Christ

which according to his aboundaunt mercy begat vs agayne
vnto a lyuely hope by the resurrection of Iesus Chryste
from death, to an inheritaunce immortall and vndefyled,
and that perpereth not, reserued in heuen for you, which are
kept

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kept by the power of God thowwe sayth, vnto saluation,
Whiche saluation is prepared alredye, to be shewed in the
 last tyme, in the whiche tyme ye reioyce, though nowe for a
 ceason (yf nedde requyre) ye are in heauines, thowwe mani-
 folde temptations, that the triall of your fayth, beyng much
 moze precious then golde that perymeth (though it be try-
 ed with fyre) myghte be founde vnto laude, gloze and ho-
 noure at the appearng of Iesus Christe: whome ye haue
 not sene and yet loue him, in whome euen nowe, though ye
 se him not, yet do you beleue: and reioyce with ioye unspea-
 kable and glorious: receaunge the ende of your faythe, the
 saluation of your soules.

Of whiche saluation haue the Prophetes inquired and
 searched, whiche prophesied of the grace that shoulde come
 vnto you, searchinge when or what tyme the spryt of Christ
 which was in them, shoulde signifie, which spryte testified be-
 fore, the passions that shoulde come vnto Christ, and the glo-
 ze that shoulde folowe after: vnto whiche Prophetes it
 was declared, that not vnto them selues, but vnto vs, they
 shoulde minister the thinges whiche are nowe shewed vnto
 you of them which by the holy goost sent downe from heaue
 haue in the gospell preached vnto you the thinges, whiche
 the aungels desyre to beholde.

Wherfore, gyde vp the hornes of your mindes, be sober,
 and truste perfectlpe on the grace that is brought vnto you
 by the declaringe of Iesus Christe, as obediēte chylidren,
 & not fashioninge your selues vnto your olde lustes of igno-
 raunce: but as he whiche called you is holpe, euen so be ye
 holpe also in al maner of conuersation, because it is written:
 Be ye holy, for I am holy.

And if so be that ye call on the father which wout respect
 of person iudgeth accordinge to euerye mannes worke, se
 that ye passe the time of youre pilgrimage in feare. For as-
 muche as ye knowe, howe that ye were not redeemed with
 corruptible (thinges as) syluer and golde from youre vaine
 conuersation, whiche ye receaued by the traditions of the
 fathers: but with the precious blood of Christ, as of a lambe
 undefiled

John. xvi. c.

Job. xxiij. b.
 Sapient. iij. a

Actus. ij. a.

Luke. xij. g.

& Some reade
 thus: that ye
 gent not your
 selues ouer vn-
 to your old lus-
 tes, by which
 ye were ledde
 but as. &c.

Math. vi. d.
 Psal. xliij. e

Heb. ix. b

undefiled, and without spot, whiche was ordeyned before the worlde was made: but was declared in the laste times for your sakes, which by his meanes do beleue on God that raised him from death, & glorified him, that youre faith and hope might be in God. Phil. 1. 6,

And forasmuche as ye haue purified your soules thorow the spyte, in obeyinge the truth for to loue brotherly withoute fayninge, se that ye loue one another with a pure herte feruently: for ye are bozne a newe, not of mortall seed, but of immortall, by the worde of God, which liueth and lasteth for euer. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse wythereth, and the flower falleth away, but the word of the Lord endureth euer. And this is the word which by the Gospel was preached among you. Esa. 41. 6
Eccles. 1. 11, 12
Jacob. 1. 10

The Notes.

a. Here saynt Peter seemeth to haue had a respecte vnto the olde ceremonie of bloud spynnyng: for euen as it was not ynough then, that the sacrifice shoulde be offered and the bloud thereof shedde, onlesse the people had bene spynnyled with the same: so now at this present it shall profite vs nothinge that Christes bloud is shedde, onlesse our consciences be clenched and purified therewith. whiche thinge is done by the ministratione of the holy goost, whiche doth spynkle our consciences with Christes bloud, to washe them with all.

The ii Chapter.

The exhorteth men to laye asyde all byce, sheweth that Christe is the foundation wherupon they buylt, prayeth them to abstayne from fleshly lustes, and obey worldly rulers. How seruantes shoulde behaue them selues toward theyr masters. He exhorteth to suffre after the example of Christ.



Wherefore, laye asyde all malicioulnes and all gyle, and dissimulation, and enuye, and all backbytinge: and as newe bozne babes desire that reasonable mylke, whiche is withoute disceate, that ye maye growe therein. If so be that ye haue tasted howe pleasaunt the Lord is, to whome ye come as vnto a lyuynge stone disallowed of men, but chosen of God & pretious: and ye as liuinge stones, are made a spirituall house, & an holpe priesthode for to offer vp spiritual sacrifices acceptable to god by Iesus Christ. Ephes. 1. 15, 16
Collos. 1. 10, 11
Some read thus: desire ye that milk (not of the bodye, but of the soul) whiche is,

Wherefore it is contayned in the scripture: beholde I put

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in Syon an head corner stone, electe and precious: and he that beleueth on him, shall not be ashamed. Unto you therefore which beleue, he is precious: but vnto the which beleue not, the stone whiche the builders refused, the same is made the heade stone in the corner, and a stone to stumple at, and a rocke to offend them which stumple at the word, and beleue not that wheron they were set. But ye are a chosen generation, a royal priesthod, an holy nation, and a peculiar people that ye should shewe the vertues of him that called you out of darcknes into his maruelous lyght, whiche in tyme past were not a people, yet are now the people of GOD, whiche were not vnder mercye, but now haue obtayned mercye.

ps. lxxviii. d.
Math. xxi. d.
Actus. iiii. c.

Exod. xxi. s

Or: a people
whiche is

The pistle
on the xii. son.
aft Easter.

Disce. ii.
Rom. ix. c.
galath. v. c.
Rom. xii. d

Derely beloued, I beseech you as straungers and pilgrims, abstayne from fleshly lustes, whiche fight agaynst the soule, and se that ye haue honest conuersation among the Gentils that they whiche backbite you as euill doers, maye se your good woikes and prayse God in the daye of visitation.

Submyt youre selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the kynge, as vnto the chiefe hed: other vnto rulars, as vnto them that are sent of hym, for the punishment of euill doers, but for the laude of them that do well. For so is the wyl of God, that ye put to sylence the ignorauncie of the folyshe men: as fre, and not as hauyng the libertye for a cloke of maliciousnes, but euen as the seruautes of God. Honour all men. Loue brotherly felowshippe. Feare God, and honour the kynge.

Some reade
also this thus
For so is the
wyl of god, y
with well do
inge ye maye
stop the mou
thes of folishe
and ignoraunt

men: as fre:
Ephes. vi. a.
Collos. iii. d

The pistle
on the seconde
s. after Easter.

Seruautes obeye your masters with all feare, not onely if they be good and courteous: but also though they be frowarde. For it is thanke worthy if a man for conscience towarde GOD endure griefe, sufferynge wrongfully. For what prayse is it, if when ye be buffeted for your fautes, ye take it patientlye? But and if when ye do well, ye suffer wronge & take it patiently, then is there thanke with God.

For here vnto derely were ye called: for Christe also suffered for vs, leuyng vs an ensample that ye shoulde folowe his steppes, whiche dydde no synne, nether was there gyle founde in his mouthe: whiche when he was reuiled, reuiled not

not agayne: when he suffered, he threatened not: but committed the cause to hym that iudgeth ryghteously, whiche his owne selfe bare our synnes in his body on the tree, that we beyng delivered from synne, should lyue in ryghtewesnes. By whose stripes ye were healed. For ye are as sheepe going astray: but are now returned vnto the shepherd and bishop of your soules.

Esai. liij. b,
1. John. iij. a

The Notes.

a. We are the true temple of God, and an holy priesthode for to offer spiritual oblations. This place seemeth to haue bene taken out of the. lxxvi. Chapter of Esai, who in the same Chapter sayth playnlye that god wyl forsake the olde temple sacrifices, and priesthode, and chose vnto hym selfe a newe temp'le and sacrifices, and a newe priesthode. As many as put theyr trust in God, are the temple of God, 1. Cor. vi. Chapter. As touchynge this spiritual priesthode, and the sacrifices longynge thereto. Reade oure Notes in the. xij. Chap. Heb. x.

The iii Chapter.

Whose wyues oughte to orde them selues towarde theyr husbandes, and in theyr apparell. The dutye of men towarde theyr wyues. He exhorteth all men to vniuersite and loue: and patientlye to suffre trouble. Of true baptisme.



Likewyle let the wyues be in subiection to their husbandes that euen they which be lieue not the worde, maye without the word be wonne by the conuersation of the wiues: while they behold your pure conuersation coupled with feare.

Collos. iij. c
Ephes. vi. c
Or obey.

Or, chaste

Whose apparell shall not be outward wyth broided heare, and hanging on of gold, ether in putting on of gorgeous apparell: but let the hid man of the herte be vncorrupte, with a meke & quiet sprite, which sprit is before God a thing much set by. For after this maner in the old tyme did the holy women which trusted in God, tier them selues, & were obediēt to their husbandes, euen as Sara obeyed Abraham, and called him lord: whose daughters ye are, as long as ye do wel not beyng afrayed of any terrour.

Gene. xliij. b.

Likewyle ye men dwell with them accordyng to knowledge: geuyng honoure vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of life, that your prayers be not let.

2. The pistle

In conclusion, be ye all of one mynde, one suffre with another, loue as brethren, be pytfull, be courteous, not ren-

on the. v. son.
after Trinitie

An. i. Dying

The first Epistle

Psa. xxxiij. a **C**hinge euyl for euil, nether rebuke for rebuke: but contrary
 boyle, blesse, remembryng that ye are therunto called, euen
 that ye shoulde be heyres of blesynge. For if any man longe
 after lyfe, and loueth to se good dayes, let hym refrayne his
 tonge from euyl, and his lyppes that they speake not gyle.
 Let him eschue euill and do good: let him seke peace, and en-
 sue it. For the eyes of the lord are ouer the rightwys, & his
 eares are open vnto theyr prayers. But the face of the Lord
 beholdeth them that do euyl.

Math. v. b. **M**oreouer, who is it that wyl harme you, if ye folow that
 whiche is good? Notwithstandynge, happye are ye yf ye
 suffre for rightewesnes sake. Yea, and fear not though they
 seme terrible to you, nether be troubled: but sanctify the
 Lord **G O D** in your hertes. Be readye alwayes to geue
 an aunswere to euerie man that asketh you a reason of the
 hope that is in you, and that with meaknes & feare: hauinge
 a good conscience, & when they backbyt you as euyl doers,
 they may be ashamed, forasmuch as they haue falsly accused
 your good conuersation in Christ.

1. Peter. ii. b
Titus. ii. a
*The pistle
 on easter euen*

For it is better (if the wyl of God be so) that ye suffre for
 well doing, then for euyl doinge. Forasmuch as Christ hath
 once suffered for sinnes, the iust for the vniust, for to bring vs
 to God, and was kylled as pertayning to the flesh: but was
 quickened in the spyte.

Rom. vi. c. **I**n whiche spyte he also wente and preached vnto the
 sprytes that were in ^a prison, whiche were in tyme passed
 disobediente, when the longe sufferynge of God abode ex-
Gene. vi. a dyngge patiently in the dayes of Noe, whyle the arke was a
 preparinge, wherin fewe (that is to saye. viii. soules) were
Rom. vi. a. saued by water, which signifieth baptisme that nowe saueth
 vs, not the puttyng awaye of the fylthe of the flesh, but in
 that a good conscience consenteth to God, by the resurrecti-
 on of Iesus Christ, which is on the right hande of God: and
 is gone into heauen, aungels, powers, and myghte subdued
Heb. i. d. vnto him.

The Notes.

a. It is unknowen vnto vs where this prison was. For the holy scripture speaketh no-
 thyng of it. In the gospel it is called the bosome of Abraham. It is sufficient for vs to
 knowe and beleue, that all the soules of the Sayntes or saythfull, whiche dyed synce the
 begynnyng of the worlde, are saued by the bloude of Christ. Howbeit the Gospel was
 long

Sondy wapes preached vnto the deade. For vnto the holye patriarches deliuerance and saluation, vnto the vnfaithfull deserued damnation was preached.

The. iiii. Chapter.

The exhorteth men to cease from synne: to spende no moze tyme in vyce, to be sober and apt to praye, to loue eche other: to be patient in trouble: and to beware that no man suffre as an euill doer, but as a Christen man, and not to be ashamed.



Pasinuche as Christ hath suffered for vs in the fleſhe, arme youre selues lyke wyſe wyth the ſame mynde: for he whiche ſuffereth in the fleſhe, ceaſeth from ſynne, that he hence forwarde ſhoulde lyue as muche tyme as remaineth in the fleſhe: not after the luſtes of men, but after the wyl of God. For it is ſufficient for vs that we haue ſpent the tyme that is paſt of the lyfe, after the wyl of the gentyles, walkynge in wantonnes, luſtes, drunkennes, in eatynge, drynckynge, and in abhominable ydolatrie.

Ephel. iiij. f.
James. iij. b

And it ſemeth to them a ſtraunge thyng that ye runne not alſo wyth them vnto the ſame exceſſe of ryote, and therfore ſpeake they euill of you, whiche ſhall geue a compte to hym that is ready to iudge quicke and deade. For vnto this purpoſe verely was the goſpell preached vnto the ^a* deade, that they ſhoulde be iudged lyke other men in the fleſhe, but ſhoulde lyue before God in the ſpyte. The ende of all thynges is at hande.

Be ye therfore diſcrete and ſober, that ye maye be apt to prayers. But aboue all thinges haue ſeruente loue amonge you. For loue couereth the multitude of ſynnes. Be ye herberous one to another, and that without ^b* grudgyng. As euery man hath receaued the gyft, miniſter the ſame one to another, as good miniſters of the manifolde grace of God. If anye man ſpeake, let hym talke as though he ſpake the wordes of God. If any man miniſter, let hym do it as of the abilitie whiche God miniſtreth vnto hym. That God in all thynges may be glorified thorow Jeſus Chriſt, to whom be prayſe and Dominion for euer, and whyle the world ſtandeth. Amen.

The piſtle
on the ſonday
after Aſcent
on day.

Prouer. x. b.
Rom. xij. c.
heb. xij. a.
Philip. ij. a

Dearely beloued, be not troubled in this heate, whiche nowe is come amonge you to trye you, as though ſome

An. ii.

ſtraunge

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Math. v, 8,
1. Pete. 1, 6

straunge thinge had happened vnto you : but reioyce, in as
muche as ye are partakers of Christes passions, that when
his gloze appeareth, ye may be merry and glad. If ye be rai-
led vpon for the name of Christ, happye are ye. For the spirit
of gloze, and the spryte of God resteth vpon you. On theyr
parte he is euill spoken of: but on your parte he is glorified.

Se that none of you suffre as a murtherer, or as a thefe,
or an euill doer, or as a busybody in other mennes matters.
If any man suffre as a Christen man, let him not be ashamed
but let hym glorifye GOD on this behalfe. For the tyme is
come, that iudgement must begynne at the house of GOD.
If it fyrste begynne at vs, what shal the ende be of them whi
che beleue not the Gospell of GOD? And if the ryghteous
scasely be saued: where shal the vngodly and the synner ap-
peare? Wherfore let them that suffer accordeynge to the will
of God, commyt theyr soules to him wyth well doyng, as
vnto a faythfull creatoꝝ.

Prouer. xi, b

The Notes.

- a. Of Christes goynge downe into hell, we haue sufficiently spoken, in the notes of the
seconde Chapter of the Actes.
- b. Every man ought to vse the gyftes of God, vnto gods gloze, and the prosytte of his
neighbour, so that the gloze of god and the profit of our neighbour, is the marke, that we
ought to shute at in all our doynges.

The .v. Chapter.

A speciall exhortation for all Bishops or Priests, to fede the flocke of
of Christ, and what theyr duty is, and what rewarde they shall haue if
they be diligent. He exhorteth younge persons to submit them selues to
the elder, euery one to loue another, to be sober, and to watche that they
maye resist the enemye.

A



The elders whiche are amonge you, I exhorte,
whiche am also an elder and a wytnes of the af-
flictions of Christe, and also a partaker of the
gloze that shalbe opened: ^a feede ye Christes
flocke which is among you, taking y^e oversighte
of the not as though ye were compelled thereto, but willing-
ly: not for the desyre of filthy lucre, but of a good mynde, not
as though ye were lordes ouer y^e parishes: but y^e ye be an ex-
ample to y^e flocke. And when the chief shepherd shal appere
ye shal receaue an incorruptible crowne of gloze. Likewise,
ye yonger submit youre selues vnto the elder. Submitte
your

Actus. xxi, f
Or, as much
as in you lieth
1. Cor. 1, 6

your selues every man, one to another, knyt your selues together in lowlines of minde. For God resisteth the proud & geueth grace to the humble. **+** Submit your selues therfore vnder the myghty hande of **GOD**, that he may exalte you, when the tyme is come. Cast al your care to him: for he careth for you. The pistle on the. iij. fo. after Trinitie

Be sober and watche, for your aduersary the deuyl as a roynge lyon walketh aboute, sekynge whome he may deuoure: whom resist stedfast in the fayth, remembrynge that ye do but fulfyll the same afflictions whiche are appoynted to your brethren that are in the worlde. And the God of all grace, whiche called you vnto his eternall glory by **Christe Iesus**, shall his owne selfe (after ye haue suffred a lytel affliction) make you perfecte: shall settle, strengthe and stablyshe you. To hym be glory and dominion for ever, and whyle the worlde endureth. Amen. Rom. xij. 2.

By **Syluanus** a faithfull brother vnto you (as I suppose) haue I written brievely, exhortynge and testifyng how that this is the true grace of God, wherin ye stand. The companions of your election that are of **Babylon**, salute you, and **Marcus** my sonne. Brete ye one another with the kysse of loue. Peace be with you all whiche are in **Christe Iesus**. Amen.

The Notes.

1. To fede the flocke of **Christ**, is to teache purely and spereely the wholesome doctrine of the gospell, wherby the soules of the faythfull are fedde, and saved vnto lyfe euerydaye.

An. 16.

Ch



The Argument of the se-

conde Epistle of S. Peter.



Saint Peter doth in this epistle entreate chiefly vpon three thinges. First and formost, as he did before, he doth exhort vs vnto a godly life, and vnto a Christe conuersation. Secondly, he doth highly commende and set forth the doctrine of Christ, which he affirmeth to be most necessary: because that in the latter dayes false prophetes shall arise, whiche oughte to be kept of, only with this doctrine. Thirdlye, he dothe geue them warninge of the last daye, exhortinge them to walke in the fear of God: that they maye with a good conscience appeare before that righteous iudge.

The second Epistle of S. Peter.

The i. Chapter.

Forasmuch as the power of God hath geuen them all thinges pertayninge vnto lyfe, he exhorteth them to fflye the corruption of worldlye lust, to make theyr callinge sure wpth good workes, and fruytes of fayth. He maketh mention of his owne death, declaringe the Lorde Jesus to be the true Sonne of god, as he hym selfe hath sene vpon the mount.



Simon Peter a seruaunte and an Apostle of Jesus Christ, to them which haue obtayned lyke precious fayth with vs in the rightwises (that cometh) of oure God and sauiour Jesus Christ.

Grace with you, and peace be multiplied

in the knowledg of God, and of Jesus oure LORD. According as his godly power hath geuen vnto vs al thinges that pertayne vnto lyfe and Godlynes, thowoe the knowledg of him that hath called vs by vertue and glorie by the

by the meanes wherof, ar gyven vnto vs excellent and most great promyses, that by the helpe of them ye shoulde be partakers of the godly nature, in that ye flye the corruption of worldly luste. Collos. 3. b

And here vnto geue all diligence: in your fayth, minister bertue, and in bertue knowledge, and in knowledge temperance, and in temperaunce patience, in patience godlynes; in Godlines brotherly kindnes, in brotherly kyndnes, loue. 1. Cor. 13. a
For if these thinges be amonge you, and are plenteous, they wyll make you that ye nether shalbe ydle, nor vnfrutefull in the knowledge of oure Lord Iesus Christ. But he that lacketh these thinges, is blynde, and gropeth for the way with his hande, and hath forgotten that he was purged from his olde synnes.

Wherfore brethren, geue the more diligence for to make your callinge and election sure. For yf ye do suche thinges, ye shal neuer erre. Yea, and by this meanes an entryng in shalbe ministred vnto you abundantly into the euerlasting kyngedome of oure Lorde and sauour Iesus Christ. C

Wherfore, I wyll not be neglygente to put you alwayes in remembraunce of suche thinges, thoughhe that ye knowe them your selues, and be also stablished in the present truth. Notwithstandinge I thinke it mete (as longe as I am in this tabernacle) to steepe you vp by puttyng you in remembrance, forasmuche, as I am sure howe that the tyme is at hande that I must put of my tabernacle, euen as our Lorde Iesus Christ hath shewed me. I wyll enforce therfore, that on euery syde ye myght haue wherewith to steepe vp the remembraunce of these thinges after my departyng. For we folowed not deccuable fables when we opened vnto you the power and comming of our Lorde Iesus Christ, but wth our eyes we saw his maiestie: euen then verely, when he receaued of God the father honour and gloire, and when there came suche a voyce to him from the excellent gloire. This is my dere beloued sonne, in whome I haue delyte. This voyce we hearde when it came from heauen, beyng wth hym in the holy mounte. Math. 23. b.
and .11. b
John. 1. c
Marke. 1. b
Luk. 12. b.

The second Epistle.

We haue also a ryght sure worde of prophete wherby
to yf ye take hede, as vnto a lyghte that shineth in a darcke
place, ye do well, vntyll the daye daune, and the daye sterre
arise in your hertes. So that ye first knowe this: that no
prophete in the scripture hath any priuate interpretation.
For the scripture came neuer by the wyll of man: but holye
men of God spake as they were moued by the holye gooste.

The second Chapter.

The prophetieth of false teachers, and telleth their punishment.

Actus. xx. f.
1. Timoth. iiij. a.
ij. Peter. ij. a.
Jude. 1. c



Here were false Prophetes also amonge the
people, euen as there shalbe false teachers a-
monge you: whiche priuelye shal brynge in
damnable sectes, euen denyinge the Lorde
that hath bought them, and brynge vpon the
selues swift damnation, and many shal folow
their damnable wayes, by whom y way of truth shalbe euyl
spoken of, and thozowe couetousnes shal they with sayned
wordes make marchaundise of you, whose iudgement is not
farre of, and theyr damnation slepeth not.

Gene. vij. a

For if God spared not the aungels that synned, but caste
them downe into hell, and deliuered them into chaynes of
Darkenes, to be kept vnto iudgement: nether spared the old
world, but saued Noe the ryghte preacher of ryghte wyse,
and brought in the flud vpon the world, of the vngodly, and
turned the cities of sodom & Gomor into ashes: ouerthrew
them, damned them, and made on them an ensample vnto al
that after shoulde lyue vngodly. And iuste Lot vexed with
the vncleyn conversation of the wycked, deliuered he. For
he beyng ryghteous, and dwellyng amonge them, in se-
ynge and hearyng, vexed his righteous soule from day to
daye, with theyr vnlawfull dedes. The Lorde knoweth how
to deliuer the godlye oute of temptation, and howe to re-
serue the vniuste vnto the daye of iudgement for to be puni-
shed: namely them that walke after the fleshe, in the luste of
vncleennes, and despyse the rulers. Presumptuous are they
and stubborne, and feare not to speake euyl of them that are

Ene. xij. l.

John. xv. b,
1. Cor. x. c

in auctoritie. When the aungels whiche are greater bothe in power and myght, receaue not of the Lorde rayling iudgement agaynst them. But these as brute beastes, naturally made to be taken and destroyed, speake euill of that they knowe not, and shall peryshe throught their owne destruction, and receaue the rewarde of vnrightheousnes.

They count it pleasure to lyue delyciouslye for a season. Spottes they are and fylthynges, lyuinge at pleasure, and in theyr owne disceaueable wayes, feastyng with you: hauing eyes full of aduoutye, and that can not cease to synne, begynne vnstable soules. Hertes they haue exercysed with concuetousnes. They are cursed childzen, and haue forsaken the ryght waye, and are gone astraye, folowynge the waye of Balam the sonne of Bosor, whiche loued the rewarde of vnrightheousnes: but was rebuked of his iniquitie. The same D and domme beast, speakinge with mannes voyce, forbad the folyshnes of the Prophete.

These are welles withoute water, and cloudes caried about of a tempest, to whom the myst of darcknes is reserued for euer. For when they haue spoken the swellpage wordes of banitie, they begyle with wantonnes thowowe the lustes of the fleshe, them that were cleane escaped: but nowe are wrapped in errours. They promys them libertie, and are them selues the bond seruautes of corruption. For of whom soeuer a man is ouercome, vnto the same is he in bondage. For if they, after they haue escaped from the filthines of the worlde, thowow the knowledge of the Lorde, and of the sauiour Iesus Chryste, are yet tangled agayne therein, and ouercome: then is the latter ende worse with them then the begynninge. For ^{as} it had bene better for them, not to haue knowen the waye of rightheousnes, then after they haue knowen it, to turne from the holy commaundemente geuen vnto them. It is happened vnto them, accoordinge to the true prouerbe: The dogge is turned to his vomyt agayne, and the swine that was washed, to hyr wallowynge in the myer.

Num. xxv. 10

Inde. 1. 10

Job. viij. 2.
Rom. vi. 16.
Heb. vi. 1.
Math. xij. 45

Prou. xxi. 10

The second Epistle

The Notes.

a. Reade the Notes vpon the. vi. Chapter to the Hebrewes.

The thirde Chapter.

The exhorteth men to beware of suche as woulde make them beleue that the daye of the Lorde were slacke in commynge: prayeth them to lede a godly life, and to loke verely for the commynge of the Lorde, whose longe taryenge is saluation, and because he woulde haue no man losse, but woulde receaue all men to repentance.



This is the seconde epistle that I nowe wryte vnto you beloued, wherewith I steepe vp, and warne your pure myndes, to call to remembrance the wordes which were told before of the holy Prophetes, & also the commaundement of vs the Apostles of the Lorde and saueour.

This fyrst vnderstande, that there shall come in the laste dayes, mockers, which wyll walke after theyr owne lustes and saye: Where is the promys of his commynge? For synce the fathers died, al thinges continue in þe same estate wherin they were at the begynninge. For this they knowe not (and that wyllingly) howe that the heauens a great whyle ago were, and the earth that was in the water, appeared vpon out of the water, by the worde of God: by the whiche thynges the world that then was, perished, ouerflowed with the water. But the heauens verely and earth whiche are now, are kept by the same worde in store, and reserued vnto fyre, agaynste the daye of iudgement, and perdition of vngodlye men.

Verelye beloued, be not ignoraunte of this one thyng, howe that one daye is with the Lorde, as a thousande yere, and a thousande yere, as one daye. The Lorde is not slacke to fulfyll his promys, as some men count slacknes: but is patient to vs warde, and wolde haue no man losse, but woulde receaue all men to repentance.

Neuerthelesse, the daye of the Lorde wyll come as a thefe in the nyght, in the whiche daye, the heauens shall peryshe with terrible noyse, and the elementes shall melt with heat, and the earth with the workes that are therein shall burne.

If

Actus. xxi. c.

1. 2. 71

1. Timoth. ii. c.

1. Timoth. ii. c.

Psalm. xc. a.
Ezech. xxi. c.

1. Thessa. v. c.
Apoc. vi. c.
and, xvi. c.

If therfore al these thinges shal perishe, what maner persons ought ye to be in holy conuersation & godlines: lookinge for, and hastynge vnto the commynge of the day of God, in which the heauens shal perishe with fyre, and the elementes shalbe consumed with heat. Neuerthelesse, we loke for a newe heauen & a newe earth accordyng to his promys, wherein dwelleth rightewesnes.

Wherfore dearelye beloued, seynge that ye loke for suche thinges, be diligent that ye may be founde of him in peace, & without spotte and vndefyled. And suppose that the longe sufferynge of the Lorde is saluation, euen as oure dearelye beloued brother Paul, accordyng to the wysedome geuen vnto hym, wrote to you, yea, almoste in euery epistle, speakynge of suche thinges: amonge whiche are many thynges harde to be vnderstande, whiche they that are vnlearned and vnstable peruerete, as they do also other scriptures vnto theyr owne destruction. ye therfore beloued, seynge ye knowe it before hande, beware, lest ye be also plucked away with the erreure of the wycked, and fall from youre owne stedfastnes: but growe in grace, and in the knowledge of oure Lorde and saviour Iesus Christe. To whome be glory both now and for euer. Amen.

The Argumēte of the fyfthe Epistle of S. Iohn.



After that S Iohn had sufficiently declared, how that oure whole saluation doth consist onlye in Christe, lest that any man shoulde therby take a boldnesse to sinne, he sheweth that no man can beleue in Christe, onlesse he doth endeouour himselfe to kepe his commaundementes, which thinge beinge done, he exhorteth them to beware of false Prophetes, whome he calleth Antichristes, and to trye the sprites. Laste of all he doth earnestly exhort vnto brotherly loue.

The

The first Epistle of S.

John the Apostle.

The firste Chapter.

True wytnesse of the euerlastynge word of God. The bloud of Christ
is the purgation from synne. No man is without synne.

3

The pistle
on s. Iohn Euā
geliste.



That whiche was
from the be
gynning,
which we haue heard
which we haue seene
with our eyes, which
we haue loked vpon,
and our handes haue
handled, of the word
of the life. And the life

appeared, and we haue seene and beare witnes, and shew vnto
to you that eternall lyfe, whiche was with the father, and
appeared vnto vs. That whiche we haue seene and hearde,
declare we vnto you, that ye maye also haue fellowshippe
with vs, and that our fellowship may be with the father, and
with his sonne Iesus Christ. And this wyte we vnto you,
that your ioye may be full.

And this is the trydinges which we haue hearde of him,
and declare vnto you, that God is lighte, and in him is no
darcknes at all. If we saye that we haue fellowshippe with
him, & yet walke in darcknes, we lie, & do not the truth. But
and if we walke in light euen as he is in light, then haue we
mutuall fellowship one with another, and the bloude of Je-
sus Christ his sonne clenseth vs from all synne.

If we saye that we haue no synne, we deceaue our selues,
and truth is not in vs. If we knowledgoure synnes, he is
saythfull and iuste, to forgeue vs oure synnes, and to clense
vs from all vnrightewesnes. If we say we haue not synned,
we make him a lyar, and his word is not in vs,

The

The ii Chapter.

Christ is our aduocate. Of true loue, and how it is tryed.



MY lytell children these thinges wyte I bnt to you, that ye sinne not. And if any man syn, we haue an aduocate with the father, Iesus Christ, the ryghteous: and he it is that obteyneth grace for our sinnes: not for our sinnes onely: but also for the synnes of all the worlde. And hereby we are sure that we knowe hym, if we kepe his commaundementes. He that sayeth I knowe hym, and kepeth not his commaundementes is a lyar, and the veritye is not in hym. But whosoever kepeth his worde, in hym is the loue of God perfecte in dede. And hereby knowe we that we are in hym. He that sayeth he bydeth in him, ought to walke euen as he walked.

Brethren, I wyte no newe commaundement vnto you: but that olde commaundement, which ye haue from the beginning. The olde commaundement is the word, whiche ye hearde from the beginninge. Agayne, a newe commaundement I wyte vnto you (*a thinge*) that is true in him, and also in you: for the darcknes is past, and the true lyght now shyneth. He that sayeth how that he is in the light, and yet hateth his brother, is in darcknes euen vntyll this tyme. He that loueth his brother, abideth in the light, & there is none occasion of euill in hym. He that hateth his brother, is in darcknes, & walketh in darcknes: and can not tell whither he goeth, because that darcknes hath blynded his eyes.

Babes, I wyte vnto you, how that your sinnes are forgiven you for his names sake, I wyte vnto you fathers; howe that ye knowe him that was from the beginninge. I wyte vnto you young men, how that ye haue overcome the wicked. I wyte vnto you litell children, how that ye knowe the father. I haue written vnto you fathers, howe that ye knowe hym that was from the beginninge. I haue written vnto you young men, how that ye are strong, & the word of God abideth in you, and ye haue overcome that wicked.

Se that ye loue not the worlde, neither the thinges y^e are in

The pistle
on the ij. sons
of the Trinitie.

I. Iohn, liij.

I. Iohn, xij.

C

The first Epistle

Or, life

In the world. If any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the luste of the flesh, the luste of the eyes, and the pride of goods) is not of the father, but of the world. And the world vanissheth awaye, and the luste therof: but he that fulfilleth the wyll of God, abideth euer.

Actus. xxi.

Lytle children it is the laste time, and as ye haue hearde howe that Antichrist shall come, euen now we are there many Antichristes come alreadye. Wherby we know that it is the laste tyme. They wente oute from vs, but they were not of vs. For if they had bene of vs, they woulde *(no dout)* haue continued with vs. But *(that fortuneth)* that it myghte appeare, that they were not of vs.

And ye haue an oyntmente of hym that is holpe, and ye knowe all thinges. I wrote not vnto you, as though ye knewe not the trueth: but as though ye knewe it, and know also that no lye commeth of truth. Who is a lyar, but he that denieth that Iesus is Christe? The same is the Antichriste that denieth the father and the sonne. Whosoever denyeth the sonne, the same hath not the father. Let therfore abyde in you that same whiche ye hearde from the begynninge. If that which ye hearde from the beginninge, shall remayne in you, ye also shall continue in the Sonne, and in the father. And this is the promys that he hath promysed vs, euen eternall life.

1. Ioh. iiii. d.

These thinges haue I writtē vnto you, concerning them that disceaue you. And the anoynting which ye receaued of hym, dwelleth in you. And ye nede not that any man teache you: but as the same anoynting teacheth you of all thinges, & is true, and is no lye, & as it taught you, euen so bide therein. And now babes abide in him, that when he shall appeare, we may be bold and not be made ashamed of him at his coming. If ye know that he is righteous, knowe also that he which foloweth ryghtewesnes, is borne of hym.

The. iiii. Chapter.

The singular loue of God towarde vs: and howe we agayne ought to loue one another.

Beholde



Beholde, what loue the father hath shewed
on vs that we should be called the sonnes of
God. For this cause the worlde knoweth
you not, because it knoweth not hym. Dear-
lye beloued, now we are we the sonnes of god,
and yet it doth not appeare what we shalbe

John. i. b
John. i. b

But we knowe that when it shall appeare, we shalbe lyke
hym. For we shall se hym as he is. And euery man that hath
this hope in hym, purgeth hym selfe, euen as he is pure.

Whosoever commytteth synne, commytteth vnrighthewes-
nes also, and synne is vnrighthewesnes. And ye knowe that
he appeared to take awaye our synnes, & in him is no sinne. **B**
As many as hyde in him synne not: whosoever sinneth, hath
not sene hym, nether hath knowen hym.

Esa. lii. b
1. Peter. ii. b

Babes, let no man deceaue you. He that doeth ryghte-
wesnes, is rightewes, euen as he is ryghtewes. He that
commytteth synne, is of the deuyll: for the deuyll synneth
sence the begynnyng. For this purpose appeared the sonne
of God, to loose the workes of the deuyll. Whosoever is
borne of God, synneth not: for his sede remayneth in hym,
and he can not synne, because he is borne of God. In this are
the chyliden of God knowen, and the chyliden of the deuyll.
Whosoever doeth not ryghtewesnes, is not of God, nether
he that loueth not his brother.

Apoc. ii. c

John. vii. c

For this is the tydinges, that ye hearde from the begin-
nyng, that ye should loue one another, not as Cayn which
was of the wycked and slewe hys brother. And wherefore
slewe he hym? Because his owne workes were euill, & his
brothers good. **+** Maruayle not my brethren though the
worlde hate you. We knowe that we are translated from
Death vnto lyfe, because we loue the brethren. He that lo-
ueth not his brother, abideth in deathe. Whosoever hateth
his brother, is a man slea. And ye know that no man slea,
hath eternall lyfe abidinge in hym.

Gene. ii. b

John. x. c
The pistle
on the. ij. sons
of. Trinitie.

Hereby perceaue we loue, that he gaue his life for vs: &
therfore ought we also to geue oure lyues for the brethren.
But whosoever hath this worldes good & seith his brother
haue

The first Epistle

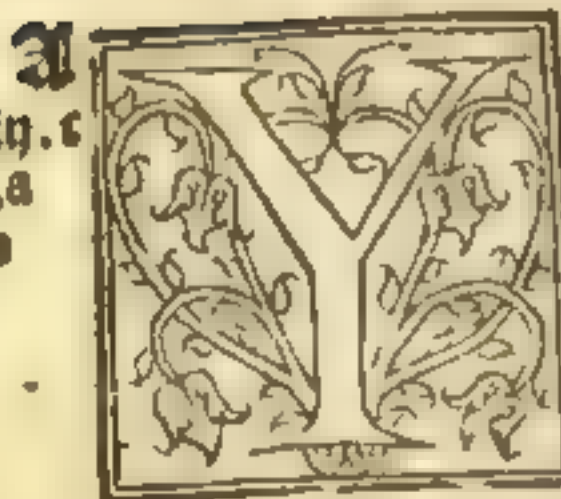
Dhaue neade: and putteth by his compassion from hym: how dwelleth the loue of God in him? My babes, let vs not loue in worde, nether in tonge: but with the dede and in veritie. For therby we knowe that we are of the veritie, and can befoze hym quiet oure heartes. But if oure herte condemne vs, God is greater then our hert, and knoweth all thinges. Beloued, if our hert condemne vs not, then haue we truste to Godwarde: and whatsoeuer we aske, we receaue of hym: because we kepe his commaundementes, and do those thinges which are pleasinge in his syght.

And this is his commaundemente, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and thereby we knowe that there abydeth in vs of the spyrte whiche he gaue vs.

The. iiii. Chapter.

Difference of spyrtes, and howe the spyrte of God maye be knowen from the spyrte of errour. Of the loue of God and of our neyghbours.

Math. xxiii. c.
Mark xiii. a
Luke xxi. b



Beloued, beleue not euery spyrte, but proue the spyrtes whether they are of God, or not, for many false Prophetes are gone oute into the worlde. Herby shall ye knowe the spyrte of God. Euerie spyrte that confelleth that Iesus Christe is come in the fleshe, is of God. And euery spyrte which confelleth not that Iesus Christe is come in the fleshe, is not of God. And this is that spyrte of Antichrist, of whome ye haue hearde, howe that he shoulde come: and euen now alredy is he in the worlde.

Lytle chyl dren, ye are of God and haue ouercome them for greater is he that is in you, then he that is in the world. They are of the worlde, and therefore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not.

Breth vs not. Hereby knowe we the spyrte of veritie, and the spyrte of errour.

2^o The pistle
on the. i. sonda
aft. Trinitie.

Beloued, let vs loue one another: for loue cometh of God

And

And euerre one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for god is loue. Iohn. xij. d
 In this appeared the loue of God to vs ward, because that God sent his only begotten sonne into the worlde, that we mighte lyue thozow hym. Iohn. iij. c.
 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agreement for our synnes.

Beloued, if God so loued vs, we oughte also to loue one another. No man hath sene god at any time. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Exod. xxxij. d.
 Hereby know we, that we dwell in him, and he in vs: because he hath geuen vs of his spyte. And we haue sene, and do testifye, that the father sente the sonne, euen the sauour of the worlde. Whosoever confesseth ꝑ Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen, and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in god, and God in him. D
 Herein is the loue perfecte in vs, that we should haue trust in the daye of iudgemente: For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

We loue him, for he loued vs fyrste. If a man saye, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? And this commaundemente haue we of him: that he which loueth god, should loue his brother also. I. Ie. v. Chapter.

To loue God, is to kepe his commaundementes. Faith ouercommeth the worlde. Euerlastyng lyfe is in the sonne of God. Of the synne vnto death.



Whosoever beleueth that Iesus is Chryste, is borne of God. And euerre one ꝑ loueth hym which begat, loueth hym also which was begotten of him. In this we knowe ꝑ we loue ꝑ children of god, when we loue God, & kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and his com-

20 The p'sle
on the i. sond.
after Easter.

maundementes are not greuous. For all that is bozne of God, ouercometh the worlde. And this is the victoꝝ that ouercometh the world, euen our faith. Who is it that ouercommeth the worlde: but he whiche beleueth that Iesus is the sonne of God.

W This Iesus Christ is he that came by water and bloud, not by water only: but by water & bloud. And it is the spzite that beareth wytnes, because the spzite is true. For there are thze which beare recoꝝd in heauen, the father, the word, and the holye goost. And these thze are one. And there are thze which beare recoꝝde in earth, the spzite, and water, and bloude: and these thze are one. If we receaue the wytnes of men, the wytnes of God is greater. For this is the wytnes of God, whiche he testified of his Sonne. He that beleueth on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a liar, because he beleued not the recoꝝde that G O D gaue of his sonne. And this is that recoꝝde, howe that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I wrytten vnto you that beleue on the name of the sonne of G O D, that ye maye knowe howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of G O D. And this is the truste that we haue in him: that if we aske anye thinge accordynge to his wyll, he heareth vs. And if we knowe that he heare vs what soeuer we aske, we knowe that we shall haue the petitions that we desyre of hym.

If anye man se his brother synne a synne that is not vnto death, let hym aske, and he shall geue hym lyfe for them that synne not vnto deth. Ther is a synne^{at} vnto deth, for which I saye I not that a man should praye. All vntygtheuousnes is synne, and there is synne not vnto death.

We knowe that whosoever is bozne of G O D, synneth not: but he that is begotten of G O D, kepeth hym selfe, and that wycked toucheth hym not. We knowe that we are of God,

John. iii. d

Math. vii. a.
and. xxi. c

God, and that the worlde is altogether set on wyckednes. We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe him which is true: and we are in him that is true, through his sonne Iesus Christe. This same is very God, and eternall lyfe. Babes kepe youre selues from ymages. Amen.

The Notes.

a. What this synne vnto death is, our saviour Christ doth sufficiently declare, saying: If ye wyl not beleue, ye shall lye in your owne synnes. So that this synne vnto death is nothyng elles but a wylfull and obstinate infidelitie. This synne no man (that is borne of God) doth comyt, though of frailnesse we be subiecte vnto synne, as long as we lye.

The seconde Epistle of S. Iohn.

The wyrteth vnto a certayne lady, reioyseth that hyr chyliden walke in the truth, exhorteth them vnto loue, warneth them to beware of suche deceauers as denye that Iesus Christ came in the fleshe, prayeth them to continue in the doctryne of Christ, and so haue nothyng to do wyth them that byng not this learnynge.



The elder to the electe lady, and hyr chyliden, whiche I loue in the truth: and not I onely, but also all that knowe the truth, for the trouthes sake whiche dwelleth in vs, and walke in vs for euer.

With you be grace, mercy, and peace from God the father, and from the Lorde Iesus Christ the sonne of the father, in truely and loue.

I reioysed greatelye, that I founde of thy chyliden wal-
kynge in truely, as we haue receaued a commaundemente
of the father. And now beseeche I thee Lady, not as though
I wrote a newe commaundement vnto thee: but that same
whiche we had from the begynninge, that we shoulde loue
one another. And this is the loue, that we shoulde walke af-
ter his commaundement.

This commaundement is (that as ye haue hearde from
the begynnyng) ye shoulde walke in it. For many deceauers
are entred into the worlde, whiche confesse not that Iesus
Christe is come in the fleshe. This is a deceauer and an An-
tichrist. Loke on your selues, that we lose not that we haue.

Iohn. xliij. a
i. Iohn. iij. a

Do. ii.

wrought

The second and third Epistle.

wrought: but that we maye haue a full reward. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the sonne.

D If there come any vnto you, and brynge not this learning, hym receaue not to house, nether byd him God spede. For he that byddeth him God spede, is partaker of his euill dedes: I had many thinges to wyte vnto you, neuertheles I woulde not wyte with paper and yncke: but I truste to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full. The sonnes of thy electe sister, grete thee. Amen.

The thirde Epistle of S. Iohn.

He is glad of Gayus, that he walketh in the truth: exhorteth them to be iourne vnto the poore Christen in their persecution, sheweth the vnkynde dealinge of Diotryphes, and the good reposte of Demetrius.

A The Elder vnto the beloued Gayus, whom I loue in the truth. Beloued, I wyshe in all thynges that thou prosperedst and faredst well, euen as thy soule prospereth. For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth. I haue no greater ioy then for to hear howe that my sonnes walke in veritie.

Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to straungers, whiche bare wytnes of thy loue befoze all the congregation. Whiche brethren when thou bryngeest forwarde of theyr iourney (as it becometh God) thou shalt do wel: because that for his names sake they went forth, and toke nothyng of the Gentyles. We therefore ought to receaue suche, that we myghte be helpers to the truth.

I wrote vnto the congregation: but Diotryphes whiche loueth to haue the preeminence among them, receaueth vs not. Wherefoze if I come, I wyll declare his dedes whiche he

*Or, after a
godly sorte.*

he doeth, testyng on vs with malicious wordes, nether is therewith content. Not onely he hym self receaueth not the brethren: but also he forbiddeth them that wolde, and thrusteth them out of the congregation.

Beloued, folowe not that whiche is euyl, but that which is good. He that doeth wel is of God: but he that doeth euil seyth not God. Demetrius hath good report of al men, and of the truth: yea, and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thynges to wyte: but I wyll not with pyncke and pen wyte vnto thee. For I trust I shall shortly se thee, and we shall speake mouth to mouth. Peace be with thee. The louers salute thee. Grete the louers by name.

The epistle of the Apostle Saynt Jude.

The rebuketh suche as beyng blynded with theyr owne lustes, respyte the truth: and that we maye knowe them the better, he sayth they be suche as synne beastly agaynst nature and despyse rulers, &c. He exhorteth vs to edify one another, to praye in the holpe gooste, to continue in loue, to loke for the commynge of the Lorde, and one to helpe another out of the lyze.



Judas the seruaunt of Iesus Christe, the brother of James. To them whiche are called and sanctified in God the father, and preserved in Iesu Christ. Mercy vnto you, a peace and loue be multiplied.

The pistle
on Simon and
Judes day.

Beloued, when I gaue all diligence to wyte vnto you of the comen saluation, it was nedeful for me to wyte vnto you, to exhorte you, that ye shoulde continuallye labour in the sayth whiche was once geuen vnto the sayntes. For there are certayne vngodly men craftely crepte in, of whiche it was wrytten afore tyme vnto suche iudgemente.

They turne the grace of our God vnto wantonnes, and denie God the onlye Lorde, and our Lorde Iesus Christ.

Do. iii.

My

Num. xij. b.

Gen. xix. c.

Roma. i. b.

My mynde is therfore to put you in remembraunce, for
asmuche as ye once know this, howe that the Lorde (after
that he had delyuered the people out of Egypte) destroyed
them which afterward beleued not. The aungels also whi-
che kept not theyr fyrst estate: but leste theyr owne habitati-
on: he hath reserved in euerlastyng chaynes vnder darck-
nes vnto the iudgement of the great daye: euen as Sodom
and Gomor, and the cities aboute them (whiche in lyke ma-
ner, defyled them selues with fornication, and folowed stra-
unge fleshe) are set forth for an ensample, and suffre the ven-
geaunce of eternall fyre. Lykewyse, these dreamers defyle
the fleshe, despyse rulers, and speake euyl of them that are
in auctoritie.

Yet Mychaell the archaungell, when he stroue agaynste
the deuyll, and disputed about the body of Moses, durst not
geue raylynge sentence, but sayde: the Lorde rebuke thee.
But these speake euyl of those thinges whiche they knowe
not: and what thinges they know naturally, as beastes whi-
che are without reason, in those thynges they corrupt them
selues. Wo be vnto them, for they haue folowed the way of
Cayn, and are vtterly geuen to the errour of Balam for lu-
cres sake, and peryshe in the treason of Chozr.

These are spotted whiche of youre kyndnes scaste toge-
ther, without feare, sedynge them selues. Cloudes they are
without water, caried about of wyndes, and trees without
frute at gathering tyme, twyse dead, and plucked vp by the
rootes. They are the ragynge waues of the sea, fominge out
theyr owne shame. They are wandringe starres, to whome
is reserved the myste of darcknes for euer.

Apoca. i. b.
Esa. iij. c.

Enoch the seuenth from Adam, prophecied befoze of Rich
sayinge: Beholde, the L O R D E shall come with thou-
sandres of sayntes, to geue iudgement agaynst all men, and
to rebuke all that are vngodlye amonge them of all theyr
vngodly deedes, whiche they haue vngodlye commytted
and of all their cruell speakynges, whiche vngodly synners
haue spoken agaynst hym.

These are murmurers, complainers, walkyng after
theyr

they: owne lustes, whose mouthes speake proude thynges. They haue men in great reuerence because of a vauntage. But ye beloued, remember the wordes which were spoken befoze of the Apostles of our Lord Iesus Christ, howe that they tolde you that there should be begilers in the last time, ^{1. Timo. 11. 2.} ^{2. Timo. 14. 2.} ^{3. Pct. 7. 2.} whiche should walke after their owne vngodly lustes. These are makers of sectes, fleshly, haupnge no spyrte.

But ye derely beloued, edifye your selues in your moost holy sayth, prayinge in the holy goost, and kepe your selues in the loue of God, lokynge for the mercy of our Lorde Iesus Christ, vnto eternall lyfe. And haue compassion of some, separatynge them: and other saue with feare, pullynge them oute of the fyre, and hate the fylthye besture of the fleshe.

Vnto hym that is able to kepe you, that ye faule not, and to present you faultlesse befoze the presence of his glozy with ioye, that is to saye, to God our sauour, whiche only is wyse, be glozye, maiestie, dominion, and power, now and for euer. Amen.

(1. 2. 3.)

The Revelation of S.

John the deuine.

The fyrst Chapter.

Happy are they that heare the worde of God and kepe it. He wryteth to the leuen congregations in Asia, with seuen candelstickes, and in the myddes of them one lyke vnto the sonne of man.

a



He reuelati-
on of
Jesus
christ, which God
gaue vnto hym,
for to shewe vnto
his seruautes,
thynges whiche
musste shortlye
come to passe.

And he sente &
shewed by his an-
gel vnto his ser-
uaunt John, whi-
che bare recorde
of the worde of
God, and of the
testimony of Je-
sus Christ, and of
all thynges that
he sawe. Happye
is he that redith
& they that heare
the wordes of the
prophecy, & kepe

those thynges whiche are wrytten therein. For the tyme is
at hande.

John to the. vii. congregations in Asia. Grace be wyth
you and peace, from him which is, and which was, & whiche
is to

is to come, and from the. vii. spyrtes whiche are before hys
trone, and from Iesus Christ, whiche is a faythfull wytnes,
and fyrste begotten of the deade: and Lord ouer the kinges Heb. ix. d.
1. Pet. ii. b.
1. Iohn. i. b
of the earth. Vnto him that loued vs, and wshed vs from
synnes in his owne bloude, and made vs kynges and Pri-
stes vnto God his father be glorie, and dominion for euer:
more. Amen. Beholde, he cometh with cloudes, and al eyes
shal se hym: and they also whiche pearled hym. And all kyn-
redes of the earth shal wayle. Euen so: Amen. I am Alpha
and Omega, the begynnyng and the endyng, sayth the
Lorde almyghty, whiche is, and whiche was, and whiche is
to come.

I Iohn your brother, and companion in tribulation, and
in the kyngedome and patience whiche is in Iesu Christe, **C**
was in the yle of Pathmos, for the worde of GOD, and for
the wytnessinge of Iesu Christ. I was in the spyt on a son-
daye, and hearde behynde me a greate voyce, as it had bene
of a trompe sayinge: I am Alpha and Omega, the fyrste and
the laste. That thou seist, wyte in a booke, and sende it vnto
the ^(seuen) congregations whiche are in Asia, vnto Ephesus,
and vnto Smyrna, and vnto Pergamos, and vnto Thiat-
ra, and vnto Sardis, and vnto Philadelphia, and vnto Lao-
dicia.

And I turned backe to se the voyce that spake to me.
And when I was turned: I sawe. vii. golden candellstikes, **D**
and in the myddes of the candellstikes, one lyke vnto the
sonne of man, clothed with a lynnen garmente downe to
the feet, and gyde about the pappes with a golden gyde.
His heade, and his heares were whyte as whyte woll, and
as snowe: and his eyes were as a flame of fyre: and his fete
lyke vnto brasse, as though they bent in a fornace: and his
voyce as the sounde of many waters. And he hadde in hys
ryght hand. vii. starres. And out of his mouth went a warp
two edged swearde. And his face shone euen as the sonne
in his strength.

And when I sawe him, I fell at his feete, euen as deade.
And he layde his ryghte hande vpon me, sayinge vnto me:
feare



The Messengers are the preachers.

feare not. I am the fyrste and the last, and am alwyue and was dead. And beholde I am alwyue for evermore, and have the keyes of hell, and of death. Wryte therfore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shalbe fulfilled hereafter: and the mystery of the .vii. starres whiche thou sawest in my ryght hande, and the .vii. golden candelstickes. The .vii. starres are the messengers of the .vii. congregations. And the .vii. candelstickes which thou sawest, are the .vii. congregations.

The Notes.

The linnen garment is innocency and holynes, the golden gyrdell is heavenly myghte and powre, the heeres as whyte as woll, godly and heavenly wysedome, his eyes as a flam of fyre, is a terrible and grim countenance to the vnlawfull, his fete of brasse. sc. is a redynesse to stampe in peeces and to destroy the wycked and vngodlye, his voyce and the swerde in his mouth, is the holy Gospel.

The .ii. Chapter.

The exhorteth foure congregations to amende, and sheweth the rewards of hym that overcommeth.

a



Unto the Messenger of the congregation of Ephesus wryte: these thynges sayth he that holdeth the .vii. starres in his ryghte hande, and walketh in the myddes of the seven golden candelstickes. I knowe thy workes, and thy labour, and thy patience, and how thou cannest not forbare them whiche are euyl: and examinedst them whiche saye they are Apostles, and are not: and hast founde them lyars, and hast suffered. And hast patience: and for my names sake hast laboured, and hast not faynted. Nevertheless, I haue somewhat agaynst thee, because thou hast lest thy fyrste loue. Remember therfore from whence thou art

art fallen, and repent, and do the fyrste woꝝkes. Or elles I
 wyll come vnto thee shortlye, and wyll remoue thy candel:
 sticke out of his place, excepte thou repente. But this thou
 hast, because thou hatest the dedes of the Nicolaitans, whi-
 che dedes I also hate. Let hym that hath eares, heare what
 the spyte sayeth vnto the congregations. To hym that o-
 uercometh, wyll I geue to eat of the tree of lyfe, whiche is
 in the myddes of the Paradise of God.

B The Nicolai-
 tans were here-
 tikes whiche
 beide opinion
 that viues
 ought to be co-
 men of whom
 Eusebius. lib.
 iij. cap. xxix.

And vnto the Angell of the congregation of Smyrna
 wyte: These thinges sayth he that is fyrst, & the last, which
 was deade and is alyue. I know thy woꝝkes and tribulati-
 on & pouertie, but thou art ryche. And I know the blasphe-
 mye of them which cal them selues Jewes and are not: but
 are the congregation of Sathan. feare none of those thin-
 ges whiche thou shalte suffre. Beholde, the deuyl shall caste
 some of you into pylson, to tempte you, and ye shal haue tri-
 bulation. x. dayes. Be faithful vnto the death, & I wil geue
 the a crowne of lyfe. Let hym that hath eares, heare what
 the spyt sayth to the congregations. He that ouercometh,
 shall not be hurt of the second death.

And to the messenger of the congregation in Pergamos
 wyte: This sayth he whiche hath the sharpe swearde with
 two edges. I know thy woꝝkes and where thou dwellest,
 euen where Sathans seate is, and thou kepest my name; **D**
 and haste not denyed my saythe. And in my dayes Antipas
 was a faythfull wytnes of myne, which was slayne among
 you, where Sathan dwelleth. But I haue a fewe thynges
 agaynst thee: that thou haste there, them that mayntayne
 the doctryne of Balam whiche taught in Balake, to putte
 occasyon of synne befoze the chyliden of Isracell, that they
 shoulde eate of meate dedicate vnto ydoles, and commytte
 fornication. Euen so haste thou them that mayntayne the
 doctryne of the Nicolaitans, whiche thyng I hate. But
 be conuerted, or elles I wyll come vnto thee shortlye, and
 wyll fyghte agaynst them with the swearde of my mouth.
 Let hym that hath eares, heare what the spyte sayeth vn-
 to the congregations. To hym that ouercometh wil I geue
 to eate

E Num. xxiij. a

The Revelation

to eate Manna that is hyd, and wil geue him a whyte stone, and in the stone a newe name wrytten, whiche no man knoweth sauinge he that receaueth it.

I And vnto the messenger of the congregation of Thyatira write. This sayeth y^e sonne of God, whiche hath his eyes lyke vnto a flamine of fyre, and hys feete are lyke brasse: **I** knowe thy workes and thy loue, seruice, and sayth, and thy patience, and thy dedes, which are mo at the last, then at the firste. Notwithstandinge, **I** haue a fewe thinges agaynst thee, that thou sufferest that woman Iesabell, whiche called hir selfe a Prophetesse, to teache and to deceaue my seruantes, to make them commit fornication, and to eate meates offered vp vnto ydoles. And **I** gaue hir space to repente of hyr fornication, and she repented not. Behold **I** will cast hir into a bed, and them that commit fornication with hyr, into great aduersite, except they tourne from their dedes. And **I** wyll kyl hyr chyl dren with death. And all the congregations shal know that **I** am he which searcheth the reynes & hertes. And **I** will geue vnto euery one of you accordynge vnto your workes.

*18. Reg. xvi. g
11. Reg. x. d.*

1. Cor. xvi. b

G Vnto you **I** say, and vnto other of them of Thyatira, as many as haue not this learning and whyche haue not knownen the depenes of Sathan (as they saye) **I** wyll put vpon you none other burthen, but that whiche ye haue alreadye. Holde fast till **I** come, and whosoever ouercometh & kepeth my workes vnto the ende, to hym wyll **I** geue power ouer nations, and he shal rule them with a rodde of yron: and as the vessels of a pottcr, shal he breake them to shewers. Euen as **I** receaued of my father, so wyll **I** geue him the morning starre. Let him that hath eares, heare what the spyt sayth to the congregations.

The Notes.

By Manna vnderstande the worde of God, and true hartie loue. By the whyte stone, is signified the election before God, and also euertlastyng peace, and confidence in the graces and fauour of god vnto euertlastyng lyfe.

The.iii Chapter.

I He instructeth and enfourmeth the aungels of the congregations, declaring also the rewarde of hym that ouercometh.

And



And write vnto the messenger of the congregation of Sardis: this sayeth he that hath the spites of God & the .vij. starres. I know thy workes: thou hast a name that thou lyest, and thou art dead. Be awake & strengthen the thinges which remayne, that are redy to dye. For I haue not founde thy workes perfect before god. Remember therfore, how thou hast receaved and hearde, & hold fast, and repente. If thou shalt not watche, I wyl come on thee as a thefe, and thou shalt not knowe what houre I wyl come vpon thee. Thou hast a fewe names in Sardis, which haue not defiled theyr garmentes: & they shal walke with me in white, for they are worthy. He that overcometh shalbe clothed in whyte araye, and I wil not putte oute his name out of the booke of life, and I will confesse his name before my father, and before his Angelles. Lett hym that hath eares, heare, what the spyte sayeth vnto the congregations.

1. Thessa. v. a.
2. Peter. iij. e.

And write vnto the Angel of the congregation of Philadelphia: this sayeth he that is holy and true, whyche hath the keye of Dauid: which openeth and no man shutteth, and shutteth and no manne openeth. I knowe thy workes. Beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a lytle strength and hast kept my saynges: and hast not denied my name. Behold, I make them of the congregation of Sathan, which cal them selues Jewes and are not, but do lye. Behold, I will make them that they shal come and worshyp before thy sete: and shal knowe that I loued thee.

Angel, is
beretaken for
preacher.
Esa. lxxv. 8
Job. xij. 6

Because thou hast kept the wordes of my pacience, therfore I wyl kepe thee from the houre of temptation whiche wyl come vpon all the worlde, to tempte them that dwell vpon the earth, Behold I come shortly. Holde that whiche thou hast, that no man take awaye thy crowne. Hym that overcommeth, wyl I make a pyllar in the temple of my God, and he shal go no more oute. And I wyl wyte vpon hym, the name of my God, and the name of the citie of my

The Revelation

my God, newe Ierusalem: whiche commeth doune oute of heauen from my God, and I wyll wyte vpon him my newe name. Let him that hath eares, heare what y^e spyte sayeth vnto the congregations.

And vnto the messenger of the congregation whiche is in Laodicia, wyte: This sayeth (Amen) the faythfull and true wytnes, the begynninge of the creatures of god. I knowe thy workes, that thou arte neyther colde nor hotte: I woulde thou were colde or hotte. So then, because thou arte betwene bothe, and nether colde nor hotte, I wyll spewe thee oute of my mouthe, because thou sayeste: I am ryche and increased with goodes, and hast nede of no thyng, and knowest not howe thou arte wretched and miserable, poore, blynde and naked. I counsell thee to bye of me golde tryed in the fyre, that thou mayeste be ryche: and whyte rayment that thou mayst be clothed, that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salve, that thou mayest se.

Isa. lvi. b.
Heb. xij. b.

As manye as I loue, I rebuke and chasten. Be seruate therfore and repente. Behold I stand at the doze, & knocke. If anye man heare my voyce and open the doze, I wil come in vnto him, and will suppe with him, & he with me. To him that ouercometh, will I graunt to sit with me in my seate, euen as I ouercame, and haue sitten with my father, in his seate. Let him that hath eares, heare what the spyte sayth vnto the congregations.

The Notes,

The whyte araye doth signifie an innocent life without al maner of blemmysh: the open doze, is the worde of God and the holy gospel.

The. iiii. Chapter.

The seyth the heauen open, and the seate, and one syttinge vpon it, and xxiii. seates about it with xxiii. elders syttinge vpon them, and foure beastes pray synge God daye and night.

The pistle
on Trinitie s.



After this I looked, and beholde a doze was open in heauen, and the fyrste voyce which I hearde, was as it were of a trompet talkyng with me, whiche sayde: come vppe hyther, and I wyll shewe thee thynges whiche muste be fulfilled hereafter.

And



And immediatly I was in the
sprite: and beholde a seat was
putte in heauen, and one sate
on the seate. And he that sate,
was to loke vpon, lyke vnto a
iasper stone & a sardyne stone.
And there was a rayne bowe
aboute the seate, in syght lyke
to an Emeralde. And aboute
the seate were. xxiii. seates. **B**
And vpon the seates. xxiii. el
ders sitting, clothed in white
rayment, & had on their hea
des crounes of golde.

And oute of the seat proce
ded lightnings, & thundrin
ges, and voyces, & there were
seuen lampes of fyre, burning

before the seate: whiche are the. vii. sprites of God. And be
foze the seate there was a sea of glasse lyke vnto a cristall, &
in the middes of the seate, and rounde aboute the seat were **C**
iiii. beastes full of eyes before and behynde. And the fyyste
beaste was lyke a lion, the seconde beaste lyke a calfe, and the
thyrde beaste had a face as a man, and the fourth beaste was
lyke a flyenge eagle. And the. iiii. beastes hadde eche one of **Esaie, vi. 1.**
them. vi. winges aboute hym, and they were full of eyes
within. And they had no reste daye nether nighte sayinge.
Holy, holy, holy, Lord god almighty, which was, and is, and
is to come.

And when those beastes gaue glozpe and honoure, and **D**
thanks to hym that sate on the seate, whiche lyueth for e
uer and euer: the. xxiii. elders fel doune before him that sat
on the trone, and worshipped him that liueth for euer, & cast
thyr crounes before the trone saying: thou art worthe **D**
Lord to receaue glozpe and honour, and power, for thou hast
created all thynges, and for thy wylles sake they are, and
were created.

The

The Revelation

The Notes.

Gods seate is the everlastynge state of his power. The rayne bowe signifieth his mercy and patient sufferynge. The .xxiiij. seates and the .xxiiij. elders doth signify the most highest iustice of god, and that the moste speciall frendes of god, bothe of the olde and new Testament, are incorporate into the kyngedome of God. The sea of glasse, may signifye vnto vs the aduersities of this lyfe, whiche seructh to the glory of god, and the prosperie of the faythfull.

The .v. Chapter.

The seyth the lambe openng the boke, and therfore the fourre beastes, the .xxiiij. elders, and the aungels prayse the lambe: and do him worshyp.

Ezech. 4, d.

Or: preached



And I sawe in the ryghte hande of hym, that satte in the trone, a booke wyrtten wythin and on the backsyde, sealed with .vii. seales. And I sawe a stronge aungell whiche cryed with a lowde voyce: who is worthe to open the boke, and to lose the seales thereof.

And no man in heauen, noz in earth, nether vnder the earth, was able to open the booke, nether to loke thereon. And I wept muche, because no man was found worthe to open & to reade the boke, nether to loke thereon.

And one of the elders sayde vnto me: wepe not. Beholde a lion beyng of the tribe of Iuda, the rothe of David, hath obtained to open the boke, & to lose the .vii. seales thereof. And I behelde, & lo in the middes of the scat, & of the .iiii. beastes and in the myddes of the elders, stode a lambe as though he had bene kyled, which had .vii. hornes and .vii. eyes, which are the spytes of God, sent into all the world. And he came and toke the boke out of the righte hand of hym that satte vpon the seate.

And when he had taken the boke, the .iiii. beastes and .xxiiij. elders fell doune before the lambe, haupng (euery one) harpes and golden vyalles ful of odoures, whiche are the prayers of sayntes, and they song a new songe saying: thou art worthe to take the boke, and to open the seales thereof: because thou wast kyled, and haste redemed vs by thy bloud out of al kinredes, and tonges, and people, and nations, and haste made vs vnto oure God, kinges and priestes, and we shall raygne on the earth.

And I behelde, and I hearde the voyce of many aungels about the trone, and aboute the beastes and the elders, and I heard

I hearde thousand thousandes, saying with a loude voyce: Worthy is the lambe that was killed to receaue power, and ryches, and wysedome, and strength, and honour, and glozy and blessinge. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, hearde I sayinge: blessinge, honour glozy, and power be vnto him that sitteth vpon the seate, and vnto the lambe for euermore. And the.iiii. beastes sayd. Amen And the. xiiii. elders, fell vpon theyr faces, and worshipped him that liueth for euermore.

The. vi. Chapter.

The lambe openeth the. vi. scales, and many thinges folowe the openyng the of.



And I saw when the lambe opened one of the scales, and I hearde one of the. iii. beastes saye, as it were the noyse of thonder, come & se: and I sawe. And beholde there was a whyte horse, & he that sat on him, had a bow and a croune was geuen vnto him, & he went



forth conquerynge, and for to ouercome. And when he opened the second seale, I heard the second beast saye: come & se. And there wente out another horse that was red, and power was geuen to hym that sat thereon, to take peace from the earth, and that they shoulde kyll one another.

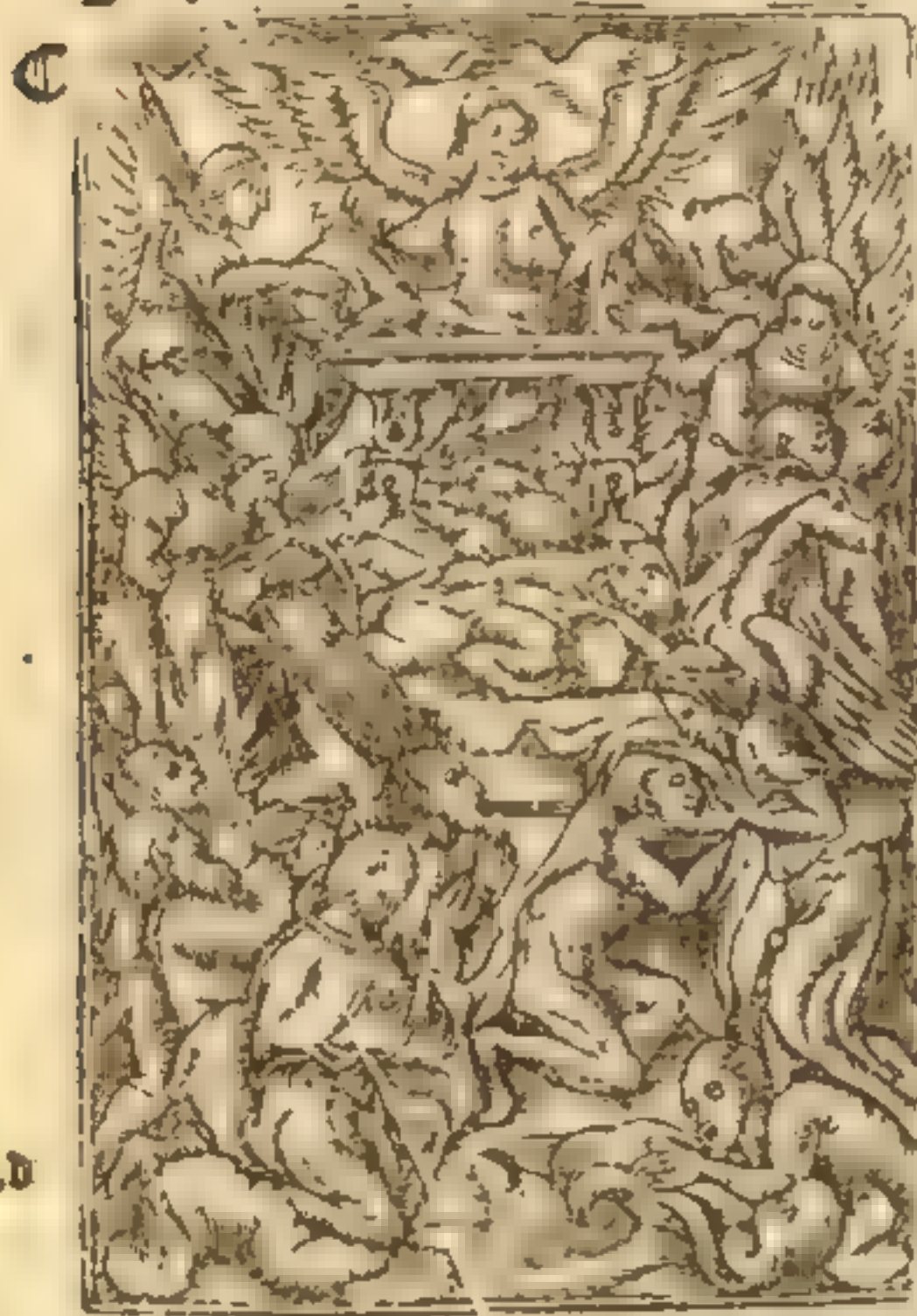
And there was geuen vnto hym a greate swearde. And when he opened the thyrde seale. I heard the thirde beast saye: come and se. And I beheld, and lo a black horse: and he that sat on him, had a paire of balances in his hande.

And I hearde a voyce in the middeg of the. iii. beastes say:

Wp. i. a measure

Or, pale.

a measure of whete for a peny, and .iii. measures of barely for a peny: and oyle and wyne se thou hurte not. And when he opened the fourth scale, I hearde the voyce of the fourthe beaste saye: come and se: and I looked. And beholde a grene horse, and his name that sate on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth part of the earth, to kyll with swearde, and with hunger, and with death that cometh of vermen of the earth.



Ch. vii. b.
Dcc. v. b.
Luke. xxi. d.

And when he opened the fyfte scale, I sawe vnder the aultre, the soules of theym that were killed for the worde of GOD, and for the testy-
monye whiche they had, and they cried with a lowde voyce sayinge: Howe longe tariest thou Lorde holyc and trewe, to iudge and to auenge oure bloude on them that dwell on the earth: And longe whyte garmentes were geuen vnto euery one of the. And it was sayde vnto them that they shuld rest for a litell season vntyll the number of theyr felowes, and brethren, & of them

that shoulde be kyllled, as they were, were fulfylled.

And I behelde when he opened the syxte scale, and lo there was a greate earth quake, & the sunne was as blacke as sacke clothe made of hearre. And the moone waxed euen as bloude: and the starres of heauen fell vnto the earth, euen as a figge tree casteth from hyr, hyr fygges, when she is shaken of a myghtye wynde. And heauen vanysshed awaye, as a scrole when it is rolled togyther. And all mountaynes and yles, were moued out of theyr places. And the kynges of the earth, and the great men, and the ryche men, and the chiefe captaynes, and the myghty men, and euery bounde
man



man, and euerye fre man, hyd
them selues in denues, and in
rockes of the hylles: and sayd ^{Dyce. x. b,}
to the hylles and rockes: fall ^{Luk. xxi. 19.}
on vs, and hide vs from the
p[re]sence of him that sitteth on
the seate, & from the w[ra]th of
the lambe, for the great day of
his w[ra]th is come, & who can
endure.

The Notes.

By the whyte horse, maye be vnderstande
the fyrste state of the christen church, with
out blemyshe By the seconde scale, and redde
horse, vnderstande the state of the kynge doynge
of Christ, in the tyme of the Martirs. By the
thyrde scale, and the bea[st] the blacke horse, ba
lances and measure, vnderstande dearth and
want of vytayles, with the portion that was
allowed for one man for his dayes spendynge,
whiche happened vnto al the worlde, cyther

When Claudius, or Traianus reigned emperours. By the fourth scale, the bea[st], the
horce, and the pale horse, vnderstande the heretikes, whiche dyuers ways bere the holye
church with false doctryne. The fyfth scale, maye signifye the ryght godly and Christen
men. The syxt scale, the great misery and affliction whiche shall aryse, and be procured
thorow the Antichriste.

The. vii. Chapter.

The seyth the seruantes of God sealed in theyr foreheades oute of all na
tions and people, whiche thoughte they suffre trouble, yet the lambe seadeth
them, leadeth them to the fountaynes of lyuynge water, and God shal wipe
away all teares from theyr eyes.



And after that, I sawe. iiii. Angels stand on
the. iiii. Corners of the earthe, holdynge the
iiii. wyndes of the earth, that the wyndes
shoulde not blow on the earth, nether on the
sea, nether on any tre. + And I saw another
aungell ascende from the rising of the sunne:

^{The pistle}
^{on all fauours}
^{day.}

whiche had the scale of the lyuynge God, and he cryed with
a loude voyce to the. iiii. Angels (to whom power was ge
uen to hurt the earth and the sea) saying: hurt not the earth
nether the sea, nether the trees, till we haue sealed the ser
uantes of oure God in theyr foreheades.

Ap. ii.

And

23



And I hearde the numbre of them whiche were sealed, and there were sealed an. C. and. xliiii. M. of al the tribes of the children of Israell. Of the tribe of Iuda were sealed xii. M. Of the tribe of Rubē were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser, were sealed. xii. M. Of the tribe of Reptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Simcon were sealed xii. M. Of the tribe of Leui, were sealed. xii. M. Of the tribe of Issacar wer sealed. xii

M. Of the tribe of Zabulon, were sealed. xii. M. Of the tribe of Joseph, were sealed. xii. M. Of the tribe of Benjamin, were sealed. xii. M.

C After this I behelde, and lo a great multytude, which no man coulde nombze of all nations and people, and tounge, stode befoze the seate, and befoze the lambe, clothed wyth longe whyte garmentes, and palmes in theyr handes, and cryed with a lowde voyce, sayinge: saluation be ascrybed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the aungels stode in the compasse of the seat, and of the elders, and of the. iiii. beastes, and fell befoze the seate on theyr faces, and worshypped God, sayinge: Amen. Blessynge and gloze, wysedome, and thankes, and honour, and power, and might, be vnto our god for euermore. Amen.

D And one of the elders aunswered, saying vnto me: what are these whiche are arayed in longe whyt garmentes, and whence came they? And I sayd vnto hym: Lord, thou wottest. And he sayde to me: these are they whiche came oute of great tribulation, and made their garmentes large, & made them

them white in the bloude of the lambe: therefore are they in the presence of the seate of God, and serue hym day & night in his temple, and he that sitteth in the seate, wyll dwell amonge them. They shall hunger no more, nether thyrst, ne^{er} ther shall the sunne lyght on them, nether any heat. For the lambe whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuinge water, and God shall wpye awaye all teares from their eyes.

The Notes.

By these. iiii. Angels are vnderstande nysome ministers, whiche go aboute to hynder both the lyfe and doctryne of the Gospell, and the true sayth: the Angel whiche ascendeth from the rising of the sonne. &c, is oure sauoure Christe, whiche alwayes procureth some to further the gospell agaynst tyrantes and Antichristes.

The. viii. Chapter.

The seventh scale is opened, there is scplence in heauen, the foure Angels blowe theyr trompettes, and great plages folow vpon the earth.



And when he had opened the seventh scale, there was silence in heauē about þ space of half an hour. And I sawe Angels standynge before GOD, and to them were geuen. vii. trompettes. And a-



nother aungell came & stode before the aultre haupnge a golden senser, and muche of odours was geuen vnto him, þ he should offre of the prayers of all sayntes vppon the golden aulter, which was before the seate. And the smoke of the odours which came of the prayers of all sayntes, ascended vp before God, oute of the aungels hand. And þ aungell toke the senser, & fylled it w fyre of þ aulter, & cast it into the earth, & voyces were made, and thondrynge, and lightnings, and erthquake,

And the. vii. Angels whiche had the. vii. trompets, prepared themselves to blowe. The fyrste Aungell blew, and there was made hayle and fyre, whiche were myngled with

pp. iii.

bloud

The Revelation

bloude, and they were caste into the earth: and the thyrde parte of trees was burnt, and all grene grasse was brente.

C And the seconde aungell blew: and as it were a great moun-
tayne, burninge with fyre, was cast into the sea, & the thirde
parte of the sea tourned to bloude, and the thyrde parte of
the creatures whiche had lyfe, dyed, and the thyrde parte of
wyppes were destroyed.

And the thyrde aungell blew, and there fel a great starre
from heuen burnynge as it were a lampe, and it fell into the
thyrde parte of the ryuers, and into fountaynes of waters,
and the name of the starre is called woyme woode. And the
thyrde parte was turned to woyme wood. And manye men
dyed of the waters, because they were made bitter. And the
fourth aungell blew, and the thyrde part of the sunne was
smytten, and the thyrde parte of the moone, and the thyrde
parte of starres: so that the thyrde part of them was darck-
ned. And the daye was smytten, that the thyrde parte of it
woulde not wyne, and lykewyse the nyghte. And I behelde
and hearde an aungell synginge thozowe the myddes of hea-
uen, sayinge with a lowd voyce: woo, woo, woo to the inha-
biters of the earth, because of the voyces to come of the
trompe of the. iiii. aungels whiche were yet to blowe.

¶ The Notes.

These. vii. Aungels be many Antichristes, and those myghtye, that do harme to the sayth,
full, and hynder the gospell. But Iesus Christ standeth at the aulter with the oblation of
his body for the saythfull.

The. ix. Chapter

¶ The fyft and syxt Aungel blow theyr trumpets, the starre falleth from
heauen: the locustes come oute of the smoke. The fyfte wo is past:
the foure aungels that were bounde are loosed, and the thyrde parte of
men is kyled.

A



And the fyfte Aungell blew, and I sawe a starre
fall from heauen vnto þe earth. And to hym was
geuen the key of the battomlesse pyt. And he o-
pened the battomlesse pyt, and there arose the
smoke of a great fornace. And the sunne, and the ayre were
darckned by the reason of the smoke of the pitte. And there
came oute of the smoke, locustes vpon the earth: and vnto
them was geuen power, as the scorpions of the earth haue
power.

This starre
called woyme
woode, is the
bytter doctrine
that oure
spirituall
state of bishops
monks, friers
and Priests,
taught in the
popishe tyme,
with all popi-
shcal doctrine.

This starre is
the deuill, se
kinge by all
meanes Chris-
tes dishoner.
() Some read
and the smoke
of the pit arose
as the smoke.



power. And it was commaun-
ded them, that they shoulde
not hurt y^e grasse of the earth:
neither any grene thyng: ne-
ther any tree: but onely those
men whiche haue not y^e scale
in theyr forehede. And to
them was commaunded that
they shoulde not kyl them, but
that they shoulde be vexed. v.
monethes, & the paine was
as the payne that cometh of
a scorpion, whē he hath stonge
a manne. And in those dayes
shall men seke death, and shall
not fynde it, and shall desyre to
dye, and death shall flye from
them.

*Locusts, are
false teachers
heretikes, and
worldye sub-
tyll prelates.*

*Esa. lii.
Dye. x. c.
Luce. xii. 2.*

And the similitude of the locustes was lyke vnto horses
prepared vnto battayle, & on theyr heades, were as it were
crownes, lyke vnto golde: and theyr faces were as it hadde
ben the faces of men. And they had heare as the heare of we-
men. And theyr teeth were as the teeth of lyons. And they
had habbergions, as it were habbergions of yren. And the
sounde of their wynges, was as the sounde of charets when
many horses runne together to battayle. And they had tay-
les lyke vnto Scorpions, and there were stynge in theyr
tayles. And theyr power was to hurt men. v. monethes.
And they had a kynge ouer them, which is the aungel of the
bottomlesse pytte, whose name in the hebrewe tounge, is A-
badon: but in the greke tounge, Apollion. One woo is past,
and beholde two woos come after this.

*Abaddon is as
much to say as
a destroyer.*

And the sxxe aungell blewe, and I hearde a voyce from
the. iiii. corners of the golden aultre, whiche is before God,
sayinge to the sxxe aungell, whiche had the trompe: Lose
the. iiii. Aungelles, whiche are bounde in the greate Rpuer
Euphrates. And the. iiii. aungelles were loosed, whiche
were

Ap. iiii.



D

were prepared for an houre, for a daye, for a moneth, and for a year, for to slep the third part of men. And the numbze of hozsmen of warre, were. xx tymes. x. M. And I hearde the numbze of them: and thus I sawe the hozles in a vision, and them that sate on them, haupnge fyve habergions of a Facincte colour, and byrmstone, and the heades of the hozles were as the heades of lyons. And out of their mouthes went forth fyve a smoke, and byrmstone. And of these iiii. was the thyrde parte of men kyled, that is to saye: of

fyve, smoke, and byrmstone, which proceeded out of the mouthes of them. For theyr power was in theyr mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, & had heades, and with them they dydde hurte. And the remaunt of the men whiche were not kyled by these plages, repented not of the dedes of their hands that they would not worshyppe deuyls, and ymages of gold, and siluer, and brasse and stone, and of wood, which nether can se, nether hear, nether go. Also they repented not of theyr murther, & of theyr focery, nether of theyr fornication, nether of theyr theste.

The. x. Chapter.

The Angell hath the boke open, he sweareth there shalbe no more tyme, he geueth the boke vnto John, whiche eateth it vp.

A
This Angell
is Iesus Christ



And I sawe another myghtye Angell come downe from heauen, clothed with a cloude, and the rayne bowe vpon his heade. And his face as it were the sunne, and his feete as it were pylers of fyre, and he had in his hande a lytle boke open: and he put his righte fote vpon



upon the sea, and his lyft fote
on the earth. And cryed with
a loude voyce, as when a lion
roareth. And when he had cry-
ed, seuē thondres spake theyr
voyces. And when the seven
thondres hadde spoken theyr
voyces, I was aboute to
wryte. And I hearde a voyce
from heauen, sayinge vnto
me, seale vp those thinges
whiche the seven thondres
spake, and wryte them not.

The boke is o-
pen that eneri
man may read
and vnderstand

And the aungell whiche I sawe stonde vpon the sea, and vpon the earth, lyfte vp hys hande to heauen, and sware by hym that lyueth for euer.

Dan. xii. 8.

more, whiche created heauen, and the thinges that therein are, and the sea, and the thynges whiche therein are: that there shoulde be no lenger tyme: but in the dayes of y^e voyce of the seuenth Aungell, when he shall begyn to blowe: euen the mistery of God shalbe finishyd, as he preached by his seruauntes the prophetes.

And the voyce whiche I heard from heauen spake vnto me agayne, and sayde: go and take the litle boke which is open in the hand of the aungell, which standeth vpon the sea, and vpon the earth. And I went vnto the aungel, & sayd to him: geue me the litle boke, and he sayd vnto me: take it, and eate it vp, and it shall make thy bellye bytter, but it shall be in thy mouth as swete as honye. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouth as swete as hony: and as sone as I had eaten it, my bellye was bytter. And he sayde vnto me: thou muste prophesy agayne amouge the people, and nations, and tounge, and to many kynges.

Ezech. ii. 8.

Ezech. iii. 1.

The

The Revelation
The .xi. Chapter.

The temple is measured. The seconde see is paste.

The quier is
vngualye tea-
chers and ru-
lers.



And then was geuen me a recde, lyke vnto a rodde, and it was sayde vnto me : Kysse and mete the temple of God, and the auiter, and them that worshyppe therein, and the quere whiche is within the temple, cast out a mete it not: for it is geuen vnto the Gentyles, and

the holy citie shall they treade vnder foote. xlii. monethes.

And I wyll geue power vnto my two wytnesses, and they hall prophesye a thousande, two hundred and .lx. dayes, clothed in sacke clothe. These are two Olyue trees, & two candelstickes, standyng before the God of the earth.

And if any man wyll hurte them, hys shall procede oute of theyr mouthes, and consume theyr enenies.

And yf anye man wyll hurte them, this wyse muste he be kylled. These haue power to shut heauen, that it rayne not

in the dayes of theyr prophesyinge : and haue power ouer waters to turne the to bloude, and to synyte the earth wylh all maner plages, as often as they wyll.

And when they haue finisshed theyr testimony, the beaste that came out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyll them. And theyr bodyes shall lye in the stretes of the great citie, whiche spiri- tually is called zodom and Egypte, where oure Lorde was crucified. And they of the people and kintredes, and tonges, and they of the nations, shall se theyr bodies. iiii. dayes, and an half, and shall not suffre theyr bodies to be put in graues.

And

And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende gistes one to another, for these, is Prophetes beced them that dwell on the earth.

And after thre dayes and an halfe, the spyrte of lyfe from God, entred into them. And they stode vp vpon their fete: & **C** great feare came vpon them whiche sawe them. And they heard a great voyce from heauen, saying vnto them. Come vpon hyther. And they ascended vppon into heauen in a cloude, and theyr eunemies sawe them. And the same houre was there a great earthquake, and the tenth parte of the city fel, and in the earthquake were slayne names of men, seuen **M**. and the remnaunt were feared, and gaue glory to God of heauen. The seconde woo is past, and beholde the thyrde woo wyll come anone.

And the seuenth aungell blew, and there were made **D** greate voyces in heauen, sayinge: the kyngedomes of this worlde are oure Lordes, and his Christes, & he shal raygne for euermore. And the. xliiij. elders, whiche sate before God on theyr seates, fell vpon theyr faces, and worshipped God sayinge: we geue thee thankes Lorde **G D D** almighty: whiche art, and wast, and arte to come, for thou haste receaued thy greate myghte, and haste raygned. And the nations were angrie, and thy wrath is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruautes the Prophetes, and Sayntes, and to them that feare thy name, small and great, and shouldest destroy them, which destroye the earth. And the temple of God was opened in heauen, & there was sene in his temple, the arcke of his testament: and there folowed lightnings, and voyces, & thondrynges & earthquake and much hayle.

The. xii. Chapter.

The seuenth Aungell bloweth his trompet. There appeareth in heauen a woman clothed with the sunne: Michael fighteth with the dragon, whiche persecuteth the woman.



Ad there appeared a greate wonder in heauen: A woman clothed wpth the Sunne, and the mone vnder hyr fete, and vppon hyr head a crowne of. xii. starres, And she was wpth chylde

chylde and cryed trauayling in birth, and payned redy to be deliuered. And there appeared another wonder in heauen, for beholde a great red dragon hauing. vii. heades, and ten hornes, and crownes vpon his heades: and his tayle dyue the thyrde part of the starres, and cast them to the earth.

B



And the dragon stode before the woman, which was redy to be deliuered: for to deuour hyr childe, as sone as it were borne. And she broughte forth a man chylde, whiche shoulde rule all nations with a rod of yron. And hyr sonne was taken vp vnto GOD, and to his seate. And the woman fledde into wyldernesse where she had a place, prepared of GOD, that they shoulde fede hyr there a. M. ii. hundred and. lx. dayes.

And there was a greete battayle in heauen, Michael and his aungels fought with

C The pistle
on s. Michaels
day.

the dragon, and the dragon foughte and his aungels, & preuayled not: nether was their place founde any moze in heauen. And the greete dragon, that old serpent called the deuyl and Sathanas was cast oute, whiche deceaucth all the worlde. And he was caste into the carthe, and his Aungels were cast out also.

And I hearde a lowde voyce sayinge: in heauen is now made saluation and strength, and the kyngedome of oure God, & the power of his Christ. For the accuser of oure brethren is cast doune which accused them before our God day & night. And they ouercame him by the bloud of the lambe, and by the worde of their testimonie, & they loued not their liues vnto the death. Therfore reioice heauens, and ye that dwell

dwell

dwelle in them. Woe to the inhabiteres of the earthe, and of the sea: for the deuyl is come doune vnto you whiche hath great wrath, because he knoweth þ he hath but a short time.

And when the Dragon sawe, that he was caste vnto the earth, he persecuted the woman, which broughte forth the man chylde. And to the woman were geuen two winges of a great egle, that she myght flye into the wyldernes, into hyr place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the Dragon caste out of his mouth water after the woman as it had bene a riuer, because she should haue bene caughte of the floude.

And the earthe holpe the woman, and the earth opened hyr mouth & swallowed vp the ryuer, which the Dragon cast out of his mouth. And the Dragon was wroth with the woman: and went and made warre with the remnaunte of hir sede, whiche kepe the commaundementes of God, and haue the testimonye of Iesus Christe. And I stode on the sea lande.

The. xiii Chapter.

A beast ryseth out of the sea with seven heades and ten hornes. Another beast cometh out of the earth with two hornes.



And I saw a beast ryse out of the sea, hauing. vii. heades and. x. hornes, and vpon his hornes, ten crounes and vpon his heade, the name of blasphemye. And the beast whiche I sawe, was like a cat of the mountayn, and his fete were as the fete of a bear, and his mouth as the mouth of a lion. And the Dragon gaue him his power and his seat, & great auctoritie: and I sawe one of his heades as it were wounded to death, & his deadly wound was healed. And all the world wondred at þ beast, and

and they worshipped the Dragon whiche gaue power
B vnto the beast, and they worshipped the beast, sayinge: who
 is lyke vnto the beast: who is able to warre with hym:

And there was geuen vnto hym a mouthe, that spake
 greate thinges and blasphemies, and power was geuen vnto
 him, to do. xlii. monethes. And he opened hys mouth vnto
 blasphemy agaynst God, to blaspheme his name and his
 tabernacle, and them that dwell in heauen. And it was ge-
 uen vnto him to make war with the sanctes, and to ouer-
 come them. And power was geuen him euer all kinredde,

C tonge and nation: and al that dwell vpon the earth worship-
 ped hym: whose names are not wyrtten in the booke of lyfe of
 the lambe, which was killed from the beginning of y^e world.

If any man haue an eare, let hym heare. He that leadeth in-
 to captiuite, shal go into captiuite: he that killeth with a
 swearde, muste be kyled with a swearde. Here is the paci-
 ence, and the fayth of the sayntes.

And I behelde another beast commynge by oute of the
 earthe, and he had two hornes lyke a lambe, and he spake as
 dyd the dragon. And he dyd all that the fyrst beast coulde do
 in his presence, and he caused the earth, and them whiche
 dwell therein, to worshyppe the fyrst beast, whose deadlye
 wounde was healed. And he dyd great wonders, so that he
 made fire come doune from heauen on the earth, in the sight
 of men. And deceaued them that dwell on the earthe by the
 meanes of those signes, which he had power to do in y^e sight
 of the beast, sayinge to them that dwelte on the earth: that
 they shoulde make an ymage vnto the beast, whiche hadde
 the wounde of a swearde, and did liue.

D And he had power to geue a spyte vnto the ymage of the
 beast, and that the ymage of the beast shoulde speake, and
 shoulde cause that as many as would not worship the ymage
 of the beast, shoulde be killed. And he made all, both small and
 great, ryche and poore, fre and bonde, to receaue a marke in
 theyr ryght handes or in their forheddes. And that no man
 myght bye or sell, saue he that had the marke or the name of
 the beast, other the numbere of his name. Here is wisdom.

Let

Phil. ii. b

Math. xxi. e.
 Gene. ix. a

Let him that hath wit count the numbre of the beast. For it is the numbre of a man, & his numbre is syxe hondred, thre score and syxe.

The Notes.

This beast is the kyngdome of Rome, the cat of the mountayne is the errours and blasphemous vices of the whole world gotten in battayl, the beas sete tyranny, the mouth of a lion is spoyllfull and gredy to deuour: wounded by insurrections and ciuil warre, until dominion and gouernaunce came in one mans hand, This other beast that cometh oute of the earth, is the pompe of the romish bishops. he pretendeth to be a lambe. This is the second kyngdome of Rome.

The. xiiii. Chapter.

The lambe stondeth vpon the mount Sion, and the vndefyled congregation with him. The Angell exhorteth to the feare of God, and telleth of the fall of Babylon.



And I looked, & lo a **A** lambe stode on the mount Sion, and with him an. *The Lambe is Christ. the mount his holys church.*

xlvi. thousande, hauyng e hyr fathers name witten in their forhedes. And I heard a voice from heauen, as the sounde of many waters, and as y voyce of a greate thundre. And I heard the voyce of harpes harping with their harpes. And they songe as it were a newe songe before the seate, and before the foure beastes, and the elders, and no manne coulde learne that songe, but the hundred & xlvi. M. which were

redemed from the earth. These are they which were not defyled with women: for they are virgins. These folowe the Lambe whither soeuer he goeth. These were redemed from men, beyng the fyrste frutes vnto GOD and to the Lambe, and in their mouthes was found no gyle. For they are without spotte before the trone of God. *Defiled with women. is with worldly pleasures and fleshy lusts.*

And I sawe an angell flye in the myddes of heauen hauyng an euerlastyng Gospels, to preache vnto theym that

The Reuelation

Psalm. xlv. a.
Actus. xiiij. c.

Esa. xxi. c.
Iere. li. a

that sytte and dwell on the earth, and to all nations, kindes
des, and tonges, & people, sayinge with a lowde voyce: Fear
God, and geue honour to hym, for the houre of his iudgemēt

The sea, & fountaynes of water. And there folowed another
aungell, saying. Babylon is fallen is fallen, that great cytie,
for we made al nations drinke of the wine of hir fornication.

And the thirde aungell folowed them saying with a loud
voyce: If any man worshyppe the beast and his ymage, and
receaue his marke in his forehead, or on his hande, the same
shall drinke the wine of the wrath of God, whiche is powred
in the cuppe of his wrath. And he shall be punyshed in fyre
and byrmstone, before the holy Aungels, & before the lambe.

And the smoke of their torment ascendeth by evermore.
And they haue no rest daye nor night, which worshippe the
beast and his ymage, and whosoever receaueth the print of
his name. Here is the patience of saynctes. Here are they
kepe the commaundementes and the fayth of Jesu.

And I hearde a voyce from heauen saying vnto me: wyte.



Blessed are deade, which here
after dye in the Lorde, euen
so sayth the spyrte: that they
may rest from theyr labours,
but theyr woorkes folow them.

And I lokyd, and beholde a
whyte clowde, and vpon the
clowde one syttyng lyke vn-
to the sonne of man, hauyng
on his heade a golden crown,
and in his hande a sharpe syc-
kle. And another Aungell
came out of the Temple, cry-
inge with a lowde voyce to
hym that satte on the cloude.
Thrust in thy sickle and repe,
for the tyme is come to repe,
for the coyne of the earthe is
rype

The pistle
on Childermas
day.

Joel, iij. c

D

type. And he that sat on the clowde, thrust in his sickle on the earth, and the earth was reaped.

And another aungell came out of the temple, which is in heauen, hauing also a sharpe sickle. And another aungell came oute from the altre, which had power ouer fyre, and cryed with a lowde cry to him that had the sharpe sickle, and sayde: thrust in thy sharpe sickle & gather the clusters of the earth, for his grapes are ripe. And the aungell thrust in his sickle on the earth, and cutte downe the grapes of the vine-uarde of the earth: and caste them into the great wynefat of the wrath of God, and the wynefat was troden without the citie, and bloude came out of the fat, euen vnto the hors by-Deles by the space of a thousand and. xl. C. furlonges.

The Notes.

Here is the rewarde they shall haue which folowe not this horned beaste, nor them that worship it. And the iudgement and sentence of god agaynst all them which worshippe this beast of Antichrist resisting the gospel.

The xv. Chapter.

The seith seven aungels, hauing seven vialles full of wrath.



And I sawe another signe in heauen great and meruelous. vii. aungels hauinge the seven last plagues; for in them is fulfilled the wrath of God. And I sawe as it were a glassie sea, mingled with fyre, and them that had gotten victory of the beast, & of his image, and of his marke, and of the number of his name, stande on the glassye sea, hauing the harpes of God, and they songe the songe of Moyses the seruaunt of God, & the songe of the Lambe, sayinge: Great and marueylous are thy workes, Lorde God almyghty: true and true are thy wayes kynge of saynctes. Who shall not feare O Lorde, and glorifye thy name? For thou onely art holy, and all gentyls shall come and worshippe before thee, for thy iudgements are made manifest.

And after that I looked, and beholde the temple of the tabernacle of testimonie was open in heauen, and the seven aungels came oute of the temple whiche had the seven plagues, clothed in pure and bryght linnen, and hauinge theyr breastes gyrded with golden gyrdles. And one of the foure

Ag. i.

beastes

Seven plagues
gaynst al such
as hynder the
gospel.

Isa. lxvi. c.
Jerem. x. v.

Beastes gaue vnto the seven aungels, seven golden byalles full of the wrath of God, whiche lyueth for evermore. And the temple was full of the smoke of the glory of God and of his power, and no manne was able to entre into the temple, tyll the seven plagues of the seven Aungelles were fulfilled.

The Notes.

The sea of glasse mixed with fyre, signifieth the wyckednes of this world, and al wycked enemyes and aduersaries of the truely and doctryne of the Gospel.

The .xvii. Chapter:

The Aungels poure out their byalls full of wrath.

31



And I hearde a great voyce oute of the temple sayinge to the seven Aungels: go poure wayes, poure out your byalls of wrath vpon the earth. And the first went and poured out his byall vpon the earth, and there fell a noy: some and a soze botche vpon the men whiche had the marke of the beast, and vpon them whiche worshipped his ymage. And the seconde Aungell shedde out his by-



23

all vpon the sea, and it turned as it were into the bloude of a deadē man: and euery liuyngē thynge dyed in the sea. And the .iii. aungel shed out his by- all vpon the ryuers and foun- tayns of waters, & they tour- ned to blood. And I heard an aungell saye: Lorde which art and wasse, thou arte ryghte- ous and holpe, because thou haste geuen suche iudgemen- tes, for they shed out y bloude of saynctes, and Prophetes, and therefore hast thou geuen them bloude to drinke: for they are worthye. And I hearde another out of the aul-

ter saye: euen so Lorde God almyghtye: true and ryghte- ous

ous are thy iudgementes.

And the fourth Aungell powred oute his byall on the Sunne, and power was geuen vnto hym to bere men with heate of fyre. And the men raged in great heate, and spake euyll of the name of God, which hath power ouer those plagges, and they repented not to geue him glozve. And the fyft aungell powred oute his byall vpon the seate of the beaste, and his kyngedome waxed darcke, and they gnawe their tonges for sorowe, and blasphemed the G O D of heauen, for sorow and payne of their sores, and repented not of their dedes.

And the syxte aungell powred out his byall vppon the greete ryuer Euphrates, and the water dzyed vp, that the waye of the kynges of the Easte shoulde be prepared. And I sawe thre vncleane spytes lyke frogges come oute of the mouth of the dragon, and out of the mouth of the beaste, and out of the mouth of the false Prophete. For they are the spytes of devyls, workynge myzacles, to go vnto the kynges of the earth, and of the whole worlde, to gathze them to the battayle of that great daye of God almyghtye. Beholde I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he walke naked, and men se his fylthynges. And he gathered them together into a place called in the Hebrue tounge Armagedon.

And the seuenth aungell powred oute his byall into the ayre. And there came a voyce out of heauen from the seate, saying: it is done. And there folowed voyces, thondzinges, and lightnynges, and there was a greate earthquake, suche as was not, synce men were vpon the earth, so myghtye an earthquake and so great. And the greate cite was deuided into thre partes, and the cities of all nations fell. And great Babylon came in remembraunce before God, to geue vnto hym the cup of the wyne of the fiercenes of his wrath. Every yle fled awaye, and the mountaynes were not founde. And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was great, and the plage of it sore.

Ag. ii.

The

*Th: se thre vn
cleane spytes
lyke frogges, i
vngodly, vaine
& vnpure do
ctrines.
Math. xxiii. 35
1. Peter. ii. 1
1. Thes. v. 8.*

The Revelation

The. xvii. Chapter.

The. describeth the woman sittyng upon the beaste with ten hornes.

Here is declared
at large, y
jurisdiction of
the beast with
two hornes,
whiche is the
second king-
dom of Rome,



And there came
one of the se-
uen Angells,
which had the
seven vialles:
and talked w
me, sayinge vnto me: come, I
wyl shew thee the iudgemēt
of the greete whoze that syt-
teth vpon manye waters, w
whom haue committed forni-
cation the kinges of þ earth,
& the inhabitants of the earth
are droncken wyth the wyne
of hir fornication. And he car-
ryed me awaye into the wyl-
dernes in the spyte. And I
saw a woman sit vpon a rose

colored beast full of names of blasphemy, which had. vii. hea-
des, & x. hornes. And þ woman was arrayed in purple & rose
colour, and decked with golde, precious stone, and pearles, &
had a cup of gold in hyr hande, ful of abominations and fil-
thines of hyr fornication. And in hyr forehead was a name
wrytten, a misterye, greate Babylon the mother of whores
dome, and abominations of the earth. And I sawe the wo-
man droncken with the bloude of sayntes, & with the bloud
of the wytnesses of Iesu. And when I sawe hyr: I wondred
with great meruaile.

And the Angell sayde vnto me: wherfore maruaileste
thou: I wyl shewe thee the mystery of the woman, and of
the beast that beryth hyr, whiche hath seven heades and ten
hornes. The beast that thou seest, was, and is not, and shall
ascende out of the bottomlesse pyt, and shall go into predic-
on, and they that dwell on the earth shal wondze (whose na-
mes are not wrytten in the booke of lyfe from the begynnyng
of

of the worlde) when they beholde the beast that was and is not. And here is a mynde that hath wyledome.

The seven heades are seven mountaynes, on which the woman sitteth: they are also seven kynges. fyue are fallen, and one is, and another is not yet come. And when he cometh, he must continue a short space. And the beast that was and is not, is euen the eyght, and is one of the seven, & shall go into destruction. And the ten hornes which thou sawest, are ten kynges, which haue receaued no kyngdome, but shall receaue power, as kynges at one hour with the beast. These haue one mynde, and shall geue theyr power and strengthe vnto the beast. These shall fyght with the lambe, & the lambe shall ouercome them: for he is Lord of Lordes, and kinge of kynges, and they that are on his syde, are called, and chosen, and faythfull. ¶ Timo. vi. c.

And he sayde vnto me: the waters whiche thou sawest, where the whore sitteth, are people, and folke, and nations, and tonges. And they ten hornes which thou sawest vpon the beaste, are they that shall hate the whore, and shall make hyr desolate and naked, and shall eate hyr flesh, and burne hyr with fyre. For God hath put in theyr hertes to fulfil his wyll, and to do with one consent, for to geue hyr kyngedome vnto the beaste, vntill the wordes of God be fulfilled. And the woman whiche thou sawest, is that greete cytie, whiche raygneth ouer the kynges of the earth. D

The Notes.

The womannes variable garmentes, betokeneth diuers liueries of religious orders, or the rose colour maye signifie a redines to shed Christen bloude. The cup full of abominations. &c. the popes decrees, decretalles, bulles, dispensations, suspensions, and cursynages: the beast she sitteth on, is the papall seate.

The. xviij. Chapter

The louers of the worlde are sorre for the fall of Babylon, but they that be of God haue cause to reioyce for hyr destruction.



And after that, I sawe another aungell come from heauen, hauinge great power, and the earth was lyghtened with his brightnes.

And he cryed mightely with a stronge voyce sayinge: Grete Babylon is fallen, is fallen: and is become the habitation of Deuyls, and ¶ Esai. xxi. c. Jerem. l. a.

¶ Aq. iii. the



the holde of all fowle spirites,
and a cage of all vncleane and
hatefull byrdes, for all nati-
ons haue dronken of þe wyne
of the wrath of hyr fornicati-
on. And the kynge of the
earth haue commytted forni-
cation with hyr, and hyr mer-
chautes are waxed ryche of
the aboundaunce of hyr plea-
sures.

And I hearde another
voyce from heauen, say: come
awaye from hyr my peopie,
that ye be not partetakers
in hyr synnes, that ye receaue
not of hyr plages. For hyr
synnes are gone vp to heaue

and God hath remembered hyr wyckednes. Rewarde hyr
euen as she rewarded you, and geue hyr double accordynge
to hyr works. And powre in double to hyr in the same cuppe
whiche she fylled vnto you. And as muche as she glorified
hyr selfe, and lyued wantonlye, so muche powre ye in for hyr
of punysshemente and sorowe, for she sayde in hyr selfe: I sit
beyng a quene, and am no wydowe, and shall se no sorowe.
Therefore shall hyr plages come at one daye, death, and so-
rowe, and hunger, and she shall be brent with fyre: for stronge
is the Lorde God whiche iudgeth hyr.

And the kinges of the earth shall wepe hyr, and wayle
ouer hyr, which haue commytted fornication with hyr, and
haue lyued wantonly with hyr, when they shall se the smoke
of hyr burnynge, and shall stande a farre of, for feare of hyr
punysshment, sayinge. Alas, Alas that great cytye Babilon,
that mighty citie: for at one houre is hyr iudgement come.
And the marchautes of the earth shall wepe and wayle in
them selues, for no man wyll bye theyr ware any moze, the
ware of golde & siluer, and precious stones, nether of pearls
and

Cal. xlvij, b

Jerem. li. 8

D

and raynes, and purple, and skarlet, and all thynne woode, and all maner vessels of yuery, and all maner vessels of most precious woode, and of braske and yron, and synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle and fyne floure, and wheat, beastes, and shepe, and hoxles, and charets, and bodes and soules of men.

And the apples that thy soule lusted after, are departed from thee. And all thinges whiche were depnty, and hadde in pryce, are departed from thee, and thou shalt fynde them no more. The marchauntes of these thynges whiche were waxed ryche, shall stande a farre off from hyr, for feare of the punyshmente of hyr, wepyng and waylyng, and sayinge: Jerem. li. b
Alas, alas, that greete citie, that was clothed in raynes and purple, and skarlet, and decked with golde, and precious stones, and pearles: for at one houre so great riches is come to nought.

And every wypppe gouerner, and all they that occupied wyppes, and wyppmen whiche worke in the sea, stode a farre off, and cryed, when they sawe the smoke of hyr burnyng, sayinge: what citie is lyke vnto this great cytye? And they cast dust on theyr heades, and cryed wepyng, and waylyng and sayde: Alas, alas, that great cytye, wherein were made ryche all that had wyppes in the sea, by the reason of hyr consynnes, for at one houre is she made desolate.

Reioyce ouer hyr thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on hyr. And a myghty aungell toke vp a stone like a great milstone, and caste it into the sea, sayinge: with suche vyolence shall that great citie Babylon be cast, and shalbe founde no more. And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no crafter man, of whatsoeuer crafte he be, shalbe founde anye more in thee. And the sounde of a myll shalbe heard no more in thee, and the voyce of the bydegrome and of the byde, shalbe heard no more in thee, for thy marchauntes were the great men of the earth. And with thyne inchauntment were deceaued all nations: and in hyr was founde the bloude of the

Prophetes, and of the saynctes, and of all that were slayne
vpon the earth.

The Notes.

This Chapter intreateth mooste principallie agaynst the seconde regimēte of Rome,
that is the papistcalle kyngedome, which vnder the pretence of the name of Christe, hath
dealt so cruelly agaynst al faythful Christians, and the euangelicall kyngedome of God.

The.xix.Chapter.

Prayse of thanks are geuen vnto God for iudgyng the whoze, and
for auengynge the bloude of his seruantes. The Beuilell wyl not be
worshypped. The foules and byrdes are called to the slaughter.

A



Alleluya, is
praise ye god.

Smoke is the
oblation of
shakesgenuing
of yfaithfull.

This wyfe, is
the church &
congregation
of the fayth-
full.

Math. xxv. a.
Luk. xiiij. a.

And after that, I heard the voyce of muche
people in heauen sayinge: Alleluya. Saluati-
on and glozy, and honour, and power be ascri-
bed to the Lorde our God, for true and righ-
teous are his iudgementes, for he hath iud-
ged the great whoze, whiche dyd corrupt the
earth with hyr fornication, and hath auenged the bloude of
his seruantes of hyr bande. And agayne they sayde: Alle-
luya. And smoke rose vp for euermore. And v. xliii. elders,
and the. iiii. beastes fell downe, and worshypped God that
sate on the seate sayinge: Amen, Alleluya. And a voyce came
out of the seate, sayinge: prayse oure Lorde God all ye that
are his seruantes, and ye that feare hym, both smal & great.

And I heard the voyce of muche people, euen as y voice
of many waters, and as the voyce of stronge thondrynges,
sayinge: Alleluya, for God omnipotent raygneth. Let vs be
glad and reioyce and geue honoure to hym: for the mariage
of the lambe is come, and his wyfe made hyr selfe redy. And
to hyr was graunted, that she shoulde be arrayed with pure
and goodly raynes. for the raynes is the ryghtewesnes of
sainctes. And he sayde vnto me, happy are they whiche are
called vnto the lambes supper. And he sayde vnto me: these
are the true sayinges of God. And I fel at his fete, to wor-
shyppe hym. And he sayde vnto me, se thou do it not. for I
am thy felow seruant, and one of thy brethren, and of them
that haue the testirony of Iesus. worship God. For the tes-
timony of Iesus, is the spyrte of prophesy.

And



And I sawe heauen open, **C**
and beholde a whyte horse: &
he that satte vppon hym was
erthfull and true, & in ryght-
wesnes didde iudge and make
battayle. His eyes were as
a flamme of fyre: and on hys
heade were manye crownes:
and he hadde a name wyrtten,
that no manne knewe but he
hym selfe. And he was clo-
thed with a vesture dypte in
bloude, and his name is cal-
led the word of God. And the
warriers whiche were in hea-
uen, folowed him vpon whyte
horses, clothed wyth whyte
and pure raynes: and oute of

Esai. lxiij.

Heb. iij. c.
Esai. xliij. a.

his mouth wente out a sharpe sweard, that with it he should
smyte the heathen. And he shall rule them with a rodde of y-
ren, and he trode the wynefat of scarcenes and wyath of al-
myghty God. And hath on his vesture, and on his thyghe a
name wyrtten: kynge of kynges, and Lorde of Lordes.

And I sawe an aungel stand in the sunne, and he cried with
a lowde voyce, sayinge to all the foules that flye by the mid-
des of heauen, come and gather youre selues together vnto
the supper of the great God, that ye maye eat the fleshe of
kynge, and of hys captaynes, and the fleshe of mighty men,
and the fleshe of horses, and of them that sit on them, and the
fleshe of all free men and bondmen, and of small and greate.
And I sawe the beste, and the kynge of the earth, & theyr
warriers gathered together to make battayle agaynst him
that satte on the horse, and agaynst his souldiers.

And the beste was taken, and with hym that false pro-
phet that wrought myracles before hym, with whych he de-
ceaved them that receaved the bestes marke, and the that
worshypped his ymage. These both were caste into a ponde
offyre

The Revelation

offyre, burning with bymstone: and the remnaunte were slayne with the swearde of him that sat vpon the horse, whiche swearde proceeded out of his mouth, and all the foules were fylled full with theyr fleche.

The Notes.

The whyte horse, and he that sat vpon hym, betokeneth Christe, whiche is here described after the maiestie of emperours, and high powers, with his honour, laude and name. The other that rode in the sonne, calleth the deuyll, with all that beare the marke of the Dragon, and of the beast, whiche is infidelitie and misbelief in Christe, vnto an euertlastyng supper of all bytternesse and vnblessednes.

The xx. Chapter.

The dragon is bounde for a thousand yeres. The dead aryse and receaue iudgement.

A This angel is Christe, which should treade the old serpente vpon the heade.
Gene. iii. c.



And I sawe an Angell come downe from heauen, hauyng the keye of the bottomlesse pyt, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuyll and Satanas, and he bounde him a thousand yeres: and cast him into the bot-



tomlesse pit, and he bound him and set a scale on hym, that he shoulde deccaue the people no moze, tyl the thousand yeres were fulfilled. And after that he must be loosed for a lytle season. And I sawe seates, & they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu, and for the worde of God: whiche hadde not worshipped the beast, nether bys ymage, neyther hadde taken bys marke vpon theyr forheades, or on theyr handes: and they lyued, and raigned with

Ezech. xxi. b. and. xxxix. b.

Christe a thousand yeres: but the other of the deade menne liued not agayne, vntyll the thousande yere were synysshed.

This is that fyrste resurrection. Blessed and holpe is he, that

that hath parte in that fyrst resurrection. For on suche shall the seconde death haue no power, for they shalbe the Priestes of God & of Christ, and shall raygne with hym a thousande yere. And when the .vii. yeres are expired, Satan shalbe loused out of his prison, & shall go oute to deceaue the people which are in the .iiii. quarters of the earth Gog and Magog, to gather them together to battayle, whose numbze is as the sond of the sea: & they went vp in the playne of the earth: and compased the tentes of the saynctes about, & the beloued citie. And fyze came doune from god, out of heauen, and deuoured them: & the deuill that deceaued them, was cast into a lake of fyze and brimstone, where the beast and the false prophete were, and shalbe tozmented daye and nyghte for euermore.

And I saw a great white seate & him that sate on it, from whose face fled away both the earth and heauen, and theyze place was no more found. And I sawe the dead, both great and small stande before God. And the boke was opened, and another boke was opened, which is the boke of life, and the dead were iudged of those thynge whiche were wyrtten in the boke, according to theyze dedes: and the sea gaue vp hir dead whiche were in hir, and death and hel deliuered vp the deade, which were in them: and they were iudged eueri man accordyng to his dedes. And death and hell were cast into the lake of fyze. This is the second death. And who soeuer was not found wyrtten in the boke of life, was cast in to the lake of fyze.

The Notes.

This Chapter may be taken, as it were, for a rehearsall of the visions and revelations that were before mentioned. And by the waye it describeth agayne the honoure and maiestie of Christ, of Gods worde, and the power of the Gospell, and the benefites of Christ, and addeth therunto the last iudgement of the dead, which shal dye .ii. deathes.

The xxi. Chapter.

In this Chapter is described the newe and spirituall Ierusalem.



And I saw a newe heauen and a newe earth. For the fyrst heauen, and the fyrst earth were banished awaye, and there was no more sea. And I Iohn sawe that holy city newe Ierusalem, come downe from God out of heauen, prepared

Esay. lxxv. c.
and. lxxvi.
ij. Peter. iij. 5



23

Esay. xlv. b.

prepared as a bryde garnished
for hyr husbnde. And Therde
a greate voyce oute of heauen
sayinge: beholde the taberna-
cle of God is with men, and he
wyl dwell with them. And
they shalbe his people, and god
hym selfe shalbe wyth them, &
be theyr God. And God shall
wype awaye all teares from
theyr eyes. And there shalbe
no moze death, nether sorowe,
neyther cryinge, neyther shall
there be anye moze payne, for
the olde thynges, are gone.
And he that sat vpon the seate,
sayde: Behold I make al thin-
ges newe. And he sayde vnto

me: write, for these wordes are saythfull and true.

And he sayde vnto me: it is done, I am Alpha & Omega,
the beginning and the end. I wil geue to him that is a thirst
of the well of the water of lyfe, fre. He that ouercometh, shall
inheret all thinges, and I will be his God, and he shalbe my
sonne. But the fearfull & vnbeleruing, and the abhominable,
and murdres, and whoze mongers, and sozcerers, & ydola-
ters, and all lyars shall haue theyr parte in the lake whiche
burneth with fyre and brimstone, which is the second death.

And there came vnto me one of the. vii. aungels whych
had the. vii. vials full of the. vii. last plagues: and talked with
me saying: come hither, I wil shewe thee the bryde, the lam-
bes wyfe. And he caried me away in the spyt to a great and
an hye mountayne, & he shewed me the great citie, holpe Je-
rusalem descendinge oute of heauen from God, hauinge the
bryghtnes of god. And hir wyning was like vnto a stone most
precious, euen a Jaspar cleare as Cristall: and hadde wal-
les greate and hye, and had. xii. gates, and at the gates. xii.
aungels

Esai. xlv. b.
9. Cor. v. b.

aungels: and names written, which are the .xii. tribes of Israel: on the East part. .iii. gates, and on the Northsyde. .iii. gates, and towards the South. .iii. gates, & from the weste .iii. gates: and the wall of the citie had. .xii. foundations, and in them the names of the lambes. .xii. Apostles.

And he that talked with me, had a golden rede to measure the citie withall, and the gates therof and the wall thereof. And the citie was buylt. .iiii. square, and the lengthe was as large as the bredth of it, and he measured the citie with the rede. .xii. M. furlonges: and the length and the bredthe, and the heygh of it, were equall. And he measured the wal therof, an. cxi. cubites: the measure that the aungell had, was after the measure that man vseth. And the buyldinge of the wall of it was of Iaspur. And the citie was pure golde lyke vnto cleare glasse, and the foundations of the wall of the citie were garnysed with al maner of precious stones. The first foundation was Iaspur, the second Saphyre, the third a Calcedony, the fourth an Emeralde: the fyfthe Sardonyx: the syxt Sardeos: the seuenth Crysolite: the eyght Bcrall: the nynt a Topas: the tenth a Crysolrasos: the eleuenth a Iacincte: the twelfth an Amatist.

The .xii. gates were. .xii. pearles, euerie gate was of one pearle, & the strete of the citie was pure gold, as thozow shining glasse. And there was no temple therein. For the Lord God almighty and the lambe are the temple of it, and the citie had no nede of the sunne nether of the mone to lyghten it. For the brightnes of God dyd light it: and the lambe was the light of it. And the people whiche are saued shal walke in the lyght of it: & the kynges of the earth shal bring theyr glory vnto it. And the gates of it are not shut by day. For there shalbe no night there. And there shal entre into it none vncleane thing: nether whatsoeuer worketh abhominacion or maketh lies: but they only which are written in the lambes boke of life.

The .xxii. chapter.

The ryuer of the water of lyfe, the fructifullnesse and righte of the cytie of God. The Lorde geueth euer his seruantes warninge of thynges for to come, the aungell wyll not be worshipped. To the worde of God maye nothyng be added nor minished there from.

And



And he shewed me a pure riuer of water of life
clere as Cristall: proceeding out of the seat of
God and of the lambe. In the myddes of the
strete of it, and of ether side of the ryuer was
there wood of lyfe: whiche bare, xii. maner of
frutes: and gaue frute euerye moneth: & the
leues of the wood serued to heale the people withall. And
there shalbe no more curse, but the seate of **G O D** and the
lambe shalbe in it: & his seruauntes shal serue him. And they
shall se his face, and his name shalbe in theyr forheades. And
there shalbe no nyght there, and they nede no candle, nether
light of the sunne: for the Lord geueth them lyght, and they
shall raygne for evermore.

And he sayde vnto me: these sayinges are saythful & true.
And the lord God of saynctes and Prophetes sent his aun
gell to shewe vnto his seruauntes, the thinges which muste
shortly be fulfilled. Beholde I come shortly. Happye is he
that kepeth the saying of the prophesy of this booke. I am John,
whiche sawe these thinges and hearde them. And when I
had hearde and sene, I fell doune, to worship before the fete
of the aungell which shewed me these thinges. And he sayd
vnto me: se thou do it not, for I am thy felowe seruaunt, and
the felowe seruaunte of thy brethren the Prophetes, and of
thē which kepe the sayinges of this boke. But worship god.

And he sayde vnto me: seale not the sayinges of the pro
phesy of this boke. For the tyme is at hand. He that doth e
uyl, let him do euyl still: & he which is fylthy, let him be fylthy
still, and he that is ryghtewes, let him be rightewes still: and
he that is holy, let him be holy still. And behold I come short
ly, and my reward with me, to geue euerye man accordynge
as his dedes shalbe. I am Alpha and Omega, the beginning
& the end: the first and the laste. Blessed are they that do hys
commaundementes, that their power maye be in the tree of
lyfe, and may entre in throughte the gates into the citie. For
without shalbe dogges and inchauntes & whozemongers,
and mourtherers, and ydolaters, and whosoever loueth or
maketh leasynge.

I. Iesus

Esai. lx. d.

Apoca. i. a.

Apoca. xix. b

Esai. xliii. b
Apoca. i. b.

I Iesus sent mine aungell, to testifye vnto you these thinges in the congregations, I am the rote and the generaty-
 on of Dauid, and the bright mornynge starre. And the spyte
 and the byrde saith, come. And let him that heareth, say also
 come. And let him that is a thyrst, come. And let whosoever
 wyl, take of the water of lyfe, fre.

I testify vnto euery man that heareth the wordes of the
 prophesy of this booke: if any man shall adde vnto these thyn-
 ges, God shall adde vnto him the plagues that are wrytten in
 this booke. And if any man shall minishe of the wordes of the
 booke of this prophesy, God shall take away his parte oute of
 the booke of life, and out of the holy citie, and from those thin-
 ges whiche are wrytten in this booke. He whiche testifieth,
 these thynges sayeth: be it, I come quickely. Amen.

Euen so come Lorde Iesu. The grace of oure.

Lorde Iesu Christ be with you all.

Amen.

The ende of the newe Testamente.

The

The Epistles of the olde

Testament, accordynge as they be nowe read.

The pistle on Ashwednesday.

Joel. ij. c.



Turne you vnto me with all your hert, with fastinge, wepinge, and mournyng, rent your hertes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious & mercyfull, longe suffering, and of great compassion, & ready to pardon wickednes. Then (no doubt) he also shall turne and forgiue: and after his chastenynge he shall let your increase remayne, for meat & drinke offeringes vnto the lorde your God. Blowe out with the trompet in Syon, proclayme a fastinge, call the congregati- on, and gather the people together: warne the congregati- on, and gather the elders, bringe the children and sucklings together. Let the bydegrome go forth of his chamber, and the byde out of his closet. Let the priestes serue the Lorde betwene the porche and the aulter, wepyng and saying: be fauourable, O lorde, be fauourable vnto thy people: let not thine heritage be brought to suche confusion, leaste the hea- then be Lordes therof. Wherfore shoulde they saye among the Heathen, where is nowe their God?

The Epistle on the mondaye before Easter.

Isai. xliij. c.

What is he this that cometh from Edom, with stayned red clothes of Bosra, which is so costly cloth: and cometh in so nymblye with all his strengthe? I am he that teacheth rightewesnes, and am of power to helpe. Wherfore then is thy clothing red, and thy rayment like his that treadeth in the wyne press? I haue troden downe mine enemies in my wrath, and set my sete vpon them in my indignation. And thy bloud sprang vpon my clothes, and so haue I stayned all my rayment. For the day of vengeance that I haue taken in hande, and the yere of my delpyeraunce is come. I looked aboute me, and there was no man to shewe me anye helpe. I fell downe, and no man helde me vp. Then I helde me by myne owne arme, and my feruentnes susteyned me.

And

And thus haue I troden downe the people in my wrath, & bathed them in my displeasure: Insomuch that I haue shed their bloud vpon the earth.

I will declare the goodnes of the Lord, yea and the prayse of the Lord for all that he hath geuen vs, for the great good & he hath done for Israell: which he had geuen them of hys owne fauour, and accordyng to the multitude of his louing kyndneses. For he sayd: These no doubt wyl be my people, & no shrinkinge children, & so he was their sauour. In theyr troubles he forsoke them not, but the Angel that wente forthe from his presence deliuered them. Of verie loue and kindnes that he had vnto them, redemed he them. He hath borne them, and caried them vpon euer sence the world began. But after they prouoked him to wrath and vexed his holpe minde, he was theyr enemy, and fought agaynst them hym selfe. Yet remembered he the olde tyme of Moses and hys people: Howe he brought them from the water of the sea, as a shepeheard doth with his shepe: howe he had geuen hys holy spirite amonge them: how he had ledde Moses by the ryght hand with his glorious arme: howe he had deuided the water before them (wherby he gate him selfe an euerglasyng name) howe he ledde them in the depe, as an horse is ledde in the playne, that they shoulde not stumble. The spirite of the lord led them as a tame beast goeth in the feilde.

Thus (O God) hast thou led my people, to make thy selfe a glorious name withall. Loke downe then from heauen, and beholde the dwelling place of thy sanctuary and thy glory. How is it, that thy gelousy, thy strength, the multitude of thy mercies & thy louinge kindnesse, will not be intreated of vs. Yet art thou our father. For Abrahā knoweth vs not whether is Israell acquainted with vs. But thou Lord arte our father & redeemer, and thy name is euerglasting. O lord, wherefore hast thou led vs out of thy waye: wherefore haste thou hardened oure hertes, that we feare thee not: Be at one with vs agayne, for thy seruautes sake that are of the generation of thyne heritage. Thy people hath had but litle of thy sanctuary in possession, for oure enemies haue taken it

in: And we are become, even as we were from the beginning: but thou art not they? Lo, they have not called upon thy name.

The Epistle on the tuesday before Easter.

Isai. l. b

The Lord God hath opened myne eare, therfore can I not saye naye, nor withdraue my selfe, but I offer my backe vnto the smyters, and my cheekes to the nippers. I turne not my face from shame, and spyttyng, for the Lord God helpeth me, therfore shall I not be confounded. I haue hardened my face lyke a stynte stone, for I am sure, that I shall not come to confusyon. Myne aduocate speaketh for me, who wyll then go wyth me to lawe? Let vs stande one agaynste another, if there be anye that will reason with me, let him come here forth to me. Beholde the Lord God standeth by me, what is he that can condempne me? Lo, they shall be all lyke as an olde cloth, whiche the mothes shall eat vp.

Therefore who so feareth the Lord amonge you, lette hym heare the voyce of his seruaunte. Who so walketh in darcknes, and no lyght shyneth vpon hym, let hym hope in the lord, and hold him by his God. But take hede, ye haue al kindled a fyre, and gyrded your selues with the flame. Ye walke in the glisteringe of your owne fyre, and in the flame that ye haue kindled. This commeth vnto you fro my hand namely that ye shall slepe in sorowe.

The Epistle on the .xxv. sonday after Trinite.

Ier. xxix. d

Beholde, the tyme commeth, sayth the lord that I will raise vp the rightewes braunch of Dauid, whiche shall bear rule, & discern matters with wisdom, and shall set vp equitie and rightewesnes againe in earth. In his tyme shall Iuda be saued, and Israell shall dwell withoute feare. And this is the name that they shall call hym: even the lord our ryghtewes maker. And therfore behold the tyme cometh sayeth the lord, that it shall no moze be sayd. The lord liueth, which brought the chyldren of Israell out of the land of Egypt: But the lord liueth, whiche broughte forth, and ledde the sede of the house of Israell, out of the North land,

and

and from all contries where I had scattred them, and they shall dwell in their owne lande agayne.

The epistle of the Annunciation of Marye.

Moreouer, God spake vnto Achaz, saying: require a token of the Lorde thy god, whither it be towarde the depth beneth, or towarde the height aboue. Then said Achaz: I wyll requyre none, nether wyll I tempt the lorde. The lorde answered: Then heare to ye of the house of Dauid. Is it not yough for you that ye be greuous vnto men, but ye must greue my god also? And therfore the Lord shall geue you a token of him self. Behold, a byrgin shall conceyue and beare a sonne, and shall call his name Emanuel. Butter and honye shall he eate, that he maye knowe the euill, and chose the good.

The Epistle on S. John Baptystes daye.

Be of good chere my people, be of good chere (sayth your God) comfort Hierusalem, and tel hyr that hyr trauaile is at an ende, that hyr offence is pardoned, that she hath receaued of the Lordes hande, sufficient correction for all hyr synnes. A voyce cryeth: Prepare the waye for the Lorde in the wyldernesse, make streyght the pathe for our god in the desert. Let al vales be exalted, and euery mountayne & hyl be layed lowe. What so is croked, let it be made straye, and let the rough places be made playne fieldes. For the glorie of the Lorde shall appeare, and all flesh shall se it: for whye? the mouth of the Lorde hath spoken it.

The same voyce spake. Now cry. And I sayd: what shall I cry? Then spake it: that al flesh is grasse, & that al the beauty therof is as the flour of the feild. The grasse is withered, the flour fallth away. Euen so is the people as grasse, when the bryeth of the Lorde bloweth vpon them. Neuerthelesse, whither the grasse wyther, or the flour fade away: yet the worde of our god endureth for euer. More ouer the voyce cryed thus: Go vp vnto the hyl (O Syon) & that bryngest good tidinges, lyft vp thy voyce with power, O thou preacher Hierusalem. Lyfte it vp withoute feare, and saye vnto the cities of Iuda: behold your God, behold the Lord, euen

the almighty shall come with power, and beare rule wpyth
his arme. Beholde he byngeth his treasure wpyth hym, and
hys woorkes go befoze hym. He shall fede his flocke lyke an
heardman. He shall gather the lambes together wpyth hys
arme, and cary them in hys bosome, and shall kyndly entreat
those that beare younge.

A Table to finde the epi=

stles and Gospels, reade in the churche of Englande,
whereof the fyrste lyne is the Epistle, and
the other the Gospell.

The fyrst sonday in Advent,
Owe nothyng. Rom. xiii. c
When they. Math. xxi. a.
The seconde sonday.
Whatsoever. Ro. xv. a.
And there shall. Lu. xxi. e
The thyrde sonday.
Let a man. i. Cor. iiii. a.
When John be. Math. xi. a
The fourth sonday.
Reioyce in the. Phi. iiii. a
And this is. John. j. c.
On Christmas day.
God in tymes. Heb. i. a.
In the begynning. John. i. a,
On S. Steuens day.
But he bepng full. Act. vii. g.
Wherfore be. Mat. xxiii. d
On S. Johns daye.
That which. i. John. i.
And when he had. Joh. xxi. f
On Chyldermas.
And I loked. Apo. xiii. c.
Beholde the aungel. mat. ii. c
On the sonday after Christmas
And I sape, Gal. iiii. a

The boke of. Math. i. a.
On newe years daye.
Blessed is that man. ro. iiii. a
And it fortuneth. Luk. ii. c
On Twelfe day.
For this cause. Ephe. iiii. a
Jesus bepng. Math. ii. a
The i. sonday. aft. Twelfday.
I besech you. rom. xii. a.
And his father and. luk. ii. f
The second sonday.
Seyng that we. ro. xii. b.
And the. iii. day. John. ii. a
The thirde sondaye.
Be not wyle in. ro. xii. d
When he was. mat. viii. a.
The fourth sondaye.
Let eucry soul. rom. xiii. a
and when he was. mat. viii. c.
The fyft sondaye.
Nowe therfore. Col. iiii. c
The kyngedome. math. xiii. d,
The sixt sonday.
(If there be so manye) ye shall haue the
same epistle and Gospell that was appoynted
for the. v. sondaye.

The table.

<i>Septuagesima sonday.</i>		<i>On good friday.</i>	
Perceave ye.	i. Cor. ix. d	For the lawe	Heb. x. a
For the kyng.	Math. xx. a	When Iesus.	Joh. xviii. a,
<i>Sexagesima sonday.</i>		<i>On Easter euen.</i>	
For ye suffer.	ii. Cor. xi. a	For it is better,	i. Pe. iii. d
When much,	Luk. viii. a	When the	Mat. xxvii. g
<i>Quinquagesima sonday.</i>		<i>Easter day e.</i>	
Though I.	i. Cor. xiii	If ye then be,	Col. iii. a
He toke vnto.	luk. xviii. f	The morow	John. xx. a
<i>The i. day of Lent.</i>		<i>Monday in Easter weeke.</i>	
Turne you vnto,	Joel. ii. c	Then Peter,	acte. x. e
Moreouer	math. vi. c.	and beholde,	Luk. xxiii. b
<i>Fyft sonday in Lent.</i>		<i>The tuesday.</i>	
We as helpe,	ii. cor. vi. a,	ye men	act. xiii. d
Then was	mat. iiii. a	Iesus hym	luke. xxiii.
<i>Seconde sondaye.</i>		<i>Fyft sonday after Easter.</i>	
Furthermore.	i. tes. iiii. a	For all that is,	i. John. v. a
And Iesus.	Math. xv. c	The same day	John. xx. e,
<i>Thyrde sondaye.</i>		<i>Seconde Sonday.</i>	
Be ye ther,	Ephe. v. a	For it is thank.	i. Pe. ii. d
And he was,	luke. xi. b	I am that	John. x. c
<i>fourth sonday.</i>		<i>Thyrde sonday.</i>	
Tel me ye that,	Gal. iiii. c	Dearly belo,	i. Pet. ii. c,
After these.	John. vi. a	after a whyle.	Joh. xvi. d
<i>Fyfte Sondaye.</i>		<i>fourth sondaye.</i>	
But Christ be,	Heb. ix. c,	Euery good	Jam. i. c
which of you,	John. viii. f	But now go.	Joh. xvi. b
<i>The sonday befoze e Easter.</i>		<i>Fyft Sonday.</i>	
Let the same.	Phil. ii. a.	And se that ye	Jam. i. b.
And it came,	math. xxvi. a.	Merely verely.	John. xvi. f
<i>The monday befoze Easter.</i>		<i>On assencion daye.</i>	
what is he.	Esa. xliii. a	In the former.	act. i. a
After two.	mar. xiii. a	after that he.	Mar. xvi. c.
<i>The tuesday.</i>		<i>On the sonday after Assention.</i>	
The lord hath,	esai. l. b	The ende of	i. pe. iiii. b
and anone,	mark. xv. a,	But when	John. xv. d
<i>The wednisday.</i>		<i>On whitsonday.</i>	
Whersoever	Heb. ix. d	When the fyfth.	act. ii. a
The feast of	luke. xxii. a	If ye loue.	John. xiii. b
<i>The thursday.</i>		<i>Mondaye.</i>	
This I war,	i. Cor. xi. d	Then Peter	acte. ix. f
And the whole,	luk. xxiii.	For God so lo,	Joh. iii. b
<i>On</i>		<i>Tuesday</i>	

The table

When the Merely, merely.	<i>Trinity day.</i>	act. viii. c John. x. a	The. xliij. To Abraham. Happy are the.	Gala. iii. Luk. x. d
After this. There was a	<i>On Trinity sondaye.</i>	apoc. iiii. a John. iii. a	The. xliij. I say walke. and it chaun.	Gala. v. c Luk. xvi. c
Beloued let. There was	<i>Fyft sonday after Trinity.</i>	i. Joh. iiii. b Luke. xvi. e	The. xlv. Beholde how, No man can.	Gala. vi. c Math. vi. d.
Maruayle A certayne	<i>The seconde.</i>	i. Joh. iii. c Luk. xiiii.	The. xvi. Wherfoze I de. And it fortun.	Eph. iii. c Luke. vii. b
Submyt your. Then resorted.	<i>The thyrde.</i>	i. Pet. v. b Luk. xv. a	The. xviij. I therfoze And it chaunced	Eph. iii. a Lu. xiiii. a
For I sup. Be ye therfoze.	<i>The fourth.</i>	Rom. viii. c Luke. vi. f	The. xviij. I thanke When the.	i. Cor. i. a Mat. xxii. d
In conclusion. It came to passe.	<i>The fyft.</i>	i. Peter. iii. b Luk. v. a	The. xix. This I say. Then he entred.	Eph. iiii. b Math. ix. a.
Remember. For I say vnto.	<i>The sixt.</i>	Rom. vi. a. Math. v. c	The. xx. Take hede ther. The kyngdom.	Eph. v. e math. xxii.
I wyll speak In those dayes.	<i>The seuenth.</i>	Rom. vi. d. Mar. viii. a.	The. xxi. Fynally my and there	Eph. vi. b Joh. iiii. g
Therfoze bre. Beware of.	<i>The eyght.</i>	Rom. viii. c Math. vii. c	The. xxij. I thanke my Then came.	Phil. i. a math. xviii. c
Brethren I. There was	<i>The ninth.</i>	i. Cor. x. b Luk. xvi. a.	The. xxij. Brethren be Then went	Phil. iii. d math. xxi. b
Concerning. And when he.	<i>The tenth.</i>	i. Cor. xii. a Luke. xix. f	The. xxiiij. We geue than, Whyle he	Col. i. a math. ix. c
Brethren as And he put.	<i>The eleuenth.</i>	i. Cor. xv. a Luke. xviii. c	The. xxv. Beholde the, Then Iesus,	Jer. xxiii. b John. vi. a
Such trust. And he depar.	<i>The twelfth.</i>	ii. Cor. iii. b Mar. vii. d		

The table.

The pistles and Gospels for Sayn ctes dayes.

On S. Andrewes,		On S. Peters day.	
For yf thou	Rom, x, b	In that tyme,	actes, xii, a
As Iesus,	Mat, iiii, c	When Iesus	math, xvi, c
On S. Thomas day		On S. James.	
Now therfore	Ephe, ii, d	In thole.	act, xi, e, xii, a
But Thomas one,	John, xx, f	Then came	math, xx, c
Purification of Mary.		On S. Barthelmeawe.	
Rede the epistle for sondaye,		By the handes	act, v, c
When the tyme,	Luke, ii, d	and there was,	Luk, xxi, c
Mathies apostle.		On S. Mathew apostle.	
And in thole	Act, i, c	Therfore se.	ii, Cor, iiii, a
At that tyme	math, xi, d	and as Iesus	math, ix, b
The Annunciation of Mary.		On S. Michael.	
Moreover,	Esa, vii, b	and there was,	apo, xii, c
And in the, vi,	Luk, i, c	The same,	math, xviii, a
Marke the euangelist.		On S. Luke euangelist.	
Vnto euery	Eph, iiii, b	But watche,	ii, Ti, iiii, b
I am the true	Joh, xv, a	after these thyn.	luk, x, a
Phillip and James.		On Symon and Iudas day.	
James the	Jam, i, a	Judas the	Jud, a
and he	Joh, xiiii, a	This commaund,	John, xv, c
On S. Iohn Baptiste daye.		On all Saynctes.	
Be of good chere,	Esa, xl	And I saue an.	Apo, vii, a
Elisabeths tyme	Luk, i, f	When he saw.	math, v, a

The ende of the table.

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